

LETTERS TO THE EDITOR.

THE LITANY.

6 Service Avenue,
Ashfield.
10th July, 1939.

The Editor,
"Australian Church Record."

Revd. Sir,

Re an article in the "Record" of 29/6/39, "A Plea for the Litany." I would like to point out that the Litany is said in St. Andrew's Church, Summer Hill, the fourth Sunday in each month, and at the Wednesday evening services during Lent. If the Archbishop appealed to all Rectors to follow this course, I am sure most of them would do so, and so retain this much forgotten part of our Church of England service.

Yours faithfully,
A. TASMAN LLOYD,
Churchwarden.

VESTMENTS IN THE ANGLICAN CHURCH.

Dear Sir,—

Correspondents in the "Sydney Morning Herald" on the above matter appear to have been at pains to explain why there should be one law for the clergy and one for the laity. In civil life there has never been any question that in constitutional matters the Privy Council is the highest authority in the land. The Privy Council findings in connection with the Church have been purely constitutional ones. (What was the constitution of the Church at its establishment at the Reformation?) It has never given a finding on religious or spiritual matters.

A person joining any organisation is expected to obey its constitution, and this is all that our clergy are asked to do. Dr. Moseley refers to the Royal Commission of 1906. This is rather unfortunate for him, as all its findings entirely supported the rulings of the Privy Council, and on its personnel were both Archbishops of Canterbury and York.

It was in view of these findings that an attempt was made in 1928 to get round them by the introduction of a new Prayer Book, which, as everyone knows, Parliament refused to pass, thus again upholding the findings of the Privy Council.

These findings are doubly binding on the Anglican Church in New South Wales, as their lands are held under the Constitution Act Amendment Act, 1902, Clause 24 of which says:—"No rule, ordinance, or determination of any Diocesan or Provincial Synod shall make any alteration in the article, liturgy, or formularies of the Church, except in conformity with any alteration which may be made therein by any competent authority of the Church of England in England." The only competent authority in England that can make alterations is Parliament. This Parliament refused to do when it threw out the 1928 Prayer Book. It might be well if some people would do a little hard thinking on this fact.

It has been suggested that the attitude of the Sydney Diocese is driving Anglicans into the Roman Church. The following figures prove that the reverse is the case:—

Census figures, 1921:—

Sydney—Percentage of Anglican Population	48
Melbourne " " "	41
Brisbane " " "	40
Adelaide " " "	33½

Census figures, 1933:—

Sydney—Percentage of Anglican Population	47
Melbourne " " "	36
Brisbane " " "	32
Adelaide " " "	28

From these figures you will see that where the Church membership has dropped in the High Church Dioceses on an average of over 5 per cent., in the Diocese of Sydney it has only dropped 1 per cent.

"LAYMAN."

KARL MARX'S DAUGHTER.

Father Vincent McNabb tells this story in "The Listener." "A friend of mine, still happily alive, was one day speaking of her friend, the daughter of Karl Marx. The talk turned as serious talk so naturally turns, to religion. The daughter of Karl Marx said: 'I was brought up without any religion. I do not believe in God.' Then she added, a little wistfully, 'But the other day, in an old German book, I came across a German prayer, and if the God of that prayer exists, I think I could believe in Him.'

"What was that prayer?" asked my friend. Then the daughter of Karl Marx repeated slowly, in German, the 'Our Father.'"

A THOUGHT FOR GOLFERS AND OTHERS.

The Golf Clubs.

When trees are green and smooth and nice,
Who waggles proudly once or twice,
And then commits a horrid slice?

My Driver!

Who helps me with my second shot,
And ought to biff it quite a lot,
But duffs the thing as oft as not?

My Brassie!

Who ought to make the ball abscond
High over bunkers and beyond,
But hooks it in the brook or pond?

My Midiron!

Who plays the chip shot safe and dead,
Or makes me lift my silly head
And drop it in the sand instead?

My Mashie!

Who ought to add unto my score,
Two tiny strokes, but never more,
And then takes three or even four?

My Putter!

In short, to close my little song,
If shots are short, or far too strong,
Who gets the blame when things go wrong?

My Golf Clubs!

But when I'm fairly on my game,
Correct in strength and straight of aim,
Who gets the praise devoid of blame?

Why, I do!

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 2, No. 17—New Series.

AUGUST 24, 1939.

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

AUSTRALIA'S CHURCHES.



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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, 756 Williams Road, Toorak, S.E. 2.

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

Issued Fortnightly.
Subscription: 8/- per year, post free. 3d. per copy.

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Notes and Comments.

"THE REAL AUSTRALIAN."

ON old friend has come out in a new setting, and at first sight almost unrecognisable. "Sydney James Cook" challenges you from the cover, indicates the item of interest the reader is going to find inside. The B.C.A. is doing a great work, and we rejoice to know that throughout the Australian Church that is being recognised. The varied descriptions of the work to be found in this new issue of the "Real Australian" will be an incentive to all sympathetic hearts to strengthen their support. We congratulate the organising missioner on the excellence of this new and enterprising issue of an old friend. It will be an inspiration to its readers.

TOWARDS RE-UNION.

IT is very encouraging to hear of more and more instances of closer co-operation between Anglican and Free Churches. At Durham Cathedral recently a congregation of over two thousand heard addresses by the Bishop of Durham and the Rev. J. C. Sutcliffe, superintendent minister of Dur-

ham Methodist circuit, both pleading for greater unity.

The service, which is believed to be the first of its kind to be held in the Cathedral, was the result of a meeting attended by Cathedral and other clergy, as well as Nonconformist ministers.

Our own Bishop of Newcastle, in the current issue, made a strong reference to this crying need of reunion. Speaking of the discussion at the A.B.M. meeting on the findings of the Madras Conference, Dr. Batty says:—

"One point to which we seemed to be brought back again and again was that of the grave hindrances to the Missionary cause which are the result of disunion among Christians. The Gospel which the Church ought to preach, and the world needs to hear to-day, is the Gospel of the unity of all mankind in Christ Jesus. That Gospel cannot be preached convincingly and effectively by a Church which is itself divided. It is, of course, neither necessary nor desirable—and in any case it is impossible—that all Christians should think alike and order their worship in the same way. The types of mind which are generally labelled 'Catholic' and 'Protestant' respectively will always exist, and provision must be made to meet the tastes of both within the fellowship of the one Church. But differences of opinion and practice which prevents Christians from joining with their fellow-Christians of other denominations in the sacrament of Christian unity—the Eucharist—ought to be felt as intolerable, and we ought all of us be striving and praying for means to overcome them. The problem is not a simple one—though many laymen think that it is—but neither is it insoluble. Some day, in answer to the prayers and strivings of God's faithful people, its solution will be found. It will interest you to know that a small number of Anglican Bishops and Priests, of whom I have had the privilege to be one, have been meeting with some leading members of other denominations at intervals during the past two years to explore the possibilities of finding such a solution. Many of us are hopeful that we are on a promising track. And we have taken steps to secure that our suggestions shall come under discussion at the Lambeth Conference."

"PARTNERS."

"The Seventh Unified Statement, 1939-40" of the Missionary Enterprise of the Church of England throughout the world, issued by the Missionary Council, has a special interest in view of the Lambeth Conference of 1940. In fact, it is designated "THE LAMBETH NUMBER," because the aim has been determined by the Council, and specially supported by the recent Church Assembly to make the Lambeth Conference next year an occasion for "re-affirming the Missionary purpose of the Church with deepened understanding and consecration."

An enterprising scheme is being evolved which, under the Holy Spirit's guidance, will be full of intense meaning for the Church generally. The Bishops have been invited "to establish the claims of the Church of Christ overseas in the very forefront of the Church at home and of the religious life of the whole nation."

Preparations are going forward by much prayer and provision of information to get, through the

Conference, "THE VOICE OF THE WORLD-WIDE CHURCH," speaking as led by the Holy Spirit.

We are rightly reminded in this "STATEMENT" that the World-wide Church of the Anglican Communion is only a part of the World-wide Church, and the duty of Re-union, so stressed in the great Tambaran Conference of 1938, is shown to be the urgent challenge to the Church to-day.

