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Vol. I., No. 16—New Series.

MARCH 17, 1938.

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]

ST. BARNABAS' CHAPEL, NORFOLK ISLAND



Memorial to Bishop Patteson, the first Bishop of Melanesia, martyred at Nukapu, near the island of
Santa Cruz, on 20th September, 1871. Norfolk Island ecclesiastically has now come under the juris-
diction of the Diocese of Sydney. (See article inside.)

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"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Advertising and Circulation Manager, Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, 256 Williams Road, Toorak, S.E. 2.

Tasmania.—Hobart: T. A. Hurst, 13 Dymnryne Road, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Issued Fortnightly.

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Notes and Comments.

WHY SHOULD I SUPPORT THE AUSTRALIAN CHURCH RECORD?

1. It is a Church Newspaper devoted to the interests of the Church of England, of which I am a member.

2. It is an Evangelical paper, standing for those principles which animated the minds of the men who gave the Gospel to Australia. I must not forget that it was the Evangelical Wilberforce who secured the appointment of Richard Johnson as the first Chaplain, and it was the Evangelical John Newton who cheered him on his way with some special verses.

3. It is the only paper in Australia in our Church which sets out fearlessly the great principles of the Evangelical faith in opposition to the errors of the Mass, Transubstantiation, Regular or Auricular Confession to a priest, and similar errors, which have disfigured the face of the Church of England in recent days.

4. It is the paper that insists on the necessity of personal conversion, on the duty of consecrating our lives under the influence of the Holy Spirit to the service of God, and that maintains the high ideal of separation from worldliness and direct, prayerful support of the things that minister to the deep need of the soul.

5. If I believe these things, then I must recognise that my support and subscription are demanded by high spiritual considerations. If the "Record" fails and the witness ceases, I share in the responsibility of quenching truth.

The Reformation turned upon the question whether the mediaeval or the New Testament conception of Christianity should prevail, and by its success the latter was restored to us. There is great need for such an organ as "The Australian Church Record" to keep these vital issues before the minds of churchpeople when they are being be-clouded by sophistry and by misrepresentation of the character and aims of the Reformers, and what the Reformation actually did for our Church and nation.

We draw our readers' attention to the order form in another column. If you are a subscriber, we suggest you subscribe for someone else, or induce someone else to fill in the form.

UNCHRISTIAN CRITICISM.

CANON GARNSEY has written an article in "The Challenge," most of which, if he will forgive the criticism, is platitudinous. Everybody realises that the household of God includes some very curious people; we hope ourselves among the number. Everybody does lip service to largeness of mind, breadth of vision and large-hearted love. We have too much of this kind of writing, which suggests to the reader that he is a man of greatness while "the other fellow" is mean and small. The Plymouth Brother often tells us he meets with all who love the Lord Jesus. It turns out sometimes that he means all who love the Lord according to the Plymouth Brother's notions. The "Catholic" is always telling us that the Church is not a sect, yet he must have candles and acolytes, and is horrified at the use of a "purificator" "to wipe the sacred Blood from the chalice." These are hard facts that discount general talk on comprehensiveness. But Canon Garnsey comes down to realities in the end. How is large-heartedness to be achieved in Sydney? A fair deal in matters of nomination. Avoidance of un-Christian criticism of others. A reasonable share of representation for men of differing views. Has it occurred to Canon Garnsey that there is something unsporting, if not un-Christian, in these statements? "The Church Standard" has maintained a sustained attack on the Archbishop and the Synod Representatives on the Board of Nominators. It has accused the Principal of Moore College of narrowness and illiberality, it has admitted letters denouncing "Bible-thumpers" and "missioners." Are these in the wide household of God for which Canon Garnsey asks recognition? There is no word of protest about all this. Rev. G. Stuart Watts has been denied certain privileges accorded him, apparently, by past Rectors of St. James', and he has filled the daily press with his complaints. Personal pique accounts for a good deal of his fervent out-

pourings. There is no gentle reminder to Mr. Watts that "the other fellow" may be sincere, and anyway, had an undoubted right to prevent any clergyman from using his crypt in order to train children as taperers, acolytes and so forth.

This is all passed over, and this journal is singled out for attack. We now challenge Canon Garnsey to use our columns in order to exhibit the un-Christian statements to which he takes exception. We promise, if he writes within reasonable limits, to give full publicity to his expostulation, and if we find ourselves convicted of un-Christian conduct, to apologise in our columns.

We hesitate to say anything that might appear to be personal, but in all charity we feel we ought to remind Canon Garnsey that as a member of the Standing Committee, a Canon of the Cathedral, and a duly recognised examining chaplain to the Archbishop, he will be credited with a measure of inside knowledge. Does he mean us to believe that his experience as an examining chaplain supports the idea sedulously circulated in certain quarters that only one type of churchmanship is permitted to issue from Moore College? Does he not know that men of varied outlook have come under his ken? Does he know of any case where a man was disallowed because of his theological opinions?

MOORE THEOLOGICAL COLLEGE.

THE college term opened on March 14th. It is gratifying to record that a large number of candidates applied for admission, and that the college is now full to capacity, so that the hostel had to be requisitioned to accommodate some of the students. When it is borne in mind that the new entrants include four graduates of universities, and one gentleman who has completed a professional course, and that all the others, with a single exception, are matriculated students and the exceptional case is that of a young man who completed his reading for matriculation but was compelled to leave school to assist his father in time of acute depression, it will be readily recognised that the standard of the college has been well maintained. We doubt if many of our theological seminaries can surpass the record of having seven graduates in training out of a total of twenty students. Last year there were sixteen graduates in all Australia who sat for examinations in one or other part of Th.L. Three of these came from Sydney and four from Melbourne. The year before there were also sixteen. One came from Sydney, four from Melbourne and four from St. John's College. The large increase in students places a heavy burden on the college, and in this connection we venture to commend the work of the Rev. S. G. Stewart, the Organising Secretary of Moore College, to the support and prayerful sympathy of our readers. Mr. Stewart has already secured over £1,200 for the work of the college.

NORFOLK ISLAND.

(By J.B.)

SUNDAY, 6th March, was the 150th anniversary of the first landing of a party of convicts on Norfolk Island. Norfolk Island is situated about 400 miles from New Zealand, and 930 from Sydney. With a general elevation of 400 feet above the sea the surface rises in the North-West into Mount Pitt, 1,050 feet. The breakers of the Pacific beating on its high cliff-bound coast, render it difficult or even impossible to land except at two places, Cascade and Kingston, and even then not without danger. It is well watered and wonderfully fertile. A rich, undulating pasture land clothed with clumps of trees, gives a park-like appearance to the general aspect of the country. A delightful avenue of Norfolk Island pine trees crosses the island. The island was discovered by Captain Cook in 1774. In 1788, Lieutenant Philip G. King, of the "Stirling," took possession with 24 convicts from N.S.W. He described it as the Madeira of the Pacific.

In 1805 the settlement was abandoned owing to disaffection among the soldier guards, and attempted revolts on the part of the convicts. In 1826 it was decided to resume occupation and devote it to use as a prison for convicts. Accordingly, considerable numbers of these unfortunates, with suitable detachments of soldier guards, were relegated thither. Huge gaols and barracks were added, and many public works completed. Under the lash and in the imminent shadow of the gallows they themselves raised, gaunt, fierce human beasts quarried stone and built the walls that shut them out from light and air and hope. Like animals they lived; like animals they died. Of the gaols only the surrounding walls now remain. The island was finally abandoned as a convict settlement in 1855. In May of that year the last shipload of convicts, guards and settlers left for Tasmania.

The next occupation, in 1856, which has continued uninterruptedly to the present day, was by the inhabitants of Pitcairn Island, an isolated spot lying far to the east of Norfolk. Their history dates from 1788 and forms a continuation of the narrative of the mutiny of the "Bounty." On May 3rd, 1856, the whole population of Pitcairn, numbering 194, was established at Norfolk Island. In 1914 Norfolk was placed under control of the Commonwealth Government, and is now administered by Canberra, acting through an appointed Administrator and Chief Magistrate. The present Administrator is Major General Sir Charles Rosenthal, one of the prominent churchmen of Sydney Diocese.

