

shall not fail. Fainting, yes; delivered up, yes; despised, yes; but you needn't be afraid, trust in Him.

During the evening a quartette, "God so loved the World," and a solo, "I know that my Redeemer liveth," were sung with much expression by L.O.Y. members. The collection amounted to £28/0/9.

A Communion Service was held in the Cathedral on May 1, at 10.30 a.m., and farewell services have been held in their respective parishes.

The Archbishop spoke most appreciatively at C.M.S. May Committee of the spirit shown by the C.M.S. in the recent negotiations with the Cathedral Chapter over its tenancy of its offices, etc. He was also greatly encouraged by the recent farewell to the four young outgoing missionaries.

St. Matthew's, Prahran, was crowded on Thursday evening, May 4th, when Bishop Booth inducted the Rev. J. Bruce Montgomerie to the cure of souls in this old Evangelical parish. A large num-

ber of clergy were present, and in the Parish Hall at the subsequent welcome. It is good to realise that Mr. Montgomerie is a man of definite Evangelical convictions. We have so often known men who had opinions, say, in effect, like the American politician, "These, gentlemen, are my opinions. But I can change them if you don't like them." By the way, Mr. Montgomerie was formerly a youth in St. John's, East Malvern, when the beloved Canon John B. Gason was Vicar.

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THE AUSTRALIAN
Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 2, No. 11—New Series.

JUNE 1, 1939.

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



The Rev. and Mrs. L. J. Harris and Mr. G. R. Harris, under the auspices of the C.M.S., set off from St. Andrew's Cathedral in a new truck, given by Melbourne friends, en route for Groote Eylandt, on Thursday, May 18th. Mr. G. R. Harris will go on to Oenpelli.
—Block by courtesy of "The Sydney Morning Herald."

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Notes and Comments.

A NEW AGE.

THE Bishop of Gippsland, in a comprehensive
charge to his diocese, rightly presents the true
challenge of the Church to men everywhere.
As an Indian seeker once said to a missionary who
was challenging him to follow Christ as far as we
knew Him, "It is not an easy thing to do." "No,"
replied the missionary, "I never said that following
the Christ was an easy thing."

It takes all of a man to be really a Christian, with
the addition of a power which Christ has promised
to give.

Dr. Cranswick rightly says:—

"The mistake—the common mistake—must not be made,
that of asking of men and women, in the Name of Christ,
not too much, but too little. The forces against the Church,
and indeed, against all people of goodwill, are very terrible.
It is a case of heaven or hell, and, by all merely material
calculations, the odds would seem to be in favour of hell.
Before the man who permits himself to trust only the
action of material forces and laws the prospect is a dark
one. But the Christian man is one who believes that merely
material calculations are wrong calculations, because
they omit the crucial factor—God Himself. For such a
man the situation we face is one vast condemnation of
materialism in all its forms—of the commercial material-
ism of England and Australia quite as well as that of the

militarist materialism of Germany. The Christian man be-
lieves, further, that the present situation throws into a new
prominence that rival set of principles by which Christ
means Christian men to order their life.

"The crucial question is, will Christian men, will the
Church, give Christ the complete obedience which He
claims—the kind of obedience which the citizen in a total-
itarian country is compelled to render to the State? Who
can tell how much depends upon the answer which the
Christian people of this generation will give to that ques-
tion? The world's plans and principles have been tried
and found wanting. Ours, as G. K. Chesterton once point-
ed out, have been "found difficult and not tried." There
is now a supreme opportunity for applying simply and
fully the principle of Christ. The world has none to offer
instead, except the ones that have led to the present chaos.
This age of science is spiritually bankrupt. It is for us
to bring in a new age of faith and hope and love."

OUR CHALLENGE.

IN striking consonance with this part of the Bishop
of Gippsland's Synod utterance is the final chal-
lenge of the Bishop of Armidale in his recent
Synodical Charge.

Dr. Moyes, in a masterly review of the pro-
cesses of history and the present situation in which
he describes the two principles of freedom and
equality as the intentional structure of a truly hu-
man society, and the purpose of the Christian
Church within the civilised order, throws out this
appeal to the Christian Churches in Australia:—

"The leavening of life by Christianity through the years
has gone so far that, unless progress be stopped, the next
step should be the adoption of the Christian intention in
action, not merely in idea. Will that be so in our nation-
al life in contrast to what we are at present? Other
peoples are fighting God and His purpose. Russia has tried
to take the Christian intention and deny the Christian
faith, and has become a tyranny that must fail. Fascism
is trying to drive out the Jew and suppress Christianity,
and it will fail. For God cannot finally be frustrated.

Our Challenge.

"But what a glorious challenge faces the Christian forces
in Australia. With infinite space and unending materials,
with less of prejudice and more of freedom than older
lands, with a strong and virile nation we have the chance
of fashioning a civilisation that more than any before it
will express the mind of God and the righteousness of His
Kingdom.

"Are we great enough to do this—has our Church the
love and the courage and the goodness to help Australia
see the ideal of a family within our boundaries and the
ideal of a fellowship with others; can we help Australians
value their fellows as men, and not for the accidents of
place or wealth or culture; can we help our people love
freedom more—but freedom that shall be freedom for all,
the opportunity of service and not just of idleness, the
love of creative work more than of pleasurable passion?

"Remember God's purpose will not finally be frustrated,
but by selfishness or refusal we may crucify our generation
and leave it to a later age to open its gates to the Kingdom.
I can still hear ringing in my ears the words of the Arch-
bishop of York at the opening service of Lambeth, 1930:
'While we deliberate He reigns, when we decide wisely,
He reigns; when we decide foolishly, He reigns; when we
serve Him in humble loyalty, He reigns; when we serve
Him self-assertively, He reigns; when we rebel and with-
hold service, He reigns; the Alpha and Omega, which was
and which is and which is to come, the Almighty.'

"How true! Will you surrender your life more fully
to God, will you give yourself more truly in the life of
the Church?"

PRAYER FOR STUDENTS.

SUNDAY, June 18th, has been chosen as a Day of Special Prayer for Students. The World's Student Christian Federation appeals to its members and friends to join in coming to the help of young men and women who stand "greatly in need of hope" at this present juncture.

"Many National Student Movements in our fellowship know what 'troubles' mean. The German Movement has been compelled to disband; the Czecho-Slovakian Movement has entered into a national tragedy; the Chinese Movement is passing through the experience of savage warfare; other Movements are suffering silently in their souls; and of others it may be said that they 'know not what a day may bring forth.' Yet we triumph in our troubles. Trials have produced in these Movements an inner quality of life, which was not known before, and which has greatly enriched our experience of God in the Federation. And in seeking to share one another's sufferings we have made new discoveries in Christian fellowship."