We look to our leaders, who will be leaving next year for Lambeth, not to forget that the overseas Churches can contribute to the inspiration of that Conference, and expect earnestly to be "partaken of the benefit." If our Bishops are going to Lambeth as ambassadors and heralds, to deliver at the headquarters of every diocese in the homeland, a message from their Churches, we look to them for such a leadership in preparation as will make their "MESSAGES" really "MESSAGES FROM THEIR CHURCHES."

Meanwhile we commend to our fathers-in-God, and to the Church generally, a prayerful study of this most recent Missionary Challenge.—"PARTNERS."*

["Partners" is on sale at all Church Book Stores, at 1/9.]

113th DEDICATION FESTIVAL.

ST. ANNE'S CHURCH, RYDE, N.S.W.

History is in the process of formation each day, and probably the early pioneers in Australia little imagined that their resolve to build a church at Ryde would be a matter of great significance a century later. Similarly, the 113th Dedication Festival Services, which commenced on Sunday last, will, in turn, be creating further history, which will, in the years to come, be chronicled as an important event.

It is questionable whether the community at large fully realises that in St. Anne's Church the whole district possesses an historical gem, which has been passed down to this generation in a remarkable state of preservation.

When St. Anne's Church was first built in 1825 and dedicated in 1826, the Parish of Ryde extended from the Parramatta River to Cape York, Queensland. The walls of the main body of the church are the original structure, which was fitted with a flat roof and fireplace for the comfort of worshippers in the winter time. The chancel and tower were added in 1856.

St. Anne's, Ryde, has been served by a faithful band of clergy over its 113 years of continuous Christian service and ministry. Of recent years some notable clerics have been amongst its rectors. From 1914 to 1918, that great Australian, Bishop Coadjutor Kirkby, was in charge of the parish. There is a marble tablet in the chancel dedicated to his memory. The next rector was the present rector of All Saints', Hunter's Hill, Rev. Montague Hinsby. The present Rector, Rev. C. A. Stubbin, who is also the Rural Dean, was appointed in 1922. Recently the assistant minister, Rev. Donald Begbie, was transferred to Parramatta, and the Rev. R. Clive Kerle is the present assistant minister. Mr. R. G. Moon, F.I.G.C.M., has been choirmaster for 27 years and organist for 20 years.

The present wardens are T. E. G. Moon, J. C. Rickard and T. P. Smith.

The services on August 20th were conducted by the Rector, and the special preachers were the Archbishop of

Sydney and Archdeacon Martin, M.A. There was a large attendance at all services.

An appeal was launched on August 20th for funds to repair the beautiful stained glass windows which are a feature of the historic church. The total offertories for the day were devoted to this object. The stained glass window experts in Sydney have advised the church authorities that the work should be carried out at once, for if some of the glass is damaged it cannot be replaced, as the colours are now unprocurable. The work will cost about £150. Any of our readers who would like to contribute towards their restoration are invited to send their subscription to Mr. Trevor E. G. Moon, Warden of St. Anne's, Ryde, c/o The Rectory, Church Street, Ryde. Cheques should be made payable to "The Wardens of St. Anne's, Ryde."

The Festival will be concluded on Sunday next, August 27th, when the services will be of a special character commemorating the 141st Anniversary of the First Preaching Service held in Ryde in a barn near the river on August 26th, 1798. The first preacher was the late Rev. Wm. Henry.

The order for the day is as follows:—

8 a.m.: Holy Communion. Celebrated by the Rector.

11 a.m.: Morning Festival and Commemoration. Preacher: Principal T. C. Hammond, M.A., Rector of St. Philip's, Sydney.

The lessons will be read by Sir F. H. Stewart and Mr. Brian Wright, of Manly.

Mr. Wright is a member of the fifth generation of the late Rev. Wm. Henry.

3 p.m.: Special Children's Pilgrimage to the Grave of the Rev. Wm. Henry, in St. Anne's Churchyard. Preacher: Rev. R. S. Bevington, M.A., of C.S.S.M., London.

5.30 p.m.: St. Anne's Young People's Fellowship Tea, in the New Memorial Hall.

7.15 p.m.: Final Festival and Commemoration. Preacher: Rev. F. O. Hulme-Moir, Th.L., General Secretary of Church Missionary Society.

The lessons will be read by Alderman R. W. Small and Mr. H. E. H. Atkinson, of Pymble.

The church will be open to visitors for inspection on Sunday, August 27th, between 3 p.m. and 5 p.m.

York Street and Ryde Station buses pass the main entrance, whilst the church may also be reached by the Ryde tram from George Street, City.

ANOTHER MILESTONE AT GROOTE EYLANDT.

The Bishop of Carpentaria, accompanied by his Chaplain and Mrs. Stephen Davies, visited Groote Eylandt on August 4-9 for the purpose of Confirmation and fellowship with the staff. The journey was made from Alice Springs by car to Roper, and thence by the Missionary lugger, "Holly." Needless to say, the crossing was very trying on account of the antiquity of the "Holly," the journey of only a few hours landing the travellers prostrate with exhaustion. Mrs. Davies only stayed at the Mission for a day and a half, and then proceeded to Sydney by seaplane from Port Langdon. She was at the Mission for the time of Confirmation, and has given an interesting account of that never-to-be-forgotten occasion.

The Chapel was looking its best on Saturday, August 5th. The children had decorated it, and the east end was dignified yet simple in its arrangement and adornment. The building was filled with the Mission children. The aboriginal men and women from the camp, the Confirmees, eight Euralians (four young men and four young women) sat in the upper part of the nave. The young women in white linen frocks and veils of voile; the men in their white suits.

Quiet Moments.

THE CHRISTIAN.

(By "Senex.")

(c) His Service.

BY a wondrous paradox, the Christian lover of freedom prides himself on his status as a servant—a servant of Jesus Christ and of those for all for whom Christ died, as well as those to whom He ministered in humble guise as a Servant of all. And yet the paradox is easily understood, for service of Christ is perfect freedom. He who has enrolled himself in the ranks of Christ's servants is free from the law, being under grace. If he lives up to the dignity of his position he is free from "corroding care," for he knows that he is in union with Father and Son, and that his interests and essential well-being are the objects of Divine care. He is more than a servant, for he is a friend and a son.

This consciousness of oneness with God sets the mind of the Christian free for service of others. He feels more and more as time passes, and as he grows in grace and in the knowledge and love of God, that it is impossible for anyone to live or even to die for himself, that to seek only one's own wealth is to miss the opportunity of attaining the true riches of full and eternal life. And when confronted with the possibility of early dissolution, as St. Paul was, when he longs to be beyond the reach of mundane troubles, and yet is aware that there is much that he can still do for God in this present sphere of activity, he can say that his further life here is worth living because of the chance and privilege of working for God. The Authorised Version's translation of the Apostle's remark made in this connection is, "This is the fruit of my labour." Moffatt's translation brings out the idea better, "This means fruitful work for me."

The service rendered by a Christian is, as we have implied above, a real delight, arduous though it may be. For its actuating principle is Love; by love we can serve one another, and in no other way can we do this effectively. Ministration to the needs of those we love is no hardship, and as we grow more and more like Christ we find that the circle of those we love is continually widening, so that it comes at last to include many from whom we probably had previously a deliberate aversion. Christ's love was all-embracing. It took in not merely the moral ones of His time, but also the outcasts, the publicans and sinners, many of whom He knew to be inwardly yearning for the touch of a loving hand and the comfort of loving sympathy. In this, as in so many more instances, we have Christ as the Great Exemplar. "O God, to us may grace be given to follow in His train."

The other women and girls were in their red Chapel frocks, and there were about 30 men and boys. The Bishop and his Chaplain, the Rev. L. Harris, newly arrived, and the Missionary-in-charge, Mr. Philip Taylor, took part in the Service. The Bishop preached a very beautiful sermon, as the words of encouragement to St. Paul (2 Cor., 13), "My grace is sufficient for thee for my strength is made perfect in weakness." His Lordship showed in simple language how that wonderful grace of God avails for all the experiences and difficulties of life. His words will be long remembered by those who shared in the Service. The candidates were presented individually by the Missionary-in-charge and Mr. Harris.

After the final hymn a procession was formed from the Chapel to the newly-erected dormitory for the Euralian girls. On the steps of the building the Bishop offered prayer, and then went from room to room offering prayer for the present and future occupants of the four rooms. All the Confirmees and the rest of the congregation stood round in a half-circle and joined very heartily in the closing hymn, "Jesus Loves Me."