In 1867 the Melanesian Mission headquarters were established on the island, and for half a century the Bishop of Melanesia resided there, after which they removed to Solomon Islands. Norfolk had been the base for training clergy, evangelists and teachers. There are two places of worship,

the parish church of All Saints', Kingston, and the St. Barnabas Mission Chapel. The church at Kingston will seat 500 people, and although the total population of the island to-day is 1100, this building has been crowded with worshippers.

St. Barnabas' Mission Chapel was built in 1882 as a memorial to the late Bishop Patteson, who was murdered by natives. The chapel is quite unique. The marble work and decorations in shell-mosaics, done by native students from the islands, are really beautiful. Stained glass windows by Burne-Jones are among many other splendid gifts and bequests made by people in England to this romantic outpost.

Ecclesiastically, the island is being transferred from the Melanesian Mission to Sydney. It is not accessible to Melanesia, and consequently very few visits have been paid by the Bishop. The Archbishop has appointed Rev. W. K. Deasey as Chaplain for two years, and already he has done splendid work and gained the confidence of the people. The original Pitcairners, who were descendants of the mutineers of the "Bounty," were spiritually guided by John Adams, the last survivor of the mutineers. He found himself left to care for a small community, of widows and children from the age of 5 to 15 years. When he realised they would become heathen idolaters, he sought out a Bible and Prayer Book which had been saved from the "Bounty," and through studying these he was converted and set about teaching the inhabitants. He finally caused the whole community to become Christian, and they lived ideally according to Christian truth. Later, George Hunn Nobbs was appointed schoolmaster and spiritual adviser, and they continued in harmony and happiness; and when transferred to Norfolk, he still carried on his noble work. Opportunity was afforded him to voyage to England, where he was ordained deacon, and a few months later was priested by the Bishop of London.

The islanders did not welcome the Melanesian Mission at first, but they learned gradually to work together in the cause of the Master. Mr. C. C. R. Nobbs and other descendants of Rev. G. H. Nobbs are residing on the island, and the names of most of the mutineers are very prominent in their various descendants, who form a large proportion of the population.

Celebrations commemorating the 150th anniversary of the landing of the first settlers were held on the island, commencing with a united church service on Sunday, 6th March, at 11 a.m. On the morning of Monday, 7th March, the Administrator and Lady Rosenthal entertained the children of the island in Government House grounds. During the afternoon there were sports, and at night a large gathering was held in the Rawson Hall. The day's proceeds and the offering at the special church service, amounting to £116, will be devoted to the fund for a modern cottage hospital.

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CHURCHMEN'S REMINDER.

"He is my friend that succoureth me."—Old Writer.
 "Henceforth I call you not servants, but friends."—Jesus Christ.

MARCH.

17th—St. Patrick's Day. Apart from legend, the story of St. Patrick shows how true religion spread from Britain to Ireland.

20th—Third Sunday in Lent. The language of the Collect marks its ancient origin. It was taken from the Sacramentary, or Prayer Book, of Gregory. Our Prayer Book was culled from the ages, showing how full of true religion and devoid of superstition were many ancient prayers.

21st—Cranmer, to whom we owe so much of our Book of Common Prayer, was burned at Oxford in 1556. A cross let into the roadway marks the exact site.

25th—The Annunciation of the Blessed Virgin Mary. Nothing perhaps better shows the balance of the Prayer Book and of Church of England doctrine, than the place allotted to the Blessed Virgin. Neither neglect nor worship, but a reverent regard, marks the true belief in the Mother of Jesus.

27th—Fourth Sunday in Lent. This also is Mothering Sunday, as it follows the former celebration of the Mother whose life and purpose has sanctified motherhood for all the ages. It is not to be confused with the American institution of Mother's Day. It is more ancient and better related.

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THE PASSION.

"What Think Ye of Christ?"

(By "Laicus.")

Of all the seasons in the Church's year there is none in which heart-searching on the part of avowed Christians should be more deep and thorough than during Holy Week. Christmas and Easter are essentially times of joy; Whitsuntide is a season of spiritual refreshment and inspiration to newness of life.

The Creed.

But during the days leading up to Good Friday, and on that holy day in particular, the really devout Christian is faced with certain clauses in the historic Apostles' Creed; and in view of the stupendous facts therein asserted he is forced to ask himself searching questions as to his sincerity when he recites the Creed.

"I believe in God's Son, Jesus Christ our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose again from the dead, He ascended into Heaven and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead."

So run the clauses referring to the Christ. All Christians subscribe to this statement of faith; let us ask ourselves how far this subscription is sincere and what are the necessary implications of whole-hearted acceptance of what we repeat with more or less frequency and thoughtfulness in our church services.

There are certain stupendous facts and conditions in our everyday lives with which we are so familiar that the wonder of them has ceased to arrest our attention. Such are radio communication and the marvels of rapid aerial transport. But great as are these and other modern wonders, they sink into insignificance before the truths (if such they are, as Christians believe), enshrined in the Creed.

We are told therein explicitly that the Father sent His Son to take upon Him our earthly nature; that Jesus was incarnate of a human mother; that He came unto His own, and His own received Him not; but visited upon Him their rage, scorn, and hatred; that He died the death of a criminal after having given unreservedly all that love, wisdom, and power could confer on needy, ignorant and sinful men; and that after this consummation of the world's greatest tragedy, He ascended in triumph to His Father.

God made Man; despised, rejected and slain by man! This is what every Christian professes to believe, and he is prepared to acknowledge that this sublime sacrifice had for its cause the all-embracing love of an infinite Fatherhood.

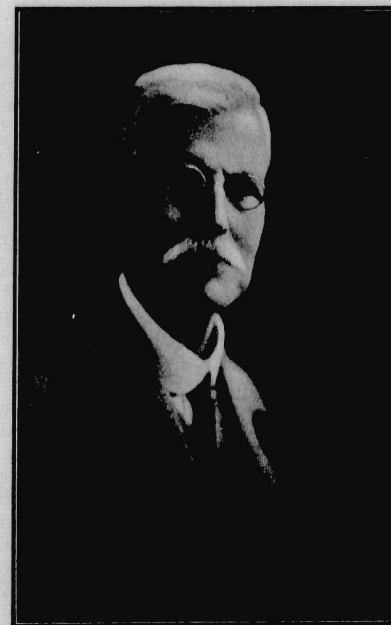
The Implications of the Creed.

For the present, let us confine our thoughts to those who are Christians in deed and truth, the general attitude of whom is a genuine desire to give to the Father and the Son the love which is their due. "We love God because He first loved us."

How should such Christians treat a season so full of poignant memories of the suffering Christ as Holy Week and Good Friday? At no time during the year more than at such a time ought we to be more careful in our judgment of others, but one is constrained to lament the misuse of the season, even by those whose Christian character is beyond

QUEENSLAND DEFENCE ASSOCIATION.

The Association lost recently by death Mr. Arthur Exley, of Brisbane, one of the pioneer and active members of the Defence Association, which stands for the Church of England, Apostolic, Catholic, Protestant and Reformed. Unfortunately it is only a voice in the wilderness in the Anglo-Catholic Diocese of Brisbane. For a number of years the Association has carried on its work, meeting regularly for instruction, and watching the church situation in the Diocese. Some five years ago two Sydney clergymen arrived in Brisbane to speak and lecture on the Oxford movement. The committee of the Defence Association was called to meet the Bishop Coadjutor (in the absence of the Archbishop) to see if the meetings could be cancelled, showing



The late Mr. Arthur Exley.

an intolerant partisanship. The suggestions were rejected by the committee, who refused to comply with the Bishop's request, and the meetings arranged were carried out to the encouragement of those concerned with Evangelical truth and witness.