A.S.C.M.

THE A.S.C.M. is linked on to the general Federation, and is asking that special mention should be made of the needs and problems of students throughout the world. The Church will be eager to accede to this request as she realises the importance of that wealth of young life attracted to the Universities of our land. Well may we be led to pray for the leaders of a movement pregnant with opportunity in the direction of the minds of its members to Him Who alone can satisfy the desires of the human soul and make possible through His Holy Spirit a life of real fruitfulness in the building up of His Kingdom in the hearts of men. We could wish that the claims of Jesus Christ as Lord of Life were more urgently impressed upon the students of our land, for only as they consecrate themselves to Him as Lord are they going to discover and enjoy that fullness of life so much desired and sought.

DUE REVERENCE.

"EUSEBES," a regular contributor to the English "Record," draws attention to a fault that is unfortunately too common in churches of all shades of theological opinion and ritual usage. He says:—

"It is not unusual to hear from time to time of criticisms that suggest that it is impossible to be too careful in the devotional action of the ministrations of the sacraments, and that any lightness or haste in that action may hurt or grieve some devout soul. I have before me a note of protest from an experienced retired presbyter of the pain caused to him by the forcing upon him of the Cup before he has had due time to 'press with his teeth' the hallowed bread, and make his own remembrance 'with thanksgiving'; and he suggests that a longer pause between the two actions would be a help to reverence and reality of memory. Perhaps he is right, for while the two actions

are complementary parts of one whole, a seemingly interval between the two does add to the solemnity. Devotion should never be sacrificed to haste. I know some ministers whose deliberation adds to their reverence, and does not unduly delay the service; others I know whose 'speed' jars on the slow moving 'spirit.'"

INTERCESSIONS.

THE Archbishop of Sydney leads an Intercessory Service Each Friday in St. Andrew's Cathedral from 1 p.m. to 1.30. Various needs of the Diocese are remembered in prayer, and those who are in the habit of gathering in this way at "the Throne of Grace" are finding it a time of spiritual blessing. "Prayer changes things." "More things are wrought by prayer than this world dreams of." All Church people are cordially invited to be present.

"SERVING THEIR COUNTRY."

THERE was a parade of The New South Wales Legion of Frontiersmen in St. Philip's Church on Sunday, 28th May. This corps, consisting of Ex-Service Men, is doing valuable work in preparing a body of trained men to assist the civilian population in the event of air raids, and particularly to safeguard them from the consequences of poison gas.

It was fitting that the pioneer Church of the city should give hospitality to these workers in a truly humanitarian cause. We hope that the day is far distant when their services will be required. One of the conditions that makes for peace is the recognition of God, and we are glad that the Frontiersmen, in appreciation of the facilities offered them for drill in St. Philip's Hall, make this periodic recognition of their obligation to worship God, not merely as individuals, for many of them have an intimate connection with various Churches, but as a community set apart for a difficult and dangerous task. The Rector preached to the Frontiersmen, and in the course of his sermon reminded them that the descent of the Holy Ghost, and heartfelt submission to His gracious influences, were the two conditions that guaranteed that light would arise even in days of darkness.

SCIENCE TO SOCIETY.

I gave you power, and you have made men weak;
I gave you engines, and you made them master;
I broke up earth and rock that you might seek
The good of men, and you have wrought disaster;
I gave great harvest, and you hoard or burn it
While scores of millions cry to heaven for bread;
I showed the way to plenty and you spurn it;
How else you use me ask the war-time dead!

The steel I give may serve for sword or share;
My engines deal alike with good or ill;
Your guns, your tenements, your rubbish, bear
The black sign-manual of perverted will.
The instruments are mine; what have you done
That men should fear the knowledge I have won?
From "Sonnets of Life."

Quiet Moments.

TRINITY SUNDAY.

IN the passage of Scripture chosen for the Gospel of to-day Nicodemus is brought before us; the nature of his visit to our Lord is mentioned; and also the stirring truths which Jesus declared to him.

Nicodemus was a Jew. He belonged to the sect of the Pharisees, and was a ruler—a member, that is, of the Jewish Council. He was a man, therefore, of some importance in his nation.

But new views and feelings had lately come over him regarding Christ. Though the Pharisees were almost to a man decided opposers of Jesus and His doctrines, he saw things differently from the rest of his brethren. He felt in his heart a yearning after something which the Jewish religion could not give him, and he longed to know Christ, and to become acquainted with the truths which He proclaimed.

Having therefore ascertained where Jesus was, he steals out in the dusk, with fear and trembling, lest his feelings about the Saviour should be suspected by his brethren. He obtains the desired interview with Christ; and we are told here what passed between them.

Now, Jesus was aware of everything that had passed through the mind of Nicodemus, and knew that he was quite prepared to welcome all that He might say to him. Therefore at once, and without any loss of time, He placed before him some of the most important doctrines of the Gospel.

He began by telling him that all who would belong to His Kingdom must experience such a change of heart, as would make them love His service; "Verily, verily, I say unto thee, Except a man be born again (or born from above) he cannot see the Kingdom of God." This was a new truth to Nicodemus, and it somewhat staggered him. He seems at first to have supposed that our Lord referred to a bodily change. And therefore he asks, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God."

Thus our Lord explained Himself; and let us see that we understand Him. When He spoke of being "born of water," He evidently, I think, referred to that holy ordinance by which we make our first entrance into His Kingdom—that sacrament of baptism, by which we become members of His Church.

But you observe He also spoke of "the birth of the Spirit"; of a change wrought in the heart; of an inward and spiritual washing, of which the outward cleansing of water was but an emblem. For

He adds, "That which is born of the flesh, is flesh (or fleshly); and that which is born of the Spirit is spirit (or spiritual)."

Every man must have, as it were, two births—one earthly, and one heavenly—one of the body, the other of the soul. Without the first (the earthly birth), he cannot see or enjoy life; without the last (the heavenly birth), he cannot see or enjoy the Kingdom of God.

This was the great truth that Jesus wished to impress upon Nicodemus. He saw that it was a difficulty to him; but still he must receive it if he would be one of His.