Mrs. Davies describes the new dormitory as a long building containing four small rooms opening on to a nice verandah (12 steps from the ground) and at the back of each pair of rooms a recess containing a shower bath, an interesting result of the water-wheel irrigation plan. Each room has



a bed and toilet table, nicely arranged with coverlets in "buttercup" (the gift of Kiama Friendly Association), and complete even to a golly-wog on each bed! The Euralian girls and young women are all engaged in the work of the Mission among the aboriginals.

Mrs. Davies, in referring to the doings of the day, said that it was "a real triumph" for the workers. She described the Mission house as comfortable, but emphasised the urgent need for separate staff houses. Mrs. Davies also stressed appreciation of the convenience of the seaplane base, and the kindly attitude towards the Mission Station.

It was interesting to hear that the Bishop Davies was going to Darwin in order to confirm some 30 lepers at the Leper Station near Darwin.

May we suggest to sympathising readers, that these newly-confirmed young people of Groote Eylandt should find a definite place in our prayers. They are "set" for a witness to the aboriginals amongst whom they live and work. We may well thank God for the brightness and enthusiasm of their Christian life.

There are a thousand hacking at the branches of Evil to one who is hacking at the root.—Thoreau.

Work well done is what determines results, and this is service. The only thing that will produce results is service.

Personal.

"I am very glad you started it." This was the sympathetic tribute paid by our gracious Queen Elizabeth when inspecting one of the caravans of the Western Canada S.S. Caravan Mission. Both the King and Queen manifested such a keen interest in this work that a military officer on duty at the inspection said: "This sets a seal on their visit (to Canada) that Their Majesties should wish to come forward and witness their belief in Christian work."

The Rev. Gordon Smee, of Penhurst, Sydney, has been appointed Chaplain to the Children's Court in succession to the Rev. E. H. Parsons.

Prebendary and Mrs. Hinde, who have been on a visit to Sydney, will leave on their return to England on August 31st, and will travel via New Zealand and Canada.

The Rev. George Broadfield Webb, whose death we noted in our last issue, passed away on July 25th, at Evensfield Place, St. Leonards-on-the-Sea, England.

The Rev. R. A. Pollard, Rector of St. Matthew's, Bondi, who is on a visit to England, will leave with Mrs. Pollard on the return journey on September 1st. We understand they will travel via Canada and New Zealand.

The Rev. E. G. Veal, a veteran churchman of Melbourne, was one of the special speakers at the Diamond Jubilee Celebrations on the Scripture Union held in Sydney on Saturday last. For many years Mr. Veal has been the Hon. Secretary of the Scripture Union in Victoria.

The Vicar of Christ Church, St. Kilda (Vic.) (Rev. Canon Crotty, D.D.) has begun a series of Sunday evening sermons on notable Christian reformers. His opening subject will include "John Howard and Prison Reform," and other subjects will include "William Wilberforce and the Slave Trade," "Lord Shaftesbury and Factory Legislation," "Charles Dickens and Child Welfare," and "Florence Nightingale and the Care of the Sick." The object of the series is to stress the influence of Christian example in dealing with social reform, and to stimulate public conscience on the question.

Rev. W. Tighe, B.A. (Cantab.), Vicar of St. Matthew's, Brooklyn, Wellington, N.Z., and his wife are at present visiting Sydney and Brisbane. Mr. Tighe has been in Wellington since 1914. They will leave for New Zealand in September.

Rev. M. J. Stephens, after a period of over 30 years' service in the country centres of the diocese of Tasmania, has retired from parish work and is living quietly in Armadale, Victoria.

Rev. C. S. Bull, formerly of the Ballarat (Vic.) diocese, who recently returned from the diocese of Polynesia, left Melbourne on August 2 to take up duty as a minor Canon of St. David's Cathedral, Hobart.

Rev. Thomas G. Gee, Rector of Dapto (N.S.W.), has accepted nomination to the Parish of Milson's Point, North

Sydney, in succession to the Rev. W. H. Stanger, who has received an English appointment. Mr. Gee was originally an English volunteer under the auspices of the C. and C.C.S. for work with the B.C.A.S., and was for some time at Ceduna, S.A., and for three years Priest Missioner of Werrimal (Vic.). He has been Rector of Dapto for some three years. Mr. Gee will be inducted to his new charge about the beginning of October.

We regret to record that the Rev. H. E. Taylor, Rector of Dulwich Hill (N.S.W.), is still far from well. Our sympathy is with him and Mrs. Taylor in his long illness.

We regret to announce the death of Mrs. Laura Anna Barter Snow at Hadleigh, Suffolk (Eng.), after a long and trying illness. She was seventy-four.

Born in Chota Nagpur, India, she was the youngest child of her parents, Lieut.-General Barter, C.B., and Mrs. Barter, of Aghada, Co. Cork. In 1896 she married the Rev. Frank Trevelyan Snow, then Vicar of St. Peter's, Islington, London, N. Her interest in home and overseas missions was intense. She was especially a warm supporter of the Irish Church Missions, as her love for Ireland was great. In 1914 the Church Missionary Society asked Mr. and Mrs. Snow if they would go to West Africa to take missions there for three months. Four of Mrs. Snow's children have been doing mission work overseas in India and Iraq. Her literary work was one of the biggest features of her very varied life, and is well known in missionary circles.

The Rev. Norman Bennet and Mrs. Bennet are paying a visit to England, and will be absent from Johannesburg for six months. Mr. Bennet, who succeeded the Rev. G. C. Grubb as rector of Christ Church, Hillborough, in 1933, hopes to speak on the "Church of England in South Africa," at the Conference of Evangelical Churchmen, at High Sea, in September.

Two missionaries of the Church of England Zenana Missionary Society have received awards in the recent King's Birthday Honours. Miss M. A. Taylor, Principal of the C.E.Z.M.S. High School for Girls at Peshawar, has been awarded a bar to the Kaiser-i-Hind Silver Medal which she received in 1934; and Miss S. M. Grove, who is engaged in work among Moslem women in Madras, has been awarded the Kaiser-i-Hind Silver Medal.

The King has approved the appointment of the Rev. Oliver Chase Quick, D.D., Chaplain to His Majesty, Professor of Divinity and Ecclesiastical History in the University of Durham and Canon of Durham Cathedral, to the Canonry of Christ Church, and Regius Professorship of Divinity in the University of Oxford, vacant by the death of the Rev. Canon Henry Leighton Goudge, D.D.

The death occurred at his Cambridge residence on Saturday, June 17, of the Rev. James Pounder Whitney, D.D., Fellow of Emmanuel College, and Dixie Professor of Ecclesiastical History. From 1901 to 1905 he was Canon of Quebec Cathedral. Returning to Cambridge in 1906, he acted as Professor of Ecclesiastical History at King's College, London, from 1908 to 1918, and succeeded the late Professor H. M. Gwatkin in the Chair of Dixie Professor in 1919.

VICTORIAN JOTTINGS

(By "Melberton.")

Our Prime Minister gave an address to a crowded congregation in the Trinity Camberwell Presbyterian Church on Sunday morning, August 6th. This assembly came from far and near. Mr. Menzies attended this church as a lad, and in his address spoke of the wonderful influence exercised on him and other young men now well known in Victoria's public life by the late Mr. James Mollison, the leader of the young men's Bible Class. He also paid an eloquent tribute to the ministry of the Rev. P. J. Murdock, M.A., minister emeritus of the church, for the finely-balanced qualities of his heart and brain making him his ideal minister. The whole address was very helpful and was marked by becoming diffidence. It was pleasant to see the venerable parents of Mr. Menzies present. They lately celebrated their golden wedding. Mr. Menzies, Senior, is an elder of the Kirk.

Eucharistic Vestments: A Provincial Bishop in Victoria on his country Confirmation tour parades his vestments. Recently a confirmee remarked to her Sunday School teacher, "What lovely cushion covers the Bishop's robes would make, and what a funny bonnet he wears." Country congregations do not take kindly to ecclesiastical millinery!

Vacant Canonries: Two Canonries are vacant in St. Paul's Cathedral, Melbourne—one is the gift of the Archbishop, the other to be filled by election at the Synod in October next. We hope that men with gifts as preachers and keen Bible students will be appointed. The Cathedral pulpit greatly needs strengthening. Our Cathedral congregations are relatively small, although they hear very fine music from its paid choir.