Suggestions have recently been made, for which no evidence has been offered, that Moore College, Sydney, tries to exclude churchmen of a type represented only by a minority in the Diocese of Sydney. The present Principal of Moore College has never concealed his Evangelical convictions, but if this is the ground on which the charge against Moore College is based, we would like to ask what provision is made for the representation of Evangelicals on the teaching staff of St. Francis', Brisbane, or what provision is made at St. John's, Morpeth, for churchmen who object to the use of illegal 1928 Prayer Book and the equally illegal Prayer Book of Edward 6th.

We sympathise with our friends in Brisbane in losing Mr. Exley, and are confident they will continue the cause dear to his heart. Mr. Exley, during his term of office with the Defence Association, made a valuable contribution to its activities, and we pray that more like him may be raised up to carry on the good work.

dispute. Why is it, we ask in wonder, that the day on which we celebrate the immolation of the God-Man, the voluntary Victim, the Redeemer of lost humanity, is used as a day of pleasure by countless thousands of those who profess to believe in the Incarnation and the Crucifixion of God, Who for us men and for our salvation surrendered His heavenly glory and became obedient to death, even the death of the Cross?

We surely need to pray that the great realities may remain real to us, that familiarity with the mysteries of God's plan of salvation may never lead us to profanation of days when our thoughts should centre on things holy and of stupendous wonder.

Other Views of Christ.

The character of Christ as recorded in Scripture is unique for its perfection, and His teaching is recognised everywhere as inimitable for its sublimity. These facts are admitted, even by those who are not prepared to acknowledge Christ's divinity. Many such people wax enthusiastic over His moral purity, and point to His teaching as beyond comparison for its ethical value. They denounce as the greatest crime in history the tragic crucifixion on Golgotha; but they are not prepared to go the full distance with those who see in the sacrifice of Calvary the supreme manifestation of Divine Love.

But even such admirers of the Prophet of Nazareth may be advised to read during the Passion Season the heart-moving tale recorded in the Gospels, with a mind open to possible conviction that the Prisoner before Pilate, Herod and the priests, the helpless and unresisting Victim of the Roman soldiery, and the Crucified One was in very truth God manifest in the flesh.

The Story of the Cross—Its Victories.

What can be said of the victories won by the story of the Cross told through the centuries to weary, sinful and lost souls? Here is a quotation from a well-known religious journal, describing "One Solitary Life":—

"Here is a Man Who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter's shop until He was thirty, and then for three years was an itinerant preacher. He never owned a home. He never went to college. He never wrote a book. He never had a banking account. He never travelled 200 miles from the place He was born. He never did one of the things that usually accompany greatness. He had no credentials to offer but Himself.

"While still a young man, the tide of public opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth when He was dying, and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

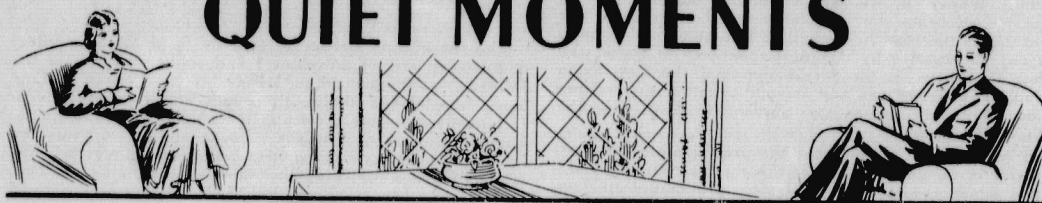
Nineteen wide centuries have come and gone, and to-day He is the Centrepiece of the human race and the Leader of the columns of progress . . .

"All the armies that ever marched, all the navies that ever were built, all the parliaments that ever sat, all the kings that ever reigned, put together, have not affected the life of man upon this earth so powerfully 'as has that One Solitary Man.'"

Christ asked His disciples, and He asks us, "What think ye of Christ?" What answer can we give in the light of Scriptural revelation and of the triumphs of His teaching, except the words of the Roman centurion, "Truly this was the Son of God."

Passion-tide gives us a chance not to be ignored, to take stock of ourselves, to gauge the sincerity of our profession of faith as voiced in the Creed, and, if we have so far not accepted Him as Lord and Master, to gain a true conception of what He was and is.

QUIET MOMENTS



LENT, SELF-DISCIPLINE AND EVERYDAY LIFE.

"Our Leisure."

HERE can be no question as to the need of self-discipline if our leisure time is to be wisely used. Leisure has been defined as "time spent otherwise than on our ordinary employment." Now the amount of leisure in life generally will probably increase in the future. The hours of work are being shortened; many may be compelled to retire from work at an earlier age; there may continue to be much unemployment. One of the objects of education should be to teach people to spend leisure profitably. In connecting education and leisure it is interesting to remember that the word "school" is directly derived from the Greek word for leisure. A wise and useful education will give people interests outside their ordinary work. It will encourage them to love reading, and to gather all kinds of useful knowledge; to pursue some definite study, say of history, or of one of the sciences, or of some art, like music or painting. But to concentrate the attention in any of these directions, to continue to study any subject, or to practice any art, requires self-discipline. Still, we must remember that as either knowledge or skill increases, both interest and pleasure grow.

In an age of rush and noise like the present, we need times in which to be still and to think; also we need time for quiet intercourse on uplifting subjects. In Christ's crowded and busy ministry there were periods when He had not time even to eat. Yet we find Him making leisure for the highest purpose. He was at leisure during the Temptation, which suggests that while leisure may be a great privilege and blessing, it may be also a time of strong temptation. But Christ did not on that account refuse to take it. He used to rise long before daybreak that He might have leisure for prayer; He actually spent whole nights in prayer when He could in solitude commune with God. He calls His disciples to "come ye apart into a solitary place." On the way to Caesarea Philippi, away from His ordinary haunts, He converses with His disciples. And it was during a time of retirement, and when praying, that He was transfigured before them.

Our Quiet Time.

We must learn by self-discipline to spend time alone with God, to commune with Him in prayer and in the study of His Word. We must also learn

to be alone with Nature—God's handiwork, and one of the greatest revelations both of His Will and of His Wisdom (in the true sense of this last word).

Our higher powers—the spirit, the mind, the conscience, the will—all need periodic recreation and recuperation, just as do our physical powers. For regaining health and strength in both kinds of powers, self-discipline is a primary necessity. In the rush and bustle of life the great re-creative Powers, God, the Lord Jesus Christ and the work of the Holy Spirit are all apt to be forgotten.

Christ's times of leisure, as we have already seen, were not always spent in solitude. He says to His disciples, "Come ye apart," and He was with His chosen three when He was transfigured. During times of leisure God's help may often be mediated to us through quiet intercourse with a friend. Here, again, self-discipline is needed to prevent conversation passing into the merely trivial and unedifying. To-day the spirit of Martha is far more common than that of Mary. Consequently we are in danger of losing the "better part," and the more really helpful.

We must not confuse leisure with idleness. We can hardly speak of "using" or "employing" idleness. We must not only welcome, but must actually seek, leisure; whereas idleness, whether of mind or hand, needs no seeking. A condition of sheer idleness—the word originally seems to have meant emptiness or vanity—is one of the most common of all the results of the want of self-discipline. It is the devil's opportunity. For the true Christian, who tries to model his life according to the example of Christ, there is no place for idleness.

Prayer.

O Lord, Who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey Thy Godly motions in righteousness and true holiness to Thy honour and glory, Who livest and reignest with the Father and the Holy Ghost, One God, world without end. Amen.

A SMILE.

A certain Rector of a Welsh Parish found a dead donkey on his land. He communicated the fact to the proper authorities and asked that it might be removed. He received a reply in due time, that as it was part of his office to bury the dead they would look to him to do so. He sent the following reply: "I will certainly do so, but I first thought it my duty to inform the deceased's relatives."

REPORT ON DOCTRINE IN THE CHURCH OF ENGLAND

By the Rev. A. E. Hughes, M.A.

(From "The English Churchman and St. James' Chronicle.")