And so must it be with ourselves. For to us Jesus says, as well as to the Jewish ruler, "Marvel not that I said unto thee, Ye must be born again." It is not merely the heathen, who has been living a wild, savage life, that must become a changed man. It is not the thoroughly bad one, who has been wallowing in sin during a long life, that must become an entirely new creature if he would be a candidate for heaven. But all of us must become so, if we would have our portion among Christ's true people. This new birth signifies the renewing of the whole soul in righteousness and true holiness. It is not a matter of indifference, so that we can do either with it or without it; it must take place, for if we have not a heavenly mind we can never enter heaven. We may not see the necessity; we may not feel it; our hearts may be startled at it; they may even rebel against it. But Christ takes each one of us aside, as He did Nicodemus, and whispers in our ears, "Marvel not that I said unto thee, Ye must be born again."

And how can this be? Was the Ethiopian ever known to change his skin, or the leopard his spots? Never. Neither was man ever known to change his own heart, or to alter his own nature. And yet Christ says it must be; and He tells us how. He declares that it is God's Work, the work of the Almighty Spirit; "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

When the wind blows we instantly feel its power. The waves of the sea are moved by it. The sturdy tree is rocked from side to side by its force. The solid building staggers. And yet we cannot see the wind, or tell from what treasure-house it comes forth, or where its hiding-place is. So is it with the Holy Spirit. We cannot see the Holy Spirit. We cannot say, "He is here," or "He is there." But when a soul is brought under His influence, then the effect is plain enough. The dull, slumbering heart is stirred up; every proud thought is humbled; the whole man is changed.

But Nicodemus still hesitated. He could not yet take in this new truth. "How (he asked) can these things be?" Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things?" Have you taken upon you to guide others, and know not the truth yourself?

Our Lord then reminds Nicodemus that what He had declared was with authority; "We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" That which He had now put before him was a great truth; but He had even greater truths to announce to him. The New Birth was a matter that concerned man's state on earth; and yet how hard it was to persuade him to receive it! How would it be if He spoke to him of things still higher—for instance, of His own ascension into heaven, and of His own existence there as God, even whilst He walked this earth in the form of man?

These things could not be learnt from man; for "no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man, which is in heaven." No one has gone to heaven, and come back to tell us of these things. But our Lord had come from heaven itself; yea, was there as God, at the very time when He was speaking to Nicodemus on earth.

This, as far as I can see, is what Jesus meant in the eleventh and two following verses. The words are a little difficult; but I think our Lord meant what I have now stated. He intended to show that if Nicodemus hesitated about the doctrine of the New Birth, how could he understand about the Saviour's Ascension, about His existence as God in heaven, and about the mystery of His crucifixion?

The fourteenth and fifteenth verses, with which this passage of Scripture closes, contain the pith of the Gospel. Jesus had been speaking of His Ascension. But He declares that before He could be seated upon His throne above, there must be another lifting up; "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

What a solemn and glorious truth have we here! In the wilderness Israel sinned and suffered; but God provided Moses with a remedy for the sufferers. A brazen serpent was lifted up in the sight of all the people; and a believing look towards that remedy instantly cured them of their disease. So has God in mercy provided a remedy for us sin-

ners. The Saviour of the world has been lifted up on the Cross. And the look of faith—believing with the heart—a firm trust in Jesus crucified—brings pardon and peace to the soul.

Here, then, is our remedy. May we thankfully accept it, and rest our whole soul upon it! Truly "there is none other name under heaven given among men whereby we must be saved."

Such is our Gospel for to-day. There is nothing in this passage to bring directly before us the doctrine of the Trinity. But our Church in giving it to us, wishes us perhaps to feel our need of it. She desires to remind us of God the Father, giving His Well-beloved for the world's cure; Jesus, the eternal Son, dying on the Cross for sinners; and God the Holy Ghost, bringing home this truth to our hearts. The blessed doctrine of the Trinity is, however, brought before us very fully in the other Scripture portions appointed to be read on this day.

Truly we may say, "O holy, blessed, and glorious Trinity, three Persons and one God, thou hast indeed had mercy upon us miserable sinners."

Personal.

The Rev. W. E. Godson, M.A., is at present an inmate of St. Luke's Hospital. He had an unfortunate road accident when acting as Assistant Minister at Gerringong, and is suffering from a fractured pelvis. Mr. Godson was Rector at Dapto and Katoomba in past years.

We regret to note the death of Mrs. Walsh, the widow of Mr. C. R. Walsh, late Registrar of the Diocese of Sydney. Mrs. Walsh had not been well for several months. We express sympathy with the members of the family, Mr. Hamilton Walsh, of Monaro, Miss Walsh, in England, and Miss Nancy Walsh, C.M.S. missionary, Hyderabad, India, and at present on furlough in Sydney.

The death is announced of the Rev. John Parr, Canon of All Saints' Cathedral, Bathurst. The Canon was a brother of the late Rev. Luke Parr, sometime General Secretary of the Church Society, Sydney.

Mr. W. J. England has served as Churchwarden at St. Luke's, Adelaide, for twenty-six years, being thirteen years as People's Warden and thirteen years as Rector's Warden. Mr. England was congratulated at the recent annual vestry meeting of the church on his splendid record.

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Does this Refugee Problem appeal to you?

Mr. Justice Boyce, of Sydney, has been indisposed through a severe attack of laryngitis. The Judge was unable to fulfil his engagement as one of the speakers at the Home Mission Society Festival. In forwarding his apology he expressed keen disappointment at "having lost his voice."

An interesting visitor to the World's Fair, held this year in New York, was an elderly lady, Mrs. Livingstone Wilson by name, the youngest daughter of David Livingstone, the great missionary and explorer of Africa. Mrs. Wilson is almost 80 years of age. She will be the honoured guest of the Commissioner of Rhodesia, and her trip has been undertaken in connection with the notable relics of Livingstone, to be displayed at the World's Fair.

Rev. D. Blake, Th.Schol., Rector of Alexandra, in the Diocese of Wangaratta, has been appointed Vicar of Lorne and Dean's Marsh, Melbourne.

The Archbishop of Sydney will address the Grafton Diocesan Synod in September on the Tambaram Conference.

The Primate of Australia installed Canon Patrick as a Canon of St. George's Cathedral, Perth, on Thursday, May 18.

Canon Withycombe has been appointed Rural Dean of Newcastle (N.S.W.) in succession to the Archdeacon of Newcastle.

Rev. Canon H. W. A. Barder, M.A., Rector of St. Mark's Church, Darling Point, Sydney, has been elected a Fellow of St. Paul's College to fill the vacancy caused by the death of Rev. Canon Cakebread.