"Come Ye Apart": Under this name a band of men "whose hearts God has touched" meet in dif-

ferent parishes monthly for prayer and Bible study. They are men of Evangelical convictions, and do not discuss controversial matters, but seek to strengthen the hands of all workers in the Church universal. The band was founded over forty years ago, and then included such notable men as Archdeacon Henry Langley, Canon Tress, and S. C. Kent. Who can say how much this band has done to help God's work? The present Hon. Secretary is the Rev. Albert Brain, M.A., "a man greatly beloved."

"YOU AND THE REFUGEE."

The following very interesting words appeared in "Social Welfare," the organ of the Christian Social Council of Canada, from the pen of the Council's Secretary, the Rev. C. E. Silcox, D.D. Dr. Silcox is explaining one reason for the public's lack of interest in the refugee. If we alter the word Canada for Australia Dr. Silcox's words apply precisely to our own situation:—

"The consciousness of the plight of our own unemployed was always with us, and some of the trade unions—though not all—stressed the view that we had no right to assume the responsibility for any refugees until we had eliminated all our own unemployment. Relatively few saw the limitations of this point of view; that the solution of our internal problem of unemployment was almost entirely dependent upon external conditions, because Canada was peculiarly conditioned by its external trade; that with peace abroad and relative freedom of trade, we could provide one solution for the problem of unemployment, but with instability abroad and the channels of trade choked, the solution of unemployment could only be effected by a complete and drastic overhauling of our internal economy; that no one, in the uncertainty of the days could tell from day to day whether the world barometer indicated fair weather or storms, peace or war."

"In short, paradoxical as it may seem, there is now out of our unemployment question short of the inevitable employment in case of war, except as Canada discovers new industries and people to initiate them, and permits some of the surplus population of Europe to come here and provide both the producing and consuming population for these new industries. Only thus can we solve our economic problems and develop a population at all adequate to take care of the incidents of a national machine over-capitalised when viewed in relationship to our present meagre population. Thus, the very people who insist that we take in no refugees until we have solved our unemployment problems are preventing us from taking the most effective action to solve our unemployment problem."



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CHURCHMEN'S REMINDER.

"The biggest fool tries to enjoy sin on a complimentary ticket."—Anon.

"Be sure your sin will find you out."—Moses to Israel.

AUGUST.

24th—St. Bartholomew's Day. The name means Son of Thomas. The saint is generally identified with Nathaniel. The Evangelists who mention one do not name the other. "An Israelite indeed without guile," said Jesus of him.

27th—12th Sunday after Trinity. Today we remember the Giver and the Forgiver; both terms go together. This ancient collect was much improved by the Reformers, especially in the clinging phrase, "Who art wont to give more than either we desire or deserve."

28th—British Naval Victory off Heligoland, 1914.

31st—Thursday. John Bunyan died, 1688. His book is read still to-day, "Pilgrim's Progress." "The Holy War" is as fine in its telling symbolism and spiritual directness.

SEPTEMBER.

3rd—13th Sunday after Trinity. Too seldom do we reflect upon the doctrine of this collect, that all our good works, which are few enough, emanate from God. But for the working of the Holy Spirit we should do no good thing.

5th—Malta taken, 1800. Subsequently the Maltese voted themselves into the Empire, and recent elections confirm this decision, despite the fact that the Maltese are Roman Catholic, and that Italy is ever active in propaganda.

7th—Thursday. Queen Elizabeth born, 1533. What we owe to this strongly Protestant ruler is hard to over-estimate. Coming after the unenviable Mary, England's Protestantism was more deeply grounded in the national character.

To Australian Churchmen.

VOICES FROM THE PAST IN THE PRESENT.

"BUT neither in this are we too scrupulous; we make no vexatious opposition; we always avoid any bitterness of contention; we are ready to enter into an amicable conference. . . . We leave our brethren and the bishops to stand or fall to their own Master; and we look most submissively, but in vain, for the like forbearance towards ourselves. In the rites nothing is discretionary. . . . We must indeed submit to the time, but only for a time: so that we may always be making progress and never retreating. Far be it from us either to sow schisms in the Church by a vexatious contest, or by a hostile opposition to our brethren to do an injury unto ourselves. . . . Why do they persecute us on account of the habits? . . . Why do they publicly traduce us in their books?"

"The Eucharistic Vestments form an external link with the Last Supper. . . . That is why Anglo-Catholics and many Liberal Evangelicals and Central Churchmen prize them, though they would never attempt to force them upon priests who prefer to use the medieval Roman surplice in the celebration of the Eucharist. . . . Churchmen of all schools of thought work happily and harmoniously together

for the extension of Christ's Kingdom." Notice the same plea for liberty, "Why do they persecute us on account of the habits?" Then remember that the old pleaders were church wreckers.

A MESSAGE FOR EVANGELICALS.

Prebendary Hinde has been with us long enough to enable us to grasp the significance of his message to Evangelicals. The Prebendary has had wide experience of church politics. As a recognised leader in the Church Assembly, a member of the Southern Lower House of Convocation and a trusted adviser on many committees and councils, he has had unique opportunities of sensing the situation. It is a matter for regret that some of those who regard themselves as leaders of "advanced thought" in the Diocese did not avail themselves of the opportunity of hearing the Prebendary. Perhaps they thought he could teach them nothing, and perhaps they were right. But there are always two explanations of unteachableness. We will not attempt to offer them. We leave it to our readers' imaginations. But those who were not quite so "advanced" felt that there was a definite note in the Prebendary's message which was of great value to Sydney churchmen. What is an Evangelical? We are forcibly reminded when we use the word of Tennyson's great lines:—

"And thus he bore without abuse
The grand old name of gentleman,
Defamed by every charlatan
And soil'd with all ignoble use."

Everyone seems to claim the name in some aspect of it. We have Liberal and Central and Catholic-minded Evangelicals. They all hold to different loyalties, and yet they all claim the name. It was refreshing, at least, to hear a man who was not afraid to assert that Evangelicals stood for the inherent priesthood of all believers. Even here we are not clear from either mists or quicksands. There are those, like Bishop Gore, who make much of the priesthood of believers, but make it simply a stalking-horse to shield the subtle introduction of sacrificial officers who act as go-betweens in the matter of salvation. But there was no such uncertainty in the message we heard. The believer had secured to him, by his standing in Christ, freedom to approach God his Father directly. The difference between the old blighting Auricular Confession with its suggestion that the key to heaven was in the hands of the priest and the new freedom which came from a consciousness of pardon was clearly indicated. Advice to a perplexed conscience could still be tendered. Our exhortation in the Communion Service preserved for us that privilege. But there was nothing to hinder an anxious soul from going direct to God without any other mediator than our Great High Priest on high.

The Policy of Concession.

We wonder if Evangelicals are abiding in this same stronghold of faith. We fear that the policy

of concession has been pushed so far that the real character of Evangelical belief is not as readily appreciated as formerly. When sacerdotalists are in a minority they often ask for simple liberty. That has been the policy of the Church of Rome for many years. But when they come into power they arrogate to themselves claims for Catholicity that are both oppressive and ill-founded. We need, therefore, to remind ourselves that there are some things in which compromise is impossible. This is not because we have any desire either to be or to appear intolerant, but because truth is too sacred to be made a subject of barter. The priesthood of all believers is one of those foundation principles that cannot be sacrificed. Nowhere in the New Testament is a Christian minister as such described as a "priest" in the Roman or Anglo-Catholic sense of that word.

Was St. Paul a "Priest"?

We are indeed reminded that St. Paul, in Romans xv., 16, speaks of himself as "ministering in sacrifice," using a word compounded of the word which is always used of priestly service. We can only think that Denny in "The Expositors' Greek Testament" gives a very adequate answer to any fancy that this passage can be cited as an exception to the rule of the New Testament previously mentioned. Denny writes:—"Obviously it has no bearing on the question as to the 'sacerdotal' character of the Christian ministry. The offering which Paul conceives himself as presenting to God is the Gentile Church, and the priestly function in the exercise of which this offering is made is the preaching of the Gospel." Nor is this a modern gloss. Chrysostom wrote: "This is my priesthood to preach and to proclaim." The citation of such a passage indicates the straits in which sacerdotalism finds itself in view of the persistent distinction preserved in Scripture between the priest and the presbyter.