The sight of the 20 signatures to the report just issued, including the names of all those men on the Doctrinal Commission at the conclusion of the Commission's work, might at first glance give the impression of doctrinal unity in the Church of England. But almost at once any such idea is dissipated. For, while true Evangelicals are undoubtedly the most loyal men in the Church to-day, accepting its faith and observing its practices, not one of these had a place on the Commission; and of the "Anglo-Catholics" advanced and moderate, and the Modernists advanced and moderate, who formed it, the report is no revelation of unity, but perhaps the most open exhibition of division ever seen in such a body. The great aim has evidently been not to suggest any moderation in the holding of widely differing faiths, but to advocate the widening of the present limits of the Church's faith to include the widely differing opinions now held by members of the Church and represented on the Commission. Let us see what would be the cost of such a widening, such a removal of ancient landmarks.

The Authority of the Bible.

(1) The Bible would no longer be the Church's Rule of Faith. The Report states that "the tradition of the inerrancy of the Bible commonly held in the Church until the beginning of the nineteenth century, cannot be maintained in the light of the knowledge now at our disposal." Overthrowing the authority of the Bible, the Commission exalts the authority of the Church, with that of personal judgments. "All Christians are bound to allow very high authority to doctrines which the Church has been generally united in teaching." "Acceptance of the Church's authority by the individual must always rest on his own judgment." "The considered moral judgment is the authoritative guide to conduct."

With the Bible no longer to be depended upon, we are told that a place in the Church should be recognised for the man who denies the Virgin Birth and the Resurrection of our Lord, and who believes that angels and demons do not exist, and that miracles never happen.

The 39 Articles.

(2) The 39 Articles find little recognition in the Report. Yet they are the authoritative statement of the Doctrine of the Church of England. No minister can be ordained or accept an office in the Church who does not give his assent to them. They enshrine vital truths. More than that, they form a Scriptural barrier against false teaching. As such, they are as needful in this twentieth century as they were in the sixteenth. For the same errors abound. The Church of Rome has not dropped, but has added to, her errors.

Official Recognition of the Doctrines.

(3) The Commission does not wait for the official recognition of the doctrines for which it seeks a legitimate place in the Church. It recognises that they are now held by many Church members, and by some on the Commission itself. And it says: "A member of the Church should not be held to be involved in dishonesty merely on the ground that, in spite of some divergence from the traditions of the Church, he has assented to formularies or makes use of the Church's liturgical language in public worship." These are strange words from those who are leaders in a Religion that stands for absolute truth and rectitude. In the business world men have a much higher moral standard. The man who enters upon and holds an appointment in virtue of a contract made by him is considered most dishonourable if he does not keep the contract. On the other hand, the Commission approves of a man declaring at almost every service: "I believe in Jesus Christ . . . Who was conceived by the Holy Ghost, born of the Virgin Mary . . . The third day He rose again from the dead," when he has no faith either in our Lord's Virgin Birth or in His Resurrection.

(Continued on page 13.)

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DAY OR NIGHT

TO AUSTRALIAN



WHAT DO THESE THINGS MATTER?

FREQUENTLY these words are on the lips and in the thoughts of people. It is a cheap but common device to make theological capital out of the apparent tenacity of certain minds for what are called "trifles." A little while ago "The Church Standard" informed its readers that while "North-endians" were fighting for that position of the minister at Holy Communion, millions were perishing in our slums and were "wage-slaves" in our great cities. Some little time after, "The Church Standard" lamented the loss of "the vestments" at High Mass in St. James'. The writer went on to say that the worshippers were horrified at seeing our Lord's Blood wiped from the chalice by a "purificator." In the very olden days Augustine tells Jerome that people walked out of church when they heard the word "hedera," which is the Latin for "ivy," used instead of the word "cucurbita," which is the Latin for "gourd." Thousands of devout Christians now read "hedera" without any qualms of conscience. Why do we instance these modern and ancient illustrations of apparent unreasonableness? To suggest that the whole argument about trivialities is a mistake? We might point out that just the same number of millions were perishing when the members of St. James' were fighting over the wiping or not wiping of a chalice as when the so-called "North-endians" were eagerly contending for their views. We would fall into a trap set by "The Church Standard" if we sought to heap ridicule upon this last stand in St. James'. We prefer therefore, to point out to our readers that apparent trifles may conceal great issues.

What is Behind These Divisions?

A sensible person will ask the question, "Why is so much importance attached to a particular position or to a particular practice?" Let us begin with Augustine and his "cucurbita." Surely the people in the Diocese of Hippo were not so foolish as to leave church because the word "hedera" was new in their ears! No, that was not the reason that prompted their action. They had a deeper motive, even if they were mistaken. They had been taught to reverence very deeply the sacred Scriptures. Every word of the Book was precious to them. They felt that rude hands had been laid on an ancient and venerable volume. Changes were introduced without explanation or authority, and

they resented the changes. And so it comes to pass that even in Rome itself Gregory the Great sometimes cites the ancient Latin text of Scripture, though its powerful rival, the Vulgate, was then in existence for nearly two hundred years. We must not assume that the whole matter was concerned with trifles. Deep feelings and strong convictions, as well as popular prejudices, lay behind the agitation to which a change in the wording of the Bible had given rise. It is easy to make fun of the contestants. Cheap and easy.

What Lies Behind Modern Differences?

We have instanced one out of hundreds of old-time disputes which appear trivial to us, but had deep convictions behind them. That enables us to understand better how it is that men to-day of sound judgment can elevate a position or a gesture into a place of prime importance. What is the objection to a "purificator"? The thing itself is of modern introduction. It has arisen because of an increasing fear of infection. People object to drinking from the same cup as their neighbour unless it is first wiped by a linen cloth. The term "purificator" is one of those high-sounding titles that people love to give to any article, however simple, that is used in public worship.

"How very silly," says our sophisticated reader, "to grumble at wiping a cup." It is apparently the simplest act of courtesy to the next drinker. But we must bear in mind that certain people have become imbued with the idea that when the words of consecration are pronounced, the substance of the wine has ceased to be and the substance of our Lord's Blood has taken its place. The simple action is now connected in the mind of the worshipper with a tremendous theory. To cleanse a cup is one thing. To wipe the Blood of Christ is another. Immediately the consciences of men are aroused and a napkin becomes the flag of contesting schools of thought.

Transubstantiation Becomes the Question.

No one troubles much about the particular action, but everyone ought to be greatly stirred concerning the underlying idea. Is the wine really changed into the Blood of Christ? Even the followers of Pusey did not dare to say that usually. They concealed the confusion in their thoughts under a cloud of words. They spoke of "a spiritual presence" of a material element, and people who are not used to thinking deeply said that it was "profound." But the logic of circumstances proved too great for the ambiguities which gradually cleared away. Two sides developed. There were those who took refuge in the word "substance" and said that no one really knew what it meant. John Locke defined it long ago as "something we know not what," and that proved of great assistance to the advocates of a real presence of a material element which had ceased to be material. But then the element wiped from the chalice is evidently not this mysterious "something we know not what," but a very concrete, existent thing. People

of this type would have no objection to a "purificator." You did not reach the substance by means of it. But what if all the wine were destroyed? Still "the substance" would not be reached, and so we get back to what others call a "Protestant" idea that the substance, whatever it is, is not actually resident in the material element. The other side took a line nearer to the Church of Rome. While they still maintained that they could not define "the mystery," they leaned more and more to the idea that there was such a close connection between our Lord's material Blood and the previously existing wine that after consecration, where the one was, there was to be found the other. Hence to wipe the chalice was to wipe away the Blood. This view, so repugnant to the reverent thought of so many churchpeople, has found deliberate expression in the recent controversy at St. James'. At heart it becomes an invitation to return to the Roman Catholic doctrine. The Articles of the Church of England declare: "Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." The earliest commentator on the Thirty-nine Articles, Thomas Rogers, Chaplain to Archbishop Bancroft, whose work was published in 1586, states: "The right consideration hereof hath moved all the churches reformed to show their detestation hereof, both by their sermons and writings." It is idle, therefore, to ask, "What do these things matter?" Small in themselves, they open up very grave questions. Do the members of the Church of England desire to return to the doctrine of Transubstantiation?