By recent mails news has been received of the Rev. R. A. Pollard, Rector of St. Matthew's, Bondi, N.S.W. He has been enjoying greatly the various May meetings in London, and more especially those of the C.M.S. He has had the pleasure of meeting Bishop Chambers and Archdeacon W. L. Langley at the annual meeting of the Colonial and Continental Church Society, the parent society of our own Bush Church Aid Society. The Australian "contingent" received a specially warm welcome at the annual meeting of the Church Missionary Society.

An appointment interesting to the Churches of Greater Britain has been made by the King in that of the Rev. John Lowe, M.A., Dean of Divinity in Trinity College, Toronto, to the Deanery of Christ Church, Oxford. He went to Oxford as Rhodes Scholar in 1922 and has been for the past 15 years in Canada.

Messrs. K. E. Barnett and D. Campbell, Hon. Secretary and Treasurer respectively of the Board of Education, Dio-

cese of Sydney, were in Melbourne last week attending the annual meeting of the General Board of Education.

Archdeacon Lamble has undergone an operation in the Freemasons' Hospital, East Melbourne. It is hoped that in a few weeks he will be able to take up his work again.

St. Mary's, Waverley, Sydney, celebrated its 75th anniversary recently. The Archbishop of Sydney dedicated the new reredos and east windows on Sunday, May 14.

A suggestion has been made that a fund be established for a suitable memorial to the late Rev. Canon Cakebread (formerly Rector of Randwick, Sydney). This has been suggested by the Old Students' Union of Moore Theological College, Sydney. The interest from this fund would provide an annual prize, to be known as the "William Jowers Cakebread Prize," which would perpetuate the name of one who, for over 20 years, was secretary of the Old Students' Union.

The Ven. Archdeacon A. J. Thompson, of Samarai, Papua, who was supported in his work among the Papuan natives for the Australian Board of Missions by St. Andrew's Anglican Church, Brighton (Vic.), is expected to arrive in Melbourne in July. He will take part in the Papuan village exhibition in the Town Hall, Sydney, to be opened on July 25.

A Missionary Exhibition, planned by St. Paul's and St. Barnabas' Churches, Chatswood; St. Andrew's, Roseville; and St. Stephen's and St. John's, Willoughby, will be held in the Chatswood (Sydney) Town Hall from June 27 to 29, inclusive.

Rev. Frederick George Masters, who was Vicar of Holy Trinity, Balaclava (Vic.), from 1906 to 1921, died at a private hospital in London on April 14 last. At the time of his death he was Rector of St. Mary Abchurch with St. Lawrence, Putney, City and Diocese of London.

A United Church Mission, conducted by the Bishop of Gippsland, will be held in Prahran (Vic.), from June 15 to 24, with the co-operation of all the Protestant Churches in the Prahran district.

The Ven. Archdeacon Lorenz Beven of Jaffna, Ceylon, is visiting Australia. He arrived in Sydney last week and went on to Brisbane. He expects to be in Australia for about three weeks.

We express sympathy with the relatives of the late Mrs. Burleigh, of Croydon, Sydney, who died recently. Mrs. Burleigh was the mother of the late Mrs. C. P. Taubman, and was a constant worshipper and helper at St. James', Croydon.



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ALEXANDRIA

CHURCHMEN'S REMINDER.

JUNE.

- 2nd—Ember Day—and 3rd.
 4th—**Trinity Sunday.** The Festival of the Catholic Faith. The strictly correct use of the word Catholic applies to belief. The words of the Athanasian Creed are in places crude to our style, but they do mark the need of exact belief of the Holy Trinity.
 7th—Papal Temporal Power restored, 1929. The presence of a British Ambassador at the Vatican is objected to by many British people. It was done without consulting Parliament.
 9th—First Prayer Book used, 1549. To return to this revision would be a return towards a Roman style, for it was but a half-way house in reform.
 11th—**First Sunday after Trinity.** St. Barnabas' Day. The Sundays after Trinity mark the practical as distinct from the Festal or Doctrinal portion of the Christian Year. Well balanced religion must consist of both Faith and Works. Through neglect of this our Christianity is weak to-day.
 14th—The House of Commons rejected the New Prayer Book for the second time, 1928.

To Australian Churchmen.

THE WORK OF THE HOLY SPIRIT.

SO much attention has been directed in religious magazines to the work of the Holy Spirit in the individual believer that there is danger that we may overlook some great truths of Scripture in relation to His operations in the world at large. The need of personal sanctification is so urgent that we can well understand the earnestness of those who press this aspect of the Spirit's work upon the attention of individuals. Yet at the same time, a too exclusive regard to the Spirit's operation in the believer may have the effect of closing the mind to the wondrous workings of God in creation and providence. The effect of a one-sided presentation is always narrowing, and we venture to bring before our readers a wider aspect of the Spirit's work, as we contemplate His descent upon the disciples at Pentecost.

The Holy Spirit and Creation.

We read in the Book of Job: "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?" This is a wonderful revelation of the immanence of God in the world, and as such, invites our earnest thought. Modern science is slowly coming to the conviction that a mechanistic explanation of the universe is quite impossible. It is also thrusting on the attention of people the fact that the universe is not eternal. Indeed, we must admit also that modern science in some of its phases has gone to the extreme of indeterminacy, and has doubted everything that is not susceptible of experimental proof. Dr. Barnes, of Birmingham, some years ago astonished the world by his challenge to Roman Catholics to support their theory of the Real Pre-

sence by chemical analysis. When he was pressed upon the matter, he fell back upon the principle that we are now investigating. He admitted that there might be a psychical experience that would make the consecrated host something different in fact in the psychical region from the unconsecrated wafer. He denied that there was any evidence of this experience. Very few of his readers probably realised that Dr. Barnes was here invoking a modern theory of physics that, pressed to its extreme, denied the existence of anything that could not be verified by an experiential test. He preserved his regard for spiritual reality by transferring the test from the region of physics to the region of the soul, but he accepted the view that such a test was the final arbiter of truth.

Indeterminacy.

Are we really forced to this position? Is it true, as the psychologist, William James, asserts, that "An idea persisting between its successive appearance in consciousness is as mythical an entity as a jack of spades"? This is a new form of pragmatism which ultimately issues in complete scepticism. Truth changes more frequently than the chameleon. That which controlled the conduct of our forefathers has passed out of thought, and therefore out of reality. There is nothing permanent in earth or heaven. Fortunately there are elements in science which moderate this tendency. It is now contended that even Heisenberg's "Principle of Indeterminacy" is not as new as was at first thought. Newton anticipated him. Some corpuscles of light elect to go through a pane of glass, and others are reflected from its surface. Nobody can tell why. But if all the rays of light went through, and none rebounded, then all that depends on reflection of light rays would be lost. Given a certain number of corpuscles, a certain number rebound. This has led to a principle that is far-reaching in its consequences. While the scientists are quarrelling about indeterminacy, the philosophical amongst them are introducing a new principle, the principle of purposiveness. So, by the long road of experiment, we are being brought back to the Book of Job, which assures us that by His Spirit God hath garnished the heavens.