Warnings to Evangelicals.

But we had other messages, which were in the nature of warnings to those who were Evangelicals, to observe the signs of the times. Prebendary Hinde reminded us that negotiations on re-union were being conducted with the various Protestant Churches and also with the Old Catholics and the members of the Eastern Orthodox Churches. He pointed out that the declarations of Lambeth in 1920, confirmed in 1930 that the Protestant churches were in possession of a true ministry of the Word and sacraments had not as yet yielded any very material fruit in closer union with these bodies. He regarded with some disquietude the fact that progress towards union had proceeded more rapidly in the case of the unreformed than in the case of the reformed churches. Brethren who spoke our tongue, read our Bible and shared much more fully in our doctrine, were still held apart from us while overtures were much more readily made towards those who did not possess what ought to be these uniting bonds. He reminded us that polity seemed to outweigh

doctrine, and gave it as his measured judgment that this was a grave error and indicated a mistaken line of approach to anything that was likely to secure lasting union. We cannot but feel that he was right in the plea, which he urged, that Communion round the Table of the Lord with those who held a like precious faith ought not to be the last stage in re-union but a first expression of fraternal regard. It is well known that at present barriers are raised against reception by Anglicans at the hands of a non-episcopally ordained minister. The Prebendary very truly pointed out that this is a denial in practice of the assertion in theory that such ministers are valid ministers of the Word and Sacraments. We are aware of the strange argument urged by some that such ministers are valid "within their own sphere!" It would take a long time to find in the New Testament such a delimitation of spheres as the argument suggests. We felt, as we listened to Prebendary Hinde, that the Church of England was being slowly robbed of her old-time comprehensiveness.

Narrowing the Church.

She was being narrowed by the crippling influences of certain sacerdotal theories of the ministry and certain exaggerated claims for the Episcopate that were wholly foreign to her true genius. The modernists in England are resolutely opposed to this particular form of development. The strange thing is that the modernists in Australia are only too often shock troops for the sacerdotalists. When will they assert the principles for which their movement professes to stand? They are loud in their clamours for a relaxed creed. Why not clamour for a relaxed episcopate? Is there not something incongruous in a position that objects to wiping the sacred blood from the chalice and denies the physical Resurrection of the Lord? We do not pretend to sympathise with the modernist view, but we are asking for coherence. They surely should be the first to support the judgment that, "It was the consistent attitude and policy of our reformers and leading churchmen to seek for unity, not on the basis of any uniform obligatory form of Church ORDER or policy, but on the profession of a common orthodox FAITH" (The Reformation and Re-Union," by Dr. Sydney Carter, p. xii.). It is the movement in the opposite direction to this consistent attitude and policy that awakens feelings of uneasiness in the minds of convinced Evangelicals.

Autocratic Bishops.

The suggestion that Bishops have been from time immemorial guardians of the faith has been so frequently made without a shred of evidence to support it, that it is gaining ground simply by its own persistency. Prebendary Hinde drew attention to two disturbing facts in relation to this aspect of affairs. It has been the habit of Bishops and, notably, the Archbishop of Canterbury, to appoint commissions of selected persons, whose duty it is

to present a view of the Church of England doctrine and general position to those outside her walls. A notable example is offered in the Concordat with the Rumanian Church. Statements are made by the members of these commissions that certainly cannot be said to have won general acceptance at the hands of all members, or even all in any of the sections, of the Church of England. There is danger that the new-found zeal for reunion with Easterners may result in somewhat similar experiences to that which history records on the occasion of the summoning of the Council of Florence in 1439. There was then a very strong movement for union between the Roman and the Greek Orthodox Churches. Delegates from the East were invited to attend the Council, and accepted the invitation. Under pressure from the members of the Council, the Eastern delegates were induced to assent to the doctrine of Purgatory. On their return, however, they met an inflamed populace, who stoned them for what was regarded as a betrayal of faith. Something like this is certainly in danger of happening in England to-day. The unhappy sequel to the Malines Conversations ought still to be fresh in our minds. The habit of sending unofficial representatives to speak for a body, which may repudiate their utterances, is fraught with grave danger. The Archbishop of Canterbury has more than once earnestly disavowed any desire to become once more what his predecessors had once been called, "The Pope of the West." But there is danger that a situation like this may arise if he allows himself to nominate commissions who derive their rights solely from him. The late Lord Halifax did an ill-service to the See of Canterbury when he persuaded the late Archbishop to give an equivocal sanction to the Malines Conversations. The late Archbishop of Canterbury felt the position keenly when his action was challenged, and he had to admit that the distinguished theologians who entered into these delicate negotiations did so on their own initiative but at his request. It left the general public of church people disturbed and dissatisfied. Movements of this kind are gaining in number, and are likely, unless carefully watched, to sow the seed of much discord in the Church of England.

Laity Ignored.

Side by side with these movements which have produced a crop of unauthorised expositions of the Articles and the Book of Common Prayer, there is noticeable a tendency to ignore the laity. Convocation, we are told, has taken upon itself to prepare services and to arrange for such important matters as the ordering of Deaconesses and the admission of Lay Readers. Apparently the laity do not care. Certainly they have not been consulted. At great cost of time and energy an elaborate system of Church government has been introduced, whereby clergy and laity in the Church of England can have some measure of representation with the Bishops, in what is regarded as the Parliament of

the Church. The machinery has been put in motion. It began with the Archbishop of York's slogan, "Life and Liberty." It has found being in the Church Assembly. Yet the amazing feature of modern times is that Convocations in which the laity find no representation, is usurping the powers of the Church Parliament. Prebendary Hinde pointed out quite clearly that this was largely due to the fact that the laity did not exercise the powers committed to them. We recognise the cogency of this argument. But behind it there lies the teaching given in numberless parish Churches to Confirmation Candidates, that "The Church means a teaching, body commissioned by Christ and consisting of hierarchy and subordinate clergy." The layman has been hypnotised into the belief that his one function is to find money for the Church. As he thinks this is the only power he can wield, he vents his discontent by buttoning his pocket. Laymen must assert their rights, and take an increasing interest in matters that lie beyond the range of pounds, shillings and pence. Democracy has its weaknesses, and one of them is that the clever lead the simple by the nose. If we are to recover for ourselves a virile Church, we must look to it that these growing evils in our present administration are checked, and checked speedily. If Prebendary Hinde wakens us his visit will not be in vain.

THE MISSIONS TO SEAMEN.

The Committee of the above here issue their 58th Annual Report. It is interesting to note a very satisfactory year's work, of which the following figures give some indication:—

Statistics for the Year 1st June, 1938, to 31st May, 1939.	
Visits to ships	1,808
Visits to hospitals	670
Services in Institute	374
Attendance of seamen at Chapel	14,034
Holy Communion Services	59
Communicants	369
Seamen admitted to Seamen's Guild C.E.M.S.—	
Members	7
Associates	3
Entertainments Provided	312
Attendance of seamen at entertainments	42,612
Aggregate number of seamen using Institute	52,000
Letters written at Institute by sailors	2,758
Letters received at Institute for sailors	3,109
Beds provided by Institute for distressed seamen	264
Meals and light refreshments provided for distressed seamen	5,821
Approximate meals and suppers provided by L.H.L.G. to men on ships' articles	15,000
Outdoor sports arranged	19
Attendance of seamen at outdoor sports	835
Offertories in Institute Chapel	£18/11/11

The Committee adds:

"In presenting this report for your adoption, the Committee desires to express its thankfulness for all that has been accomplished, praying that God may continue to bless and prosper the work of the Missions to Seamen at the Rawson Institute."

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

MANLY YOUNG COMMUNICANTS' FELLOWSHIP.

There is much to report from the Y.C.F. First is our Fellowship Tea, which was held on 16th July, when an address on India was given by the Rev. A. G. Halliday. Mr. Halliday spoke on the challenge of India, and the great reforms the Gospel was bringing to that country. He gave us much cause to think, and left us with the impression that the words of St. Paul, "I am not ashamed of the Gospel, for it is a power unto salvation," are very real to him. We thank Mr. Halliday, and wish him joy in his new work at Mosman.

GIRLS' FRIENDLY SOCIETY.