The So-called North-endians.

We have seen that the opponents of the "purificator" must not be regarded as men who merely contend over a trifle. They hold opinions which must be considered, and their action must be approved or condemned in relation to the value that is set upon their opinions. Millions are perishing while "North-endians" are contending for that position. Millions are also perishing while men are disputing about the "purificator." The argument is perfectly irrelevant. Millions have missed the true way of life because of the false doctrines associated with simple acts all down the ages. It was a small thing to throw a few grains of incense before the image of the Emperor. Yet fair maidens suffered death rather than do it. Why will professed religious journals always obscure the issue? There is no such position as the North end of the table. The idea has been allowed to grow that the position of the minister is regulated by the sides of the table, and that the short sides are called "ends." Laud gave some authority to this view by putting "side or end" in the Scotch Prayer Book. Really the situation is different. The position of the minister is determined in relation to the table. Whether the table is placed across the

chancel with its shorter sides, if it has them, facing East and West, or whether it is placed lengthwise with its shorter sides, if it has them, North and South, the North side is the position to the North of the table, and the South side the position to the South.

But that is a mere detail. Why should men struggle to prevent a minister coming from the side to the front of the table? This is on a level with the question, "Why should men struggle to prevent a minister from wiping the chalice after each communicant has used it?" We have seen that there is a real reason behind the struggle in the second case. There is also a real reason behind the struggle in the first case. The minister who stands with his back to the people when consecrating the bread and wine is thereby asserting by his very posture that he is performing an action which terminates upon God. When we address men the Savoy Commissioners declared we turn and face them. When we address God we turn away from the congregation to help them to realise that here is something very different. No one imagines that God is in a certain location and that we turn to Him. But the act of turning away from the congregation teaches them that our words and acts are now directed to God. Hence this apparently harmless alteration has been from the beginning associated with the idea of a difference between a sacrament and a sacrifice. A sacrament is something which God gives to us. A sacrifice is something which we give to God. What is the minister doing when he consecrates bread and wine? Is he setting apart in the name of the congregation earthly creatures to be devoted to the use of signifying to men the remission of their sins and their incorporation into Christ? Or is he setting apart bread and wine by virtue of a mysterious change in their very nature to become the offering of the Body, Blood, Soul and Divinity of Jesus Christ our Lord as a renewed sacrifice to God the Father? If he is engaged in the former solemn action, then he is the mouthpiece of the faithful people, and they are waiting to receive at his hands the token of God's favour. They have a right to behold the solemn setting apart of the bread and wine, for it is their action and they are the true consecrators. "The cup of blessing which we bless"—not the minister, but the people, as the context shows quite clearly. Men who hold this opinion will naturally seek to give it expression by setting forth the emblems of the Lord's death as fully as may be in the sight of the people. Those who hold the other opinion, will as naturally seek to recover the attitude that most clearly displays the sacrificial idea. They will stand with their backs to the people because, if the expression may be pardoned, they have direct business with God the Father. They will not burden themselves with making plain the mystical immolation of Christ by the separate consecration of wafer and cup, because that is primarily a priestly affair and is an offering made to God. It is important to determine which is the right view. The position is nothing. What it signifies is everything.



Mr. Roger Pinckney, the winning architect for the design for the extension of St. Andrew's Cathedral, Sydney, is expected to arrive in Sydney on March 24th. He will explain the model of the Cathedral which has arrived, and arrangements are being made for him to address various gatherings of churchpeople.

Miss Gore, a C.M.S. missionary working in the Sudan, arrived recently in Sydney on furlough. Miss Gore and her brother, Canon Gore, have been in the Sudan for a number of years. Canon Gore is at present in England.

Miss B. I. Hassal, who has worked in Palestine since 1899 as a missionary of C.M.S., arrived in Sydney in January and is living in retirement at Austinmer, on the South Coast.

Miss K. M. Boydell, of C.M.S., Japan, who has been on furlough in Sydney, has been requested in view of the unrest in the East, to take a further twelve months' furlough. Miss Boydell will continue with deputation work for the Society.

On Sunday morning, March 6th, glass swing doors were dedicated at St. John's, Parramatta, to the memory of the late Mr. W. P. Noller, who had been connected with the church for many years.

The Rev. W. E. Godson, M.A., formerly a C.M.S. missionary, and of Sydney, has returned to Sydney on a visit. He has undertaken temporary work in Darlinghurst parish.

It is proposed to erect in Manchester Cathedral a memorial to the late Bishop Knox. It will take the form of a new pulpit and lectern. Bishop Knox was Bishop of the undivided Diocese of Manchester, which then included what is now the Diocese of Blackburn. The Bishop was the staunch Evangelical leader who was foremost in the fight against the proposed new Prayer Book, which was rejected by the British Parliament in 1928.

The Bishop of London celebrated his eightieth birthday on Wednesday, January 26th. The day was full of engagements, including a game of golf. The Bishop received through a friend, eighty half-crowns as a birthday gift for church extension in the Diocese.

The Rev. G. G. Veal, of Melbourne, celebrated his 85th birthday on February 15th. Mr. Veal's name appeared in the list of those passing in Hebrew in the recent Th.Schol. examination.

Christians of many denominations will unite in mourning the loss of a veteran preacher of the Gospel in the person of Dr. Dinsdale Young, who died in England, at the age of 76. At the age of 18 Dinsdale Young was admitted to the Methodist ministry, and during a long ministry he fully proved the reality of his vocation. The charge of London's Central Hall of Methodism was his last and greatest commission, and there he continually preached with singular power and acceptance to a congregation of more than two thousand. The secret of his success was his

fidelity to the old paths and his experimental grasp of the truth as it is in Jesus. But added to this he had a graciousness of manner and a humility which marked him out as a great man.

We offer congratulations to Mr. Roderic Johnstone in gaining his LL.B. Degree in the recent Sydney University examinations. Mr. Johnstone, who is the son of the Archdeacon of Sydney, has entered Moore College for theological training.

The Rev. Stephen Taylor, B.A., of Mittagong, N.S.W., has been appointed as Rector of Woolwich, Sydney.

We regret to note the death of Mr. C. J. Wilson, of Redfern. Mr. Wilson had been a churchwarden and Synod Representative for many years in connection with St. Paul's, Redfern, and was also a member of the Board of Management of this paper. Prior to his death he had been prevented by a long illness from attending to his various duties in his church and in the diocese. We extend to his relatives our deep sympathy.

VICTORIAN JOTTINGS.

(By "Melberton.")

A Great Gift.

ANOTHER notable gift has been given to the Diocese of Melbourne. Mrs. F. Stuart has given a property of 200 acres on which a mansion stands. This fine property is situated at the Lakes Entrance in the Diocese of Gippsland. The donor wishes the gift to be utilised in connection with the work of the Mission of St. James and St. John. What a fine opportunity for the foundation of another training farm for boys and girls on the lines of the Fairbridge Settlement!

Ridley College.

Bishop Baker has come into residence at Ridley College, and it is cheering to know that he has a full house of students. We look forward with confidence to him faithfully maintaining the principles on which the college was founded. Ridley is the expression of the self-denying gifts of Evangelical folk of moderate means. It was born at the meetings for prayer held by a band of faithful women, most of whom have passed on to their reward. For twenty-eight years it has done excellent work, and its graduates are working in almost every Australian diocese, in England and Ireland, and in the overseas mission field. Seven (7) of its men are with Christ, which is very far better. The College has had two principals, viz., the late Rev. G. E. Auckin, M.A., afterwards Dean and Administrator of Melbourne, and the Rev. E. Wade, M.A., B.D., London. He is now living in retirement at Beaconsfield.

Bishop Baker has made a considerable financial sacrifice in coming to Ridley from his bishopric. Archbishop Head has appointed him Archdeacon of Geelong, in succession to Archdeacon Herring, who resigned last August. The farewell given to Bishop and Mrs. Baker by the Bendigo folk affords

a striking illustration of the affectionate esteem in which they were held.