The trouble in modern days is that the journalist takes the place of the scientist. The ordinary man picks up his fragments of knowledge from the gifted arranger rather than from the patient investigator, and thus error and truth in a singular mixture are propagated in our midst. It is remarkable that we are being brought back to the invisible and the intangible, even by the method of the retort tube. As a distinguished graduate of Cambridge, Dr. Clark, has written:—"Science and religion are alike in this respect, that neither can exist without a constant appeal to things unseen."

First Stages.

With new eyes we study the host of heaven and of earth. The Holy Spirit did His Own work in creation. Five stages in His gracious work have

been observed. (1) Hovering over chaos. (2) Creating the host of heaven and of earth. (3) Ordering the heavens. (4) Animating the brute creation and calling man into existence. (5) Arranging the lot and position of every creature according to the counsel of God. By the Divine fiat, chaos came into being, and in the Divine economy His gracious Spirit then hovered over the created chaos, ordering it according to the purpose of the eternal Father. Hence we make a mistake if we do not recognise that behind the manifested world there is ever exhibited the eternal power and God-head.

The Holy Spirit does not begin His operations when men in faith turn to God. He is the Orderer of the established world. Notwithstanding the disorganisation and defilement of sin, there are still vestiges of the Divine in the corrupted universe. The severe restriction of the Spirit's work to man, and the limitation of the work in man to redemption, has obscured a doctrine which was familiar to our fathers under the name of "common grace." Charles Kingsley, in one of his attractive, but somewhat superficial satires, makes merry over those who regard natural virtues as things belonging to the devil. Charles Kingsley refuses to make any distinctions. It is enough for him that man has come from the hand of God to endow him forthwith with all natural perfections. Those who talk most loudly concerning the freedom of the will are found in effect to deny it, for the essence of a pantheistic conception of the universe is that all things are determined not only by the will of God, but by the inevitable order of life. Determined so that things could not be otherwise, good and evil alike being the product of the underlying Spirit that gives meaning to our world.

Human Personality.

The Christian conception is much more difficult. It refuses these cut and dried generalisations, and gives to man a large measure of liberty, while it reserves to God a controlling destiny. Until we return to conceptions of this kind, we can do nothing with the problems that confront us. It is for this reason that we urge upon our readers the wider consideration of the Spirit of God operative in the world at large. Not only so, but the same book of Job informs us that "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Human personality is a direct product of the Holy Spirit. When man became a living soul he owed his superiority to the beasts that perish to the direct act of God the Holy Spirit. Even in his corrupt and fallen nature he retains some measure of that superiority, and he retains it through the operation of the same Spirit that called him into being. The origin and development of the race are alike due to the acts of God the Holy Ghost. Hence it is that we are compelled to hold that man, as created, fulfilled perfectly the Divine requirements. God saw that he was good. There was, in our first parent, a capacity for righteousness through the exercise of his or-

dinary powers. These powers could never be divorced from the activity of the Spirit of God, but that activity could produce, were man obedient to the Divine command, a natural holiness. How strange it is that the strivings of man after his lost condition are elevated by some into a claim to inherit eternal life. There is an interesting story told of two geese who were migrating with the flock. One of these fell to the ground with a broken wing. But on the ground she rose and steadily pursued her way on earth. Her mate wheeled over her head, and with shrill cries sought to encourage her to spread her wings and speed after the fast disappearing flock. The naturalist who tells the story says: "She was destined to plod on, watched by the keen eye of the vulture, until at last she falls in exhaustion. The vulture swoops upon her, and her mate pursues the journey alone." This is a picture of man in his fallen state. There is still a groping after God if haply He may be found, but the injury which the fall has inflicted is too deep-seated to enable unaided man to surmount his inability. He may struggle forward for a time, but the vultures of evil are on his track. Whatever is in him that belongs to truth and righteousness is in him through the initial work of the Holy Spirit, and the influence of that Spirit upon his conduct to-day. Whatever belongs to revolt and rebellion is due to the fact that he has fallen from his high estate, and no longer yields gladly to the impulses towards that which is true.

The Deeper View.

There is then a deeper view of the work of the Spirit. He is not divorced from this world of ours. He is operative still in the gifts and talents of men. He bestows powers upon humanity in particular, that reflect the glory of God. But alas, while all this is true, man's sinful rebellion against God has placed him in an attitude of hostility to God's gracious work. The Spirit of God is resisted, and were it not for His superhuman, supramundane activity in redemption, our lot would be hopeless indeed. Then there is a unity between the old creation and the recreation. It is a unity which is expressed by the Apostle when he said, "The old things are passed away; behold, they are become new." There is no violent break in man's nature. He works as he worked before, in cognition, feeling and will. But unlike the maimed goose of our illustration, which perished because of its helplessness, he receives a new wing that enables him to soar above the earth, and make his way to the home of God's providing.

The natural man looks wistfully to the place of his inheritance. Sometimes he struggles wearily some little distance on the road that leads towards it, but his efforts must prove fruitless because the energising power has departed from him. But the God Who is the God of the spirits of all flesh, has provided in Christ Jesus renewal and redemption. We need to seek at this time the full enabling of the Spirit, beginning in conversion, and leading on to complete sanctification.

HOME MISSION SOCIETY, SYDNEY.

Diocesan Festival.

THIS great family gathering of the diocese took place on Tuesday, May 23rd, and was marked with enthusiasm and a spirit of good fellowship. More than 1450 persons were present at the tea in the basement and upper hall of the Sydney Town Hall. An excellent tea was provided, and praise is due to the efficient band of workers in charge of these arrangements. Canon Barder, Rector of St. Mark's, Darling Point, was the preacher at the annual service held in the Cathedral, and in mentioning the big tasks of the Society, the Canon was able to show the value of its work and the need of the support of all churchpeople.