The Display and Presentation of Awards, which include the shields, cups and certificates won in the recent competitions of the Girls' Friendly Society, will be presented on Saturday, 26th August, in St. Paul's Parish Hall, Redfern, by Mrs. H. W. Hinde, wife of Prebendary Hinde. The Archbishop has expressed a wish to be present.

Winning items of physical culture, folk dancing, costume dancing, skipping, verse-speaking, dramatic art, mimes and singing will comprise the programme. A good attendance is anticipated, and friends are invited to be present.

DISTRICT CHURCH FESTIVAL.

HAWKESBURY RURAL DEANERY.

A function of wide ecclesiastical interest, and one of three-fold character, is to be held in Windsor on August 31. It is being organised by the Rural Deanery of the Hawkesbury, which includes the Windsor-Richmond and Penrith-Castlereagh districts, and is being promoted for the purpose of providing a closer Church fellowship throughout the Deanery District, and at the same time will assist the funds of the Home Mission Society of the Diocese of Sydney.

Eleven parishes, including the Hawkesbury River Chaplaincy, are sponsoring the function, which is to be an annual

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A Tea, representative of the Rural Deanery, will be held at 6.15, in the Parish Hall, New Street, Windsor, to be followed by an illustrated lecture, entitled "The Church in Action," in St. Matthew's Church, after which a Festival Service will follow, at 8 p.m., when the Most Rev. the Archbishop of Sydney (Dr. Mowll) will preach.

All Church choirs within the Deanery are combining under the conductorship of Mr. F. E. Johnstone, Organist, St. John's Church, Parramatta. Two anthems and the same number of canticles, with hymns, are being practised. A large choir will, therefore, lead the service, which is to be of a festal character.

Every parish will supervise its own table at the Tea, three ladies being chosen to preside at each. Tickets for the Tea will be on sale, the other sections of the gathering being free.

It will be realised that a function of such magnitude offers an opportunity for fellowship and social intercourse. Church people are, therefore, giving it their hearty support, and will rally together in large numbers.

CHURCH OF ENGLAND FELLOWSHIP.

AN EXCELLENT INNOVATION.

The nave of St. Michael's Church, Wollongong, was well filled on Monday, August 7th, for the first corporate service of the South Coast Branches of the Church of England Fellowship. This large gathering of young people came from Woonona, Corrimal, West Wollongong, Port Kembla, Dapto and Albion Park. As yet there is no Branch in Wollongong itself.

The service was conducted by the Revs. E. Walker, Rector of Wollongong, G. Mottram, Minister of West Wollongong, T. Gee, Rector of Dapto. The lessons were read by Mr. Ralph Barton, leader of the Woonona Branch, and Mr. Jack Greenwood, of West Wollongong.

The preacher was the Rev. W. G. Coughlan, B.A., Th.L., Diocesan Chieftain. Mr. Coughlan based his address on the Baptismal Promise, and in his inimitable way showed what a thrilling adventure the Christian life is meant to be—the adventure that is to be found in discovering the truth as revealed in Jesus Christ, doing God's will and fighting against evil in all its forms.

The challenge presented by the preacher was taken up in a most impressive manner, when this large congregation of young people stood up and, in ringing tones, repeated the Fellowship Rule of Life:—

In the power of the Holy Spirit, I will strive
To be loyal to Christ and His Church
To keep my Baptismal Vows,
To fight what is wrong, to believe what is true,
And to obey Christ's Law of Love.
—(From a Correspondent.)

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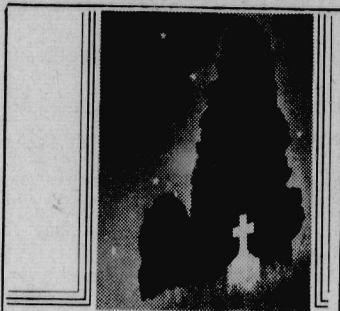
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NOTES AND NEWS FROM OUR PARISHES.

St. Paul's, Cobbity.—The Archbishop of Sydney will commission Churchwardens in this historic Church at 3 p.m. on Saturday, August 26. Prebendary H. W. Hinde, M.A., will give the address.

St. John's, Maroubra.—The Confirmation Service will take place at 8 p.m. on Monday, August 28, when the Bishop Coadjutor will preach and confirm.

St. David's, Arncliffe.—August 27 and September 3 have been set apart as "Come to Church" Sundays. A special effort is being made to interest non-churchgoers in the services, and the parishioners will specially invite such to attend on these Sundays.

The Church of England Men's Society Annual N.S.W. Conference will be held at St. David's on Tuesday, August 29. Tea will be at 6.15 p.m., after which an address will be given by Mr. Frank Sturge Hartly.

St. Thomas', Auburn.—The setting of the foundation-stone of the new rectory by the Archbishop of Sydney took

place on Saturday, July 15, followed by a Parish Tea and Concert. The 37th Anniversary Services were held the next day, special preachers being present. A Missionary Rally followed on the Monday night. Large attendances were a feature of the services and meetings.

Christ Church, Kiama.—The 80th Anniversary Celebrations were held this month, beginning with a Festival Tea, Parishioners' Rally and Grand Concert on Saturday, August 12. Special services were held the following day. The Bishop Coadjutor preached in the morning, and the Rev. Edward Walker in the evening. During the day there was a Children's Floral Service and an Organ Recital.

St. Luke's, Covelly.—On Sunday, July 23, two memorial windows in stained glass were dedicated by the Rector, the Rev. R. F. Dillon. One window, depicting "Martha," is in memory of Eva Mildred Ross, a former Church-worker, and Captain of A Covelly Guide Troop. The other window has as its theme "St. George and the Dragon," and it is in memory of Pierre Purcell, Arthur Kemp, Jim Prior and Jack Constantine.

St. Paul's, Wairoonga.—At the Women's Auxiliary meeting, to be held on Wednesday, September 6, at 2.30 p.m., the speaker will be Miss Doris Lum, of the Bethel Mission. She has recently been in South China, and will speak on her work there, carried on amidst the difficulties caused by the present trouble and conflict in China.

St. John's, Bishopthorpe, Glebe.—Miss Lily Louie Binden, a highly-respected parishioner, recently passed away very suddenly. For many years she had been making a linen cloth with hand-made lace and hand-drawn threadwork. This beautiful cloth has been given to the Church by her sister, Mrs. J. Service. It will be used on the "Credence" table, and is to be dedicated at a "Communion" Service in the evening on Sunday, August 27.

All Saints', Balgowlah.—The Church of England Boys' Society Branch numbers 30 strong in this parish, and on Monday, August 21, the 2nd Birthday Social and Display was held. The members of the Girls' Friendly Society gained several distinctions in the recent Diocesan competitions.

St. Paul's, Chatswood.—The Young People's Fellowship meets every Sunday morning at 10 o'clock for praise, prayer and happy fellowship. Recently a series of doctrinal studies has been taken. A number of addresses will be given for the next few Sundays by Mr. E. Harding.

St. Cuthbert's, South Kogarah.—Anniversary Services were held on Sundays, August 6 and 13, at which there were special preachers. A Sacred Cantata, "The Lion of Judah," was presented on Wednesday, August 9.

St. John's, Campsie.—Temple Day is to be observed on Thursday, August 21, to assist the finances of the Church, in place of a Sale of Work. The Church will be open for most of the day, and special services will be held. At a service for women at 2.30 p.m., Miss Norbury, of the Deaconess' Institute, will be the speaker. The preacher at the Thanksgiving Service at 8 p.m. will be the Ven. Archdeacon H. S. Begbie.

St. Peter's, Cook's River.—There have been a number of bereavements in the parish lately. Mrs. Tomlinson, Mrs. Few, Mrs. Carroll and Mrs. Pew all received their "home call" within a short space of time, and much sympathy has been expressed to their bereaved ones.

Diocese of Goulburn.

SYNOD.

The arrangements for Synod are approaching completion. They are somewhat different to those of former years. On Monday evening, the 25th September, the Bishop will give his address to the clergy at Evensong, at 7.30 p.m., in the Cathedral. On Tuesday, there will be a Clergy Conference at 10 a.m. The Synod service will be at 4.30 p.m. on the Tuesday, and the Bishop will

deliver his charge to the diocese. The formal opening of Synod will be at 7.30 p.m. On Wednesday, 27th September, Synod will meet at 10.30 a.m., 3 p.m., and 7.30 p.m. The Synod tea will be at 6 p.m. At 7 p.m. Mr. C. P. Taubman will give a missionary address with moving pictures of the Diocese of Tanganyika. At 7.30 p.m., the Archbishop of Sydney, who previously will have been a guest at the Synod tea, will give a talk to Synod on the subject of the Madras Conference. Thursday, the 28th, and Friday, the 29th, Synod will meet as required.