Bishops H. A. and J. D. Langley.

An episcopal throne, beautifully carved, in memory of the two first Bishops of Bendigo, was dedicated in All Saints' Cathedral, Bendigo, by Bishop Baker ere he resigned.

"The Real Australian" (last issue) was an especially interesting one. It is a blessing that the work which the great-hearted Sydney Kirkby founded is so faithfully carried on and extended by the Rev. T. E. Jones, Th.L., a Ridley man. The work is worthy of whole-hearted prayer and support.

Personal.

The Rev. Eric Thornton, B.A., formerly Warden of St. John's Home for Boys in the Melbourne Diocese, is now Senior Curate of a parish in Guernsey, Channel Islands.

The Rev. P. W. Robinson, Th.L.,

Here is a summary of the work of the industrial parish of Prahran. Mr. Robinson is another Ridley graduate.

At the annual meeting of St. Matthew's Church of England, Prahran, it was reported that offerings in 1937 amounted to £660, an increase of £40 for the year. Last winter 750 hot dinners each week were provided for school children. St. Matthew's Lodge, Frankston, a holiday place for families in need, St. Matthew's Cottage Club for Boys, and St. Matthew's hostel for business girls had been established successfully, it was said, and despite unusual demands upon church finances there was a credit balance of £143.

Canon H. T. Langley, M.A.

Canon Langley, of St. Mary's, Caulfield, who attended the World Conference on Faith and Order in Edinburgh, will describe the proceedings of the conference at a meeting in the chapter house buildings, St. Paul's Cathedral, on Friday, March 18, at 2.30 p.m. Canon Langley was the selected preacher at St. Paul's, London, on Armistice Day.

THE HYMN "ETERNAL FATHER."

Additional Verse.

"A new hymn-book to be issued by the Protestant Episcopal Church of America, will add two new verses to 'Eternal Father, strong to save,'" says a writer in the "Star."

"They will bring the hymn up-to-date by references to dangers by land and air as well as those at sea."

"The verse for air travellers will read:—

O Spirit, Whom the Father sent
To spread abroad the firmament;
O wind of Heaven, by thy might,
Save all who dare the eagle's flight,
And keep them by Thy watchful care,
From every peril of the air.

"The hymn was composed by Dykes in 1861. I gather that the new lines are the work of Dr. Jenkins, Bishop of Nevada."—From "The Church Times."

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

SHOW ON GOOD FRIDAY.

From the Archbishop's Letter.

"The Premier has not yet had time to receive the deputation of representatives of several denominations re the Royal Agricultural Society's Show being open, as it now is, on Good Friday. We are aware of the financial difficulties involved in closing the Show on that day, but the conscience of very many citizens can never rest until Good Friday, because of the supreme fact it commemorates, is properly observed."

THE GUNTHER MEMORIAL LECTURES.

The Gunther Memorial Lectures are being delivered by Principal Hammond in St. Andrew's Cathedral during Lent. The opening lecture, given on March 7th, was on "The Problem of Immortality: Do men live after death?" The other lectures are "The Problem of Sin: Has man fallen?"; "The Problem of Progress: Mysteries in Nature and Grace"; "The Problem of Salvation: How is Christ the Saviour?"; "The Problem of Evidence: Probability the Guide of Life."

These lectures are given as a memorial to the late Archdeacon Gunther, who was for more than 40 years Rector of St. John's, Parramatta.

JUNIOR CLERICAL SOCIETY.

The jubilee gathering of the Society will be held at St. John's, Darlinghurst, on Monday, March 21st. The Archbishop and the Bishop Coadjutor will be present. Papers will be read by Principal Hammond and the Rev. A. J. A. Fraser. Two foundation members, Archdeacon Charlton and the Rev. C. J. King, will be present. All clergy are invited. The proceedings will begin at 10 a.m., with service of Holy Communion. Lunch will be served and also an afternoon meeting.

YOUNG EVANGELICAL CHURCHMEN'S LEAGUE.

Study Class.

The opening study class of the Young Evangelical Churchmen's League was held on Friday night, March 11th, at St. Philip's. There were 40 present. Principal Hammond led the study on the text book, "In understanding be men." The opening sections dealing with national religion were under discussion. The next study class will be held on Friday night, April 8th, at St. Philip's.

DIOCESE OF TASMANIA.

CHURCH MISSIONARY SOCIETY.

Successful Summer School.

The 18th Annual Summer Schools of the Church Missionary Society were held at St. George's, Hobart, and St. John's, Launceston, during February, and were well attended. At the opening meeting in Hobart, at which the visiting speakers were heartily welcomed, the Lord Bishop of the Diocese presided, and in extending the welcome remarked that there was never a time in the history of the

Church when it was so important that it should go forward. The Right Rev. Bishop C. V. Pilcher, Coadjutor-Bishop of Sydney, Chairman of the School, in response suggested that the keynote of the School should be the Divine command to Moses when the children of Israel were in a very perilous position, with the hosts of Pharaoh behind them and no apparent escape before them, "Speak unto the children of Israel that they go forward."

Bishop Pilcher conducted the daily Bible study from St. Luke's Gospel, revealing Jesus as the great pioneer Missionary, training His disciples as missionaries and finally commissioning them to go forth into all the world and teach all nations, a commission which devolves upon each succeeding generation of disciples.

Deaconess Bullard, a Medical Missionary on furlough from Tanganyika gave most interesting accounts of her work among the Ugogo tribes of Kongwa, large numbers of whom had been won for the Master through the power of the Gospel and the healing of their diseases. In the evening she illustrated her lecture with lantern slides.

Miss Daisy Webster, also a missionary on furlough, spoke of successful missionary endeavour in the province of Hyderabad, India, where in spite of the great difficulties encountered through the strength of Mohammedanism, Christianity was spreading. Unlike the Africans who were gathered in by groups, the Mohammedans had to be won over one by one. The African of course is won individually, but there is no sign yet of a mass movement among the Mohammedans, such as is being witnessed in other parts of the mission field. Miss Webster, who is Headmistress of St. George's Kindergarten School in Hyderabad, has an unique opportunity for successful seed-sowing in the tender hearts of the native children.

Both at Hobart and Launceston the Summer School closed with inspiring services of fervent thanksgiving.

COMMEMORATION SERVICE.

A number of clergymen and a sprinkling of the general public gathered in front of the Hobart Town Hall on Saturday morning, February 26, to commemorate the first church service held in Tasmania. It was on February 26, 1804, that the Rev. Robert Knopwood conducted the original service, near the site of the present Town Hall. The Precursor of St. David's Cathedral (Rev. M. J. May) said the foundation stone of the church in a new land was laid at the service 134 years ago. February 26 was also the anniversary of the first visit by a clergyman to Northern Tasmania. On that day in 1811 Mr. Knopwood went to Port Dalrymple. Mr. Knopwood also conducted the first Christian service in Victoria. Apart from his religious work he led a busy life as one of the principal magistrates of Tasmania. He was a great pioneer.

The recent revival of Hebrew as a means of daily intercourse in Palestine is another remarkable feature of their life to-day. It is now adopted in almost all the Jewish schools, especially since 1913, when the Zionist organisation took the oversight of education. In this way, the Jewish youth of Palestine, formerly divided into more than a dozen groups, each with a different language, has once more received a common tongue. Between 45 and 50 thousand school children are now being taught in the Hebrew tongue. 750 students in the Hebrew University on Mt. Scopus use the same language.

REPORT ON DOCTRINE IN THE CHURCH OF ENGLAND

(Continued from page 7.)

Our Church in Danger.

(4) Amongst other beliefs and practices now existing in, and for which a legitimate place is sought within, the Church, are the Reservation of the Sacrament; Devotions in the presence of the Reserved Sacrament; the belief that in the Lord's Supper there is a representation before the Father of the actual sacrifice of the Cross, and that we join in the perpetual offering by Christ of Himself, and share the life of Christ, crucified and risen; Prayers for the departed, and Prayers to the departed; and the regular practice of the Confessional, with the minister not simply a minister of God's Word, but a priest and a judge.