A large number gathered for the public meeting in the Town Hall immediately following the Cathedral service. The General Secretary, the Rev. R. B. Robinson, presented the 83rd annual report, and Mr. F. P. J. Gray the annual financial statement. His Grace the Archbishop, who presided, emphasised salient points in the Society's big programme of work in the diocese, and made a strong plea for more annual subscribers. The special Home Mission Society work at Norfolk Island, on the Hawkesbury River, and at the Children's Court, were the subject of addresses by the Bishop Co-adjutor, the Revs. J. H. Vaughan and E. H. Parsons respectively. Each was able to show the importance and value of these spheres of spiritual activity. Mr. Justice Boyce, who was set down to speak, was unfortunately prevented through "having lost his voice."

An interesting part of the programme was the singing of several items by a group of clergy, whose initial effort in this way was very much appreciated. Those who took part were Revs. H. N. Powys, W. G. Coughlan, W. J. Reboul, S. C. S. Begbie, O. W. C. Cooper, L. G. Edmondson, and L. P. Parsons. Mr. T. W. Beckett, the Cathedral organist, presided at the big organ.

This year's Diocesan Festival should greatly encourage the Council of the Home Mission Society in its big work in the diocese.

The arrangements for the Festival were carried out by the General Secretary and a splendid band of keen and efficient helpers. It was a great joy to receive from Mrs. A. Bragg, of Sydney, a cable from London saying, "Best wishes prayerful remembrance Diocesan Festival."

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

CHURCH MISSIONARY EXHIBITION.

The churchpeople of Willoughby and Chatswood are busily preparing for an exhibition to be held on Tuesday, Wednesday and Thursday, June 27-29th, in the Chatswood Town Hall. The exhibition is being arranged under the direction of the Church Missionary Society, by the four parishes of St. Stephen's, Willoughby (including St. John's, Willoughby), St. Paul's, Chatswood, St. Barnabas', Chatswood, and St. Andrew's, Roseville.

There will be courts representing Africa, the Aborigines of Australia, India, China and Japan. Returned missionaries will be in charge of the Courts. Playettes portraying missionary effort in the various countries will be produced by the different parishes. Bright pageantry will make the scenes live.

Much prayer and effort are being offered and put forward. The Archbishop of Sydney will open the Exhibition officially on the first afternoon, Tuesday, June 27th. Other neighbouring parishes are being invited as well as the general public, to this, which will prove alike educational, inspirational, as well as a financial help towards furthering the spread of the Gospel.

SOUTH COAST CHURCH FESTIVAL.

The fourteenth annual Church Festival to be organised by the Wollongong Rural Deanery took place at St. Michael's, Wollongong, and at the Town Hall Annexe, on Monday, 2nd May. Two sittings of tea were served by a committee of Wollongong ladies and workers from a number of the parishes north and south of the pro city.

Lantern slides depicting the social services which radiate from St. Barnabas' Church, Sydney, were shown by the Rev. Canon R. B. S. Hammond, who spoke of his early attempts to assist the man who was "down and out," which had now become a network of activity which made it a great responsibility.

There was many a moment when the ready wit of the beloved Canon brought forth peals of laughter, but this did not prevent a very serious understanding of the immense work that has been done in lifting men and women and children from the past of despair to the "Walk in newness of life." Hundreds of men had been redeemed from the dejection of sleeping in the Domain to taking up their quarters in the Hammond Hotels. Families who were evicted were temporarily housed in the hostels, and later many of them were transferred to Hammondville, where there is now a thriving township with shops and school. Boys who felt there was nothing for them in the world were invited to apply at St. Barnabas' Church, and had flocked to seek an opening in this hard world which proved to be a place with some prospects when the openings were found for hundreds of these boys, many of them becoming successful in their pursuits. Another sterling activity at this popular church is the Wayside Pulpit, with its humorous challenge to the careless. The Canon mentioned one of these signs in particular, which read, "A hearse is not a nice thing in which to go to Church. Why wait for it?" The introduction of the weekly Church paper, called "Grit," in which the activities of the many radiations, including the Men's Bible Class, are reported, brought the picture talk to a close.

His Grace the Archbishop of Sydney took the chair at the public meeting which followed, and was introduced by some breezy remarks of the Rev. E. Walker, who included in his introduction the Deputy Mayor, who, in return, made a speech of goodwill and welcome to the Archbishop.

The Treasurer's report showed that ten pounds had been added to the fund for helping a student of the Wollongong Rural Deanery through Moore College, and five pounds ten shillings had been distributed to the Home Mission Society, Bush Church Aid Society, Church Missionary Society and to the Church of England Homes. The basis on which the distribution had been made was that contained in the Scripture read by the Rector of Dapto, "Ye shall be witnesses unto Me in Jerusalem (at home), in Samaria (the surrounding country), and unto the uttermost parts of the earth (foreign missions)." The Treasurer expressed the hope that generous support of this annual festival would make it possible to do much greater things in the future.

Canon Hammond gave a challenging address on the work of the clergy, and appealed to all present to pray for their clergy and cheer them on in their work. The Canon made some very pointed remarks and engaged in his marvellous wit as he brought home the truth that men do better work when they are receiving encouragement than at other times. (No doubt this could be applied to industrial problems, too.) The Most Reverend Archbishop Mowl, speaking as chairman, gave a comprehensive review of the world-wide work of the Church as he had been able to see it in his visit to India for the world-wide Conference at Madras, and in his travels both in and out of Australia and in the Diocese of Sydney through the Home Mission Society. Votes of thanks to all who had assisted and to the speakers in particular were moved and seconded, and passed with applause. There was a generous offertory of £17/2/3.

Thus passed one of the most happy functions of this kind for many years. The musical direction was in the able hands of Mr. A. Onslow Storrock, Miss Dorothy Rose being soloist.

PARRAMATTA RURAL DEANERY.

Sunday School Teachers.

The 107th Quarterly Conference was held at St. Mary's, Guildford, on Monday, May 8th. Meetings for tea, service and conference were well attended by clergy, teachers and officers from twelve parishes and provisional districts, and 22 Sunday Schools of the Rural Deanery.

A hearty welcome was extended to the visitors by the Rector, the Rev. A. J. Dyer, on behalf of the Guildford and Merrylands parish.

Archdeacon H. S. Begbie presided at the conference. Satisfactory reports were read in connection with the recent Quiet Day and forthcoming social evening at St. John's, Parramatta, on 19th June, and Kindergarteners' training week-end and exhibition at St. Mark's, Granville, from 21st to 23rd July.

Appreciative references were made of the work of Mr. G. Watt, who recently retired from St. Paul's Sunday School, Harris Park, after completing 42 years as Superintendent; and to Mr. J. Nobbs, who, for 18 years, has

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been Superintendent of St. Mark's Sunday School, Granville, and has now left owing to a business transfer to another part of the State.