DIOCESAN COUNCIL.

The Diocesan Council met on the 25th July, the Bishop presiding. The recent expenditure of £650 on repairs to the Cathedral fabric was confirmed. Six months working of diocesan accounts was reviewed. Fifteen parishes

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offered generous assessments in lieu of half-yearly collections for the Church Society, and these were accepted. The Diocesan Commissioner outlined his plans for next year, and a sub-committee was elected to frame these for Synod. Grants were voted to the Church Army, the General Board of Religious Education, and one small grant to a parish in special difficulties.

Superannuation, Children's Home, Guarantee and Loan Fund, Library, Missionary and Religious Education matters and activities were reviewed. It was determined to provide the Youth Commissioner with a car, and the hope was expressed that the Y.A. Branches would refund the expenditure. The Bishop was voted £350 for his expenses to Lambeth. All preparations for the Diocesan Synod in September were completed. Vacancies in the representation in the Diocesan and Provincial Synods were filled. Inquiries were instituted as to the superannuation of lay officers.

It was decided to launch an appeal at Synod time for a memorial in the Cathedral to Bishop Radford, the memorial to take the form of a sedilia.

An ordinance authorising the mortgaging of the Bombala Rectory was passed.

VICTORIA.

Diocese of Melbourne.

THE PRAHRAN MISSION.

We cull the following interesting reference from the Bishop of Gippsland's letter to his Diocese:—

"I have just returned from one of the most experimental experiences of my ministry. Towards the end of last year the Ministers' Fraternal of the City of Prahran asked me to conduct an evangelistic mission for the seven Christian communions represented by them in that city. After long hesitation, and only when the Archbishop suggested that it was my duty to accept the invitation, did I decide to enter into this venture of Combined Evangelism.

"You may remember that in 1930 the Lambeth Conference urged upon us 'the desirability of organising and participating in efforts of Evangelism in co-operation with Christians of other communions, both as a means of bearing effective witness to the multitudes who are detached from all forms of organised Christianity, and as a means of expressing and strengthening that sense of unity in the Gospel which bind together in spiritual fellowship those who own allegiance to difference Churches.' No opportunity to do this had come my way in the nine years since the Conference met, nor do I think that the challenge it gave has been answered elsewhere in this country.

"You will understand, therefore, how a mere mortal, I shrank from being the one to undertake the first experiment of this kind. Now that it is over, however, I am thankful that I was allowed to do it. Although I went to Prahran conscious of the sceptical criticism of those in all the Churches whose spiritual vision is limited, I did so with the publicly written support of the Archbishop and the heads in this State of the Presbyterian, Methodist, Congregational, Church of Christ and Baptist Communions, and of the Salvation Army. I also had the inward conviction that it was God's will, and so, of course, there was nothing else to worry about.

"Let me give you some of my impressions, and I think they are shared by my three co-missioners, the Rev. S. T. Ball (Music Missioner), the Rev. C. Woodhouse (Young People's Missioner) and Mrs. S. T. Ball (pianist). The impression made upon us by the crowd that came night by night was immense. There were never less than 800 any of the ten nights, and often there were 1,000. The lines of those seeking personal interviews all day and far into the night for the last four or five days were a striking witness of sheer human need in these anxious days. Although copyright laws left with us with an inadequate choice of

hymns the singing was a glorious experience. When I gave four or five opportunities as the days passed for people to make their public decision to follow Christ or to renew their allegiance to Him, the large response was moving. The absolute unity of spirit and purpose was completely unbroken throughout. This was possibly the most impressive part of the campaign. Not all the Churches were equally wholehearted, and some were more ready to support the campaign than our own, but all were in it and in it up to the hilt. So impressed were the City Fathers by the community value of the campaign that at the end the Mayor and Corporation entertained us at dinner, and announced that it was their pleasure to charge no rent for the Town Hall which we had used for ten days and nights. I never remember a more striking witness on the part of public men than this to the steadily increasing conviction that Christ and His order of life will supply the only answer to the selfishness, the godliness and the totalitarian menace of these days.

"The thronged Procession of Witness in the streets of the city were magnificent. The bearers of the illuminated cross was a Church of Christ minister on each occasion. That alone gives a little idea of the spirit of unity that bound us together. We were greatly cheered by visits from the Archbishop and the Moderator-General, and of other Christian leaders, both clerical and lay. And I think it is the hope of all who took part that this campaign is but a beginning of a movement that, please God, may spread out from Melbourne as a centre. Although the whole thing was unique in the history of Victoria the response of the Press was amazingly weak. That is a matter that must call for reflection on the part of thousands of Christian people."

Diocese of Ballarat.

THE NEW BISHOPSCOURT.

The Bishop, in his broadcast on 11th July, spoke of the change that is shortly to take place in connection with Bishops Court.

I suppose most of you have seen the news concerning Bishops Court which has appeared both in the Ballarat and Melbourne Press.

The news is to the effect that a new house has been acquired as a home for the Bishop of the Diocese, and that the old Bishops Court is to be sold.

I have no doubt that this will come as a surprise to those not connected with diocesan councils and committees. However, you will all realise that this momentous change has not been made without a great deal of thought and investigation.

The old Bishops Court, as you all know, is a very attractive property, and as it has been occupied by each of the five Bishops of Ballarat, it has memories and traditions which make it precious to the hearts of many, especially of the older generation.

The old-world appearance of the house and the majestic trees and the spacious lawns of the garden are very fascinating, and its position on the edge of Lake Wendouree is one of the most beautiful spots in Ballarat.

But, unfortunately, the age of the house, which was built eighty years ago, has become a serious difficulty, while the extent of the garden, which was an acquisition in the spacious days when the Bishop had to keep horses, has become a problem in these days. It was clear to those charged with the management of affairs that the time was approaching when an appeal would have to be made to the Diocese to raise a considerable sum to renovate and modernise old Bishops Court and to increase the episcopal income to enable it to meet the heavy expenditure which this large property involves.

It was my earnest hope that this course might be avoided, and therefore it gives me real satisfaction to be able to tell you that the solution has come in another way, namely,

through the purchase of the home of the late Dr. J. M. Gardiner, in Sturt Street West.

It is a difficult matter for me to speak about in a broadcast, but I feel that I must tell the Diocese that Mrs. Gardiner has been exceedingly kind to us, and that her action will be most helpful to the Church.

The beautiful Bishops Court Chapel is to be taken down and re-built on the new site.

TASMANIAN NOTES.

(By "Hobarton.")

ST. DAVID'S CATHEDRAL.

For the first time for very many years St. David's Cathedral, Hobart, has now three priests upon its permanent staff. This has come about through the appointment by the Dean (the Very Rev. A. R. Rivers) of an assistant, in the person of the Rev. C. S. Bull, of Suva, Fiji. In the public Press, Mr. Bull is designed a "minor Canon," but as he is appointed by the Dean and not by the Chapter, this is probably an error.

REV. S. F. L. CLOUGHER.

The Rev. S. F. L. Clougher, who is described in the "Year Book" as "on leave," has been appointed Vicar of Bradford, Essex, England. Mr. Clougher was Priest-in-charge of Port Esperance in this Diocese 1932-1934, and went on leave to England in the latter year to continue his studies in Oxford, accepting the curacy of Iffley, in the Oxford Diocese. It does not necessarily follow, however, that a priest on leave accepting a living in England is lost to the Diocese, as instanced in the case of the Rev. I. J. B. McDonald, formerly Rector of Ranelagh who, whilst on leave in England, accepted a living in the Diocese of Bradford, but has now returned and become the Rector of Swansea.

DR. IAN HOLT.

It will be interesting news to evangelical churchmen on the mainland that Dr. Ian W. Holt, medical officer at the Latrobe Hospital, has been granted a lay-reader's licence to assist in the Parish of Latrobe. Dr. Holt is a grandson of the late Bishop Pain, of Gippsland, and a member of a well-known Evangelical Sydney family.