The danger is real. If the Bishops endorse this Report when it is laid before them, and if the decisions of the Bishops be made lawful authority, quite apart from other clergy, and lay members of the Church, and all control by the nation through Parliament, then the great blessing of a Scriptural Faith given to the Church, and so of a Scriptural Church given to the nation at the Reformation 400 years ago, will be lost.

The call to all who value God's Truth and the Gospel of Salvation to contend earnestly for the Faith, and to pray earnestly for God's deliverance, is most urgent. Surely God is calling. On our part, no time must be lost, no effort spared.

DEMOCRACY NEEDS PERSONAL SELF-SACRIFICE.

(Contributed.)

IN the world to-day we are faced by two opposing groups of nations; those claiming freedom for the individual and those compelling mass obedience to the leaders of the nation. There is a struggle now in progress between democracy and totalitarianism, and everyone who values personal liberty in speech, in conduct and in conscience, is concerned with the outcome. We in Australia live in a country which we claim to be free, but we must see to it that our freedom may not be taken from us. The danger to our democracy is not from a foreign foe, but from the selfishness and lack of devotion on the part of ourselves and our neighbours. Democracy can only stand so long as individuals are prepared to give freely of their energy and time towards the strengthening of our government and social machinery. There is a danger in saying, "Why doesn't the Government do it?" when we should busy ourselves in getting the wheels started. Everyone who says "Let the Gov-

R.S.P.C.A.

Humane Sunday, 1938

SUNDAY, MARCH 20th, INAUGURATES

"BE KIND TO ANIMALS WEEK"

We should deem it a very great service to animals if Ministers would celebrate the event in their Churches and Sunday Schools.

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ernment do it" is asking for a Fascist Government, a government which will most certainly do things, but one which will take away our liberty. Each citizen of a democracy has a sacred duty to take upon himself the responsibility for the good government of his country. Each one needs to take some active part in at least one small section of the social structure.

If this is true of any citizen, it should hold even more truly in the case of a member of the Church. Much of our trouble to-day is due to the shortage of the right type of leaders and workers. Instead of speaking disparagingly of "politicians" we should find the best men and support them with sufficient vigour to place them in power. We ourselves should be prepared to serve in any such position for which we are fitted. Some may become members of Parliament, some aldermen, some may serve on the boards of hospitals or charitable institutions, some in their lodges or in progress associations; but all in one sphere or another giving freely of their time and of their talents so that God's will may be done on earth. This demands considerable self-sacrifice on the part of each one, but it is a duty to God as well as to our fellow men, and it should not be only a duty, but also a pleasure, for through it will be brought the greatest happiness.



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THE 400th CENTENARY OF THE ENGLISH BIBLE.

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Thomas Cromwell was anxious that there should be a Bible set up in the Parish churches, for which he hoped to secure the authority of the King. He was successful in obtaining a license for Coverdale's version, as well as for "Matthew's" Bible of 1537—a version produced by John Rogers, the Literary Executor of the martyred Tindale, and himself the first of the martyrs under Mary's persecution. The "Matthew" Bible incorporated all of William Tindale's work, with the curious exception of the Book of Jonah, for which, as for parts where Tindale was lacking, he used Coverdale's version. In September, 1538, one of the most outstanding events in connection with the English Bible took place—the issue of the Royal Injunctions, making the Scriptures free and available to all. They are worth quoting: "You shall provide on this side the feast of Easter next coming, one book of the whole Bible of the largest volume, in English, and the same set up in some convenient place within the said church that you have cure of, where your parishioners may most commodiously resort to the same and read it; the charges of which book shall be rateably borne between you, the parson, and the parishioners aforesaid." Further, in Section 3, the clergy are charged: "You shall discourage no man privily or apertly from the reading or hearing of the said Bible, but shall expressly provoke, stir, and exhort every person to read the same, as that which is the very lively Word of God, that every Christian man is bound to embrace, believe, and follow, if he look to be saved." And so the Magna Charta of the English Scriptures was won.

It is fitting that in 1938 we should choose this event, of placing the Bible in the Parish churches of England, as the most typical in all Reformation history.

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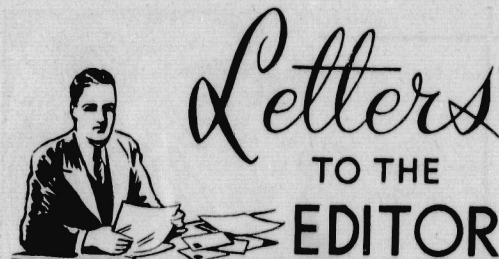
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**THE CHURCH ARMY IN AUSTRALIA.**

Dear Sir,

We should be so grateful if you could find space in your columns for this letter. I do not think anyone can accuse us of making frantic public appeals for financial assistance. This does not mean that we do not want help, but we do try out utmost to help ourselves and to let our work make its own appeal. However, owing to God's blessing upon our work and its phenomenal growth, we are finding it increasingly difficult to carry out our plans. Although our work in Australia was only established about three and a half years ago, we have trained or are training at least forty young Australian men and women for social and evangelistic work in the Church in Australia. We have four caravans working in the outback centres doing admirable work, so much so that at least five Bishops have recently requested us to send Caravans to work in their dioceses. Many of the clergy have asked us to supply captains and sisters for work in thickly populated centres, as well as in outback districts. Unfortunately we have to decline these invitations because we lack finance to train the workers. Our officers are now working in most difficult outposts where it was impossible to get other workers, and they gladly sacrifice for the privilege of serving. We are working three Children's Homes and are hoping to open up in other centres as soon as we can train the workers. The training is entirely free to the workers, so that no matter however poor a young man or woman is, they have the opportunity of training for a work to which they feel they are called. All this work is being done within the Church, and is not left to individual efforts. Moreover, it is providing continuity of service in social work. This is proving very sound economy, for as one worker goes there is another ready trained to take the post, thus saving "buying experience" with each successive untrained worker, a constant drain upon much needed funds.

Yours sincerely,

J. S. COWLAND,

Federal Secretary.

Captain.

BARNACLES.

Sir,

I should like to thank you for your courtesy in sending me a copy of the "Record" containing an article on "Barnacles," in which you make an undeservedly kind reference to myself. I feel, however, that the article might convey the impression that Diocesan Nominators were first brought into being by the Ordinance of 1933 which was placed in my charge. I am not versed in the embryonic stages of cirripodia, so do not know when Diocesan Nominators were first appointed, but an Ordinance of 1895 provided for four; and in that year I was at an age when, had I attempted to lisp the syllables "Diocesan Nominators," my nurse would probably have reported that the child was sickening for something. More probably (though I am not certain) I was born into a world already acquainted with Diocesan Nominators, so cannot take either the blame or credit for their institution. That I did not attempt to abolish the office is less evidence that I approved of them than that I disapprove of sudden drastic changes in ecclesiastical customs which have apparently been accepted for decades. You refer to the fact that I am not usually associated with the Evangelical section. When I introduced the Ordinance I explained that I felt like Daniel in the lions' den,

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and therefore re-echoed his prayer from that unfortunate situation: "Have mercy on me, good lions, for I cannot hope to satisfy you all." The Ordinance was not expected to satisfy everyone, but seemed the best available compromise between diverging views. I doubt whether opponents of the office of Diocesan Nominator desire that diocesan, as distinct from parochial, interests should receive no consideration, but they have doubts about nominators being the best method of ensuring that consideration. Except that it adds a burden, the Bishop of the diocese could doubtless perform the function as efficiently. It is open to question whether Diocesan Nominators, elected as they are in, I think, all dioceses which have them, really represent Synod. Where the voting in Synod is well regimented by pre-issued voting lists, the elected members may be 100 per cent. representative of 51 per cent. of the Synod, and in more Anglo-Catholic dioceses than Sydney the barnacles may retard the ship in a drift, if any, towards Orange Protestantism.