The principal feature of the evening was a lantern address by the Rev. A. J. Dyer, who spoke on Life and Travel in Arnhem Land, and work among the aboriginals of the Northern Territory of Australia during his missionary service there some few years ago.

The address, which occupied an hour and a half, was illustrated by lantern slides and depicted in a vivid way the thrilling experiences on land and water, of the many explorations and missionary journeys in wild country and among savage tribes.

God's protecting care and grace were manifest throughout the whole story of adventuring for Christ. Remarkable escapes from death, to the winning of souls for Jesus Christ, through the Gospel message, healing and caring for the sick, baptising into Christ and opening up missions and churches, were some of the blessed results of the expeditions led by men of prayer and action, and in the power of the Holy Spirit.

G.F.S. COMPETITIONS.

(From the Hon. Sec.)

The Competitions, which are set every two years for the G.F.S., are being judged on various dates in June and July in the parish hall of St. Paul's, Redfern, at 7 p.m. Music and singing competitions are to take place on 20th, 21st, and 22nd June; all classes of physical training on 27th and 28th June, and speech training and dramatic art on 4th, 5th and 6th July.

These competitions are most interesting, and we invite all friends of the girls to be present at the esteddods.

WENTWORTHVILLE.

Men's Meeting.

There was an attendance of 125 men at the first anniversary of the men's meeting, held in St. Paul's, Wentworthville, on Sunday afternoon, May 21st. This was the largest attendance since the meeting was inaugurated in May last year. The gatherings have been held monthly on the third Sunday afternoon in the month, with an average attendance of 70. Various visiting speakers have addressed the men on spiritual topics. The object is not a pleasant Sunday afternoon, but to place before the men of the parish a definite spiritual message with the claims of Christ in the life, and the result has been very gratifying. The Rev. R. B. Robinson, the General Secretary of the Home Mission Society, was the speaker on May 21st, and his subject was "The Complete Life." His direct message was greatly appreciated. At the conclusion of the meeting more than 90 men sat down to tea, which had been provided by the ladies of the parish. Mr. Robinson preached on the work of the Home Mission Society at the evening service. A large number of men were present.

ST. JOHN'S, ROCKDALE.

The new and enlarged Church was opened and dedicated by his Grace the Archbishop of Sydney on Sunday last. The new building is situated on the old site, and reflects great credit on the Rockdale parish.

CONVENTION AT ST. PAUL'S, CHATSWOOD.

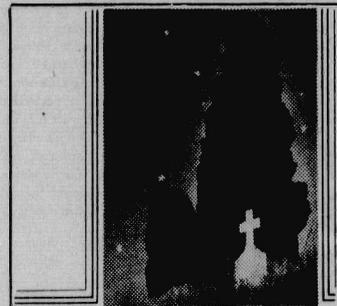
The 33rd Annual Convention for Christian Fellowship and the Deepening of the Spiritual Life will be held at St. Paul's Church, on Monday, June 12th. All are very cordially invited to attend. Details of the gatherings are set forth in an advertisement in this issue of the "Record."

VICTORIA.

ST. JOHN'S, TOORAK.

Dr. Law's "21st Birthday."

The parish hall of St. John's, Toorak (Vic.), was crowded on 1st May by a gathering of more than 200 parishioners,



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ANNUAL CONVENTION

ST. PAUL'S, CHATSWOOD

KING'S BIRTHDAY, JUNE 12th

Sessions begin: 11.15 a.m., 2.15 p.m.,
4.15 p.m.

Chairman (Morning): The Archbishop of Sydney.

Other speakers: Rev. T. C. Hammond,
Rev. Hugh Paton, Rev. F. M. Bryson,
Mr. H. M. Arrowsmith.

Bring "Hymns of Consecration and Faith," also provisions for lunch. Pray! St. Paul's Church is in Fuller's Road, off Pacific Highway, near Chatswood Railway Station.

ALL WELCOME.

Letters to the Editor

ST. PAUL'S, CHATSWOOD.

16 Tryon Road,
Chatswood.

15th May, 1939.

To the Editor,
"The Church Record,"
Dear Sir,

The fact that there are those living to-day outside the parish who may have for some years enjoyed the privilege of the church life afforded by St. Paul's, and who might wish, or might reasonably be expected to do so, to have some part in the erection of a new St. Paul's Church for the benefit of the present and future generations, influences me to ask you to be good enough to publish this letter making known that a new church scheme has been launched.

We are setting out in a spirit of prayer, sacrifice and service, with the object of erecting a building worthy of the faith we profess and a witness to Him Who founded the Church upon earth, and to the truth for which it stands.

A brochure has been printed and will be sent to anyone desiring it. Donations may be sent to the undersigned to the above address.

Thanking you in anticipation.

Yours faithfully,

T. A. STRUDWICK

Hon. Treas. to the Trustees.

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truly representative of the congregation, the Bishop of Geelong presiding. He and all the parishioners were welcomed personally at the entrance by Lady Knox (president of the committee) and Miss Langley.

Bishop Booth spoke from his own experience of the encouragement to a Vicar which such an assemblage must be, specially when there have been the inevitable difficulties and discouragements which arise when anything worth while is attempted in the parish. He rejoiced in the great work carried out in St. John's Church, for he considered that it was most desirable that churches should be made beautiful. He intrigued everybody by reading portion of the wording on an envelope which he held: "From St. John's congregation, on the Vicar's 21st birthday, as a small token of appreciation for all he has done for Church and Congregation, hoping he may be spared to be with us for many years to come." The Bishop said he was confused by the figures on the envelope, which had been altered by additions made during the meeting, declaring that the next speaker, Mr. W. J. Griffiths, Churchwarden, would decipher the figures.

Mr. Griffiths said that during the years he had served as Churchwarden he had shared with the Vicar much of the work entailed by the recent improvements. The Vicar had at times met adverse winds, which blew him out of his course a few points. But the work had proceeded. He then read the amount of the gift from the parishioners, £172/11/-. After the presentation, leaders of the various parish societies spoke brief words of congratulation. Refreshments were provided by the St. John's Parish Guild and parishioners, and were handed around by girls from St. Catherine's School and other young folk.

Dr. Law, in acknowledging the enthusiastic reception, and the kind words, and the generous gift, said he felt he had done little to deserve such recognition, but it would cheer and inspire him in days to come. He referred to the part which Mrs. Law had taken. He thanked the Bishop for coming, and the decorators and providers of the programme and other features of the evening's entertainment. He said how indebted he felt to Lady Knox, Miss Langley and Miss Winter, also to Mrs. Coldham and Mrs. Frank Stuart, especially enlarging on the place Miss Vance had taken, not only in the success of the evening, but in effective assistance during the last 26 years, and in furthering the financial success of his plays, booklets, concerts, and other efforts, involving thousands of pounds' revenue. There had not been a single financial failure, so indefatigable and untiring had she been.

The Vicar spoke of the most touching way the chimes were given by the late Mrs. W. L. Baillieu. She had asked the Vicar, "What would you like in the church?" He ventured to suggest bells, which might cost £300. It was nearer £3000 when the chime was finally completed. Then it was, some weeks after Mrs. Law's meeting in the vicarage, at which Chaplain Hudson, returned from England, spoke about a Chapel, that the Vicar was called to the phone, and a voice, still anonymous to others, said there was £3000 to begin with. And so began our Angel Chapel.

The birthday cake, with 21 candles surmounting it, was then cut by the Vicar, after he had blown out 20 of the candles at one attempt, much to the merriment of some folk near-by. Altogether it was a most happy party, and it showed how well Church can unite "all sorts and conditions of men," and women as well. It was a memorable evening, too, as a parish demonstration.

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VICTORIAN JOTTINGS

(By "Melberton.")

The B.C.A. A very wet day was succeeded by a wet night on Tuesday, 16th May. But in spite of it a very creditable audience of friends was present in the Chapter House, and were amply rewarded by an illuminating programme. Bishop W. H. Johnson, of Ballarat, was an ideal chairman, and spoke in grateful terms of the work and help given to him in his Diocese, especially in the Otway and Heyterbury Forests. He also said that the great problems facing men and nations to-day could only be answered by the One Who had gone among men as a working Man and sought to seek and to save every life that was lost, and bring it back to God and His salvation. That example was being followed in the lonely parts of Australia by the B.C.A., which he described as "our Society," and concluded: "I thank God for it." The speakers were the Rev. C. A. Baker and the Rev. G. R. Beatty. Both were most interesting. Our other welcome visitor, the Rev. Tom Jones, showed new pictures of the work being done in four out of the five States of Australia, and pleaded more for the spirit of true sacrifice in giving. The rally receipts totalled over £116, including the gifts of absent friends.

The B.C.A. does not ask any questions as to the ecclesiastical colour of the Bishops; it helps willingly every provincial diocese. It is difficult to understand why the General Synod sought, in 1937, to inaugurate an Anglican Commonwealth Bush Fund where the B.C.A. is functioning so unsparingly and well. It has the confidence of all Evangelical churchmen, and they prove their faith by their works. On a recent Sunday morning the Rev. W. L. Fleming pleaded the cause of the Bush at St. John's, Toorak. On the following day two cheques reached him, one for £100 and one for £10. Surely we would do well to throw our whole weight and gifts into the existing Society.

An Apostle of the "Genteels." Over 21 years ago the Rev. Dr. Law was asked to St. John's, Toorak. He went, and has built up a very fine record of unselfish service. The parish 21 years ago was a place of many mansions. It has changed and large flats now occupy the former sites of extinct houses. Flat dwellers are elusive folk as a rule, but Dr. Law evidently manages to hold many of them. On May 1st a crowded parish hall greeted Bishop Booth, who presided, and the two guests of honour, Dr. and Mrs. Law. The flock kept the 21st birthday and said many happy returns in various ways. First with lovely Autumn flowers and foliage, enthusiastic tributes to their Vicar's work as preacher and pastor, and then in a gift of £173. Dr. Law, in his grateful reply, told the audience that £25,000 has been spent in the 20 years on improving and beautifying St. John's. It is certainly one of the most beautiful churches in the Commonwealth. St. John's folk have also proved

generous givers to diocesan and overseas missions. For example, its home mission quota is fixed at £400 per annum. In 1937 it gave £415. The C.M.S., B.C.A., and numerous other organisations receive regular help, and no worthy cause is denied. Dr. Law is in his right niche at Toorak. Long may he continue.

Long Benefices. Opinions vary as to the wisdom of men occupying benefices for a long period. A Victorian Bishop said in my hearing one day, "No man ought to stay longer in one parish than seven years."

Quite recently a Dr. Wilson died in England. For 61 years he was Pastor of the leading Baptist Church in Portsmouth. His influence was stronger than ever when his Home Call came. This is, of course, an exceptional instance.

The Diocesan Book Society is settling down in its new quarters in Flinders Lane, opposite the Cathedral. May it prosper greatly. Its friends must support it loyally to the end. It has no display window now, and is on the top floor of its new home. But we ought to look for our theological and educational helps there, and our general literature, too.

St. Hilary's, Kew, is fast approaching completion, and is, God willing, to be dedicated on Saturday, July 1st, at 3 p.m. The first wedding will follow at 5.30 p.m. The bride was baptised and confirmed during the vicariate of the Rev. C. H. Barnes.

St. Saviour's, Collingwood. "A parish which refused to die," is exercising a very salutary influence in its neighbourhood. The cruel murder of the Rev. L. Cecil created a problem for the authorities, and it was at first requested that it should be closed and that the Brotherhood of St. Lawrence should work the parish. But the faithful remnant left were opposed to either course. They thought that an Evangelical centre was still needed. A devoted layman, Mr. F. R. Adams, B.A., Dip.Ed., worked as an honorary reader, and Sister Thelma Wirth is constantly at work. The parish "Chronicle" tells the story of very much encouraging work. The old parish has existed for 64 years. The Rev. C. H. Barnes, a sole survivor of seven vicars, still takes a fatherly interest in the church.

Christ Church, South Yarra. Last year the question of this beautiful church was very seriously discussed. It was even suggested that it might have to be closed. The "Herald" of the 24th inst. told this story:—

FINANCIAL WIZARDRY.

I suspect that Christ Church, South Yarra, has a financial wizard among the controllers of its affairs.

A day or two ago the story was told of how a substantial debt on the church hall had been guaranteed by a novel scheme of insurance on the lives of certain parishioners. To-day I was handed a list of the church's other financial achievements in recent times. It runs:—

Bank overdraft of £1275 paid off.

Vicarage restored at cost of nearly £1000.

Maintenance fund increased to £265.

Income risen from £900 to more than the pre-depression level of £1400.

New lighting system, costing £50, installed.

The church has also found financial means to appoint a curate, and the Vestry is contemplating internal decoration of the church and complete remodelling of the grounds.

It has all been done by stimulating the "get together" spirit