LEGACY.

Although the news is somewhat premature (as probate has not yet been granted), the solicitors of the late William Cripps, Jnr., have intimated that the residue of the estate is to be divided in four equal parts between St. George's Parish, the Church Missionary Society, the Church of England League, and the British and Foreign Bible Society. From authentic information, it appears that each part will amount to about £3,000. The late Mr. Cripps was a devout churchman, and a very ardent evangelical, and a parishioner of St. George's, Battery Point, representing that parish in Synod, and serving for many years as churchwarden and Sunday School superintendent.

C.M.S.

The Tasmanian Branch of the C.M.S. has recently held its annual meeting, at which it was able to present a very satisfactory report, the opening paragraph of which reads as follows:—

We have again much cause for thankfulness, that in a year of exceptional anxiety, due to international unrest, involving abnormal financial suspense, we have succeeded in raising our quota for the year, thus enabling us to provide for the maintenance of the work in the areas for which this Branch is responsible, and to provide our contribution to the general financial responsibility of the Church Missionary Society of Australia and Tasmania.



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C.M.S. ANNUAL MEETING.

N.S.W. BRANCH.

The annual gatherings of C.M.S. were held in Sydney on Thursday, August 17th. The service in the Cathedral was revived, Prebendary Hinde, of London, being the preacher. The Prebendary's sermon was based on St. Matthew 21: "The Parable of the Vineyard." Prior to the service the annual business meeting was held at the C.M.S. rooms. The tea in the basement of the Chapter House was very well patronised, a number of people being unable to get tickets. The evening meeting was like an old-time C.M.S. gathering. The Chapter House was filled to capacity, and the hymns were sung with great enthusiasm. His Grace the Archbishop presided, and his appealing address went to all hearts. Miss Williams, of C.M.S. Foote Memorial School, Osaka, spoke feelingly of the heroism and Christian Witness of the girls in the time of the disastrous typhoon; Mr. C. P. Taubman gave a graphic description of his visit to Tanganyika and of the need of workers and the great burden resting on our missionaries through lack of man-power. The Rev. J. W. Ferrier's travel-talk on China was tellingly given, and gave glimpses of our missionaries at work in various places. Miss Nancy Walsh, of Hyderabad, India, expressed appreciation for the help given at the home base.

Prebendary Hinde, who gave the closing address, spoke of the vacancies in the mission field, where funds were available, but no offers of service.

The meeting was a memorable one, and the General Secretary, the Rev. Hulme-Moir, and committee should be gratified with the splendid response.

SMALL-HEARTED CHRISTIANS.

We hear rumours of some missionary societies having to retrench and cut down their work; and this at a time when, not only is the need for Christianity so urgent, but when the opportunity is so great. For despite the menace of secularism, there is an "open door." The trouble is that so many people at home have no vision of the bigness and real meaning of the missionary endeavour. They have no world-view; there are still thousands of Christians in England whose thinking is parochial. As someone has said, they slumber at Troas by the sea, heedless of the call from Macedonia, "Come over and help us." Yet events in Europe should make plain to all Christians that the work of the Church overseas is no "extra," but a vital part of the one task committed by Christ to His Fellowship.—C.E.N.

BOOKS

"The One Holy Catholic and Apostolic Church and the Church of Rome," by Rev. W. P. Hares, C.M.S. Missionary in The Punjab, Hon. Canon of Lahore Cathedral, and Examining Chaplain to the Bishop of Lahore.

The unscrupulous methods of proselytising our hold of the Church of Rome have led to the publication of a series of small tracts dealing with the Roman controversy and the position of the Anglican Church. Canon Hares is responsible for quite a number of these, in which he deals trenchantly and clearly with the errors of Romanism and the ingrained bigotry that marks its attitude to other Christian bodies. The Canon has been forced to "take his gloves off" because of the untruthfulness of Rome's approach to our converts in India. "Always," he says, "it has been the policy of the Roman Church to allow ignorance, credulity and superstition to prevail. The South of Ireland, Spain, Mexico and South America are sad examples of this policy. Romanism is not a religion of progress but of stagnation."

The booklets are published in India, but are obtainable through the C.M.S., price 2d. each.

We have to realise our responsibility towards our neighbours for their happiness and well-being.

A few nights ago I met a delightful young married couple. They are happy, they have a charming child, enough money to be comfortable, the husband and wife are really in love, there is no skeleton in the cupboard—in fact, an ideal

home. As the wife put it to me, "We have no quarrels with our neighbours; we are not heading for divorce; we pay our taxes. What more can we do?"

In reply I quoted: "You are like passengers busily at work painting your own cabin while the ship is sinking."

—Selected.

Judgment. (By Rev. A. F. Scott Pearson, D.Th., D.Litt., Scots Church, Sydney.)

This brochure consists of a sermon on "Judgment" in which the evils of misjudgment are described. The subject is treated simply under the following heads: "The Difficulty of Judging Others"; "The Reason of Misjudgment"; "The Results of Misjudgment"; "The Aids to Right Judgment." The sympathetic and loving tactfulness of Christ is indicated as the way to avoid these misunderstandings that hurt and hinder the rule of peace. "Tact is a priceless possession for the preservation of peace."

(Our copy from the publishers, Angus & Robertson, Sydney. Price 1/-.)

An Order of Service for Children. (Compiled by Rev. H. J. Doyle, L.Th., Emmaville.)

This service is usefully printed on a folding card, and bears the imprimatur of the Bishop of Armidale for use in his diocese. It is a slight enlargement of the service for children provided in the Canadian Prayer Book and can be recommended for use in our work amongst the children.

Mr. A. Maguire, Chief Clerk in the Sydney Diocesan Registry, has been absent from the office for more than a month through illness. We sympathise with him in his sickness and hope for his speedy recovery.

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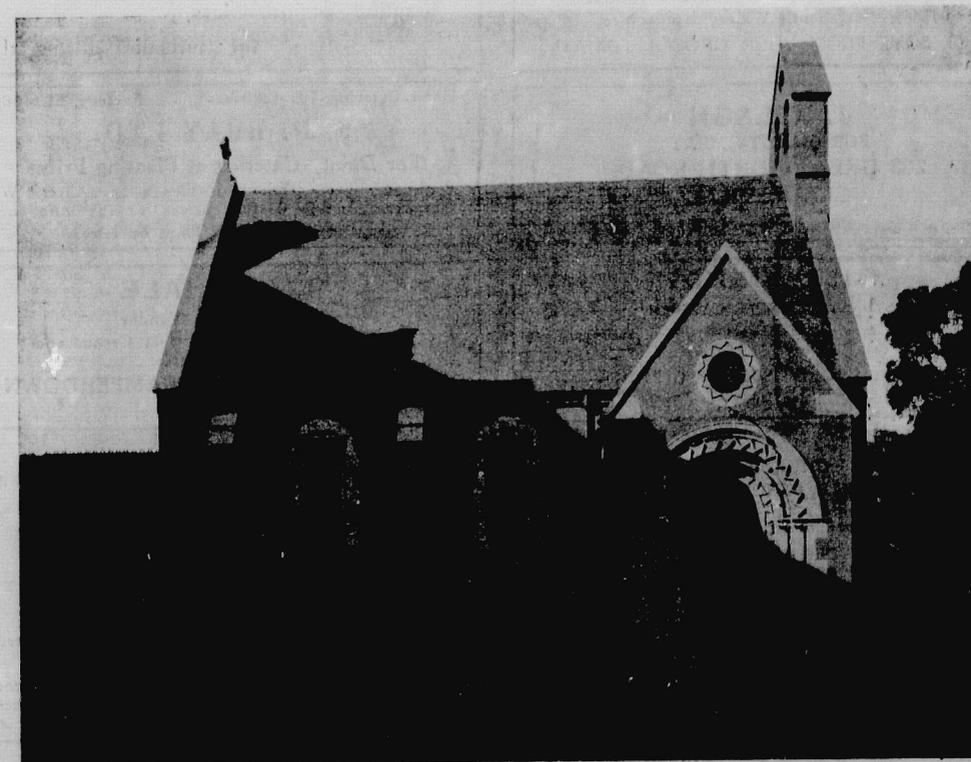
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Vol. 2, No. 18—New Series.

SEPTEMBER 7, 1939.

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