Yours, etc.,

C. H. G. SIMPSON.

[We print Mr. Simpson's letter gladly. It was not our intention to credit him with inventing Nominators, but to point out that he secured a modification in their functions. Unfortunately Archbishops and Bishops are not free from the charge of retarding the ship, as recent press items establish. Ed.]

A WARNING.

A clergyman in Sydney writes to warn against a Chinese who has obtained considerable sums of money from clergy whom he visits in their homes. His solicitations are often accompanied with weeping. He raises the money for gambling.

BIBLE TRAINING SCHOOL, SYDNEY.

The Bible Training School known as "But-Har-Gra" at Croydon, was opened on Saturday afternoon, March 12th, by the Archbishop of Sydney. In his address His Grace referred to the generous donor who had placed the beautiful house and grounds at the disposal of the diocese. For some time Miss Steel had been giving instruction to young people who wished for help in the study of the Bible, and also lessons in Greek to young men who were thinking of entering the Christian ministry. Miss Steel had been appointed Acting Principal of the Church of England Girls' Grammar School at Moss Vale, and that left "But-Har-Gra" once more free. The idea of forming a Men's Bible School was now being carried out. It would be for training in Scripture and church teaching. Young men who might undertake useful positions as lay workers in the diocese, or seek service in the foreign mission fields. It would also provide an opportunity of enabling young men who were candidates for the ministry to study for matriculation in congenial surroundings, and at the same time work as catechists and offer assistance to the parochial clergy. The Archbishop outlined an extensive programme of study to be undertaken at the school, and stated that already there were eight residents.

The Ven. Archdeacon Wade said that he counted it as an honour to be chosen as the new Principal of the school.

The Rev. T. C. Hammond, Principal of Moore College, stated that he had long been of the opinion that a school of this nature would prove of great assistance to the diocese. He believed that the maintenance of a high educational standard for the ministry was of the utmost importance, but in the course of his work he discovered that earnest young men anxious to qualify by matriculation for entrance to Moore College found the double strain of reading at nights and engaging in exacting commercial work all day too heavy. What was to be done? Some people said "Drop matriculation." Personally, he said, that would be a mistake. There were exceptional cases in which matriculation need not be insisted upon, but he hoped that in the near future every young man at least would have this qualifying requirement. The only other course is to release these men from the exactions of commercial life and give them the opportunity of taking lighter positions as catechists, so that they could devote a reasonable time to their studies without incurring the risk of a breakdown in health. No doubt this involves a certain amount of sacrificial giving on the part of churchpeople, but he would venture to remind his audience that the men for whom this concession was sought were themselves making very considerable sacrifice, in many cases giving up lucrative positions. As an evidence that the standard in Moore College was not declining, Mr. Hammond mentioned the fact that this year no less than seven graduates would be receiving instruction at Moore College. In the last two years sixteen graduates each year were found on the roll of the successful candidates in the Australian College of Theology examinations. It would be seen, therefore, that Moore College is now taking a very high place in the standard of educational fitness. Mr. Hammond went on to say that during his period of office as Principal, a number of men had been interviewed by him. He had been compelled with regret to reject some of them, but neither he, nor the board of reference, nor the Moore College committee, had ever refused a man on the ground of his particular type of churchmanship. We have not made a single heretic, said Mr. Hammond, and this needs to be emphasised, because certain statements in the public press might lead men to form a different conclusion.

Over 150 visitors were present at the opening of "But-Har-Gra," and generous contributions to the Bible School were given and promised.

The Rev. A. W. Morton thanked the Archbishop and the many friends who helped to arrange the school for opening, and who presided and assisted at afternoon tea.



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MISTAKEN LOYALTIES.

THE hearts of many churchpeople have been saddened by much that has appeared in the religious and secular press concerning the recent happenings at one of our leading City churches. One has read that the parish is "seething with discontent" because "the standard of worship has been changed."

The Standard of Worship.

What was the standard of worship that has been changed? Was it the standard of the Church of England? Many do not like changes. Are changes always to be condemned? Do they not at times bring in their train a great benefit? Even though they hurt many at the time.

The Reformation.

One could imagine the consternation and the seething discontent amongst many during the long period of the Reformation, when drastic changes were made, superstitious usages were abolished, unscriptural doctrines were eliminated, and the beloved Church cleansed herself and returned more to her true position as Catholic and Apostolic, because she became Reformed and Protestant. But was the Reformation of value? First let us remind ourselves of

The Cost of the Reformation.

How great the cost in blood, toil, suffering and loyal service to the Lord Jesus Christ, is known only to God. What an inspiration are names like Wycliffe, Tyndale, Cranmer, Latimer, Ridley, Luther, and many others! "The noble army of martyrs praise Thee, O God." In view of the foregoing facts, is it wrong to remind ourselves of the danger of

Mistaken Loyalties?

If the standard of worship permitted until recently at St. James' and also in many Anglo-Catholic Churches is loyal to our Church of England, then the martyrs of the Reformation died out of a mistaken loyalty.

The 39 Articles.

The priceless Scripture teaching of our 39 Articles condemns the very things that our Anglo-

Catholic friends have reintroduced out of a mistaken loyalty to their idea of the "Catholic" Church.

The Mass.

The reintroduction in many churches of the Mass, and, Mass vestments, have caused sorrow to thousands of loyal churchpeople.

The Wiping "the Precious Blood from the Chalice."

The use of a Purificator "to wipe away the precious Blood from the Chalice" in the Holy Communion service is quoted as that which has caused horror and consternation to the worshippers of St. James', but let it be added that these words have caused horror and consternation to many loyal churchpeople.

Transubstantiation.

Do not the above words imply the writer's belief in the Roman Catholic doctrine of Transubstantiation? Our Article 28 is very emphatic about this doctrine. To quote: "Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord cannot be proved by Holy Writ, but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament and hath given occasion to many superstitions."

An Appeal.

Whilst saddened by the dissension, discord and discontent which have arisen in such a prominent City Church, yet it is still true that all things work together for good to those who love God. May the writer suggest two results?

(1) There has been revealed to many people, who did not know the type of service at St. James', to what lengths men will go in mistaken loyalty, when once they depart from the Holy Scriptures as the final Court of Appeal (cf. P.B. Article VI).

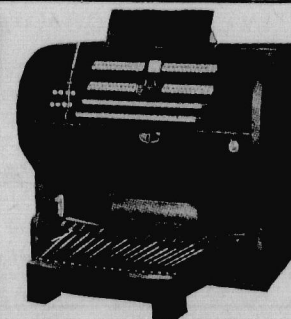
(2) That it will induce many, we hope, to examine, ponder over, meditate upon and pray over the Scriptural teaching of our beloved Church, give them a greater love of the Bible, and lead them to value the priceless liberty of conscience and direct approach to God through the one Mediator, our Lord Jesus Christ, which is the glory of our Church of England.

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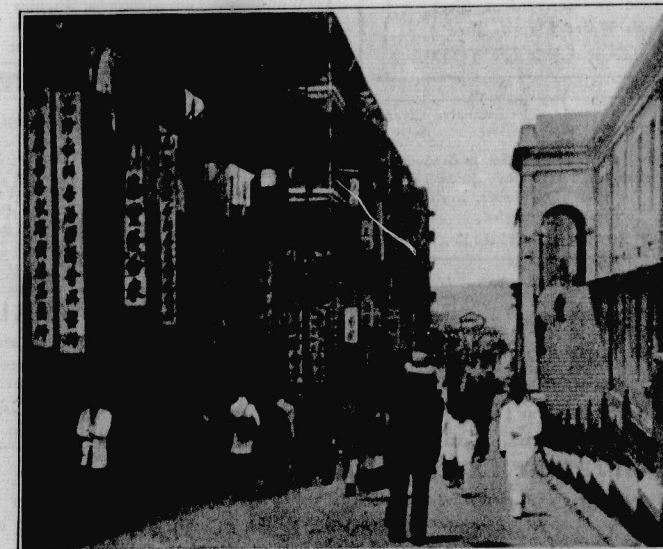
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Vol. I., No. 17—New Series.

MARCH 31, 1938.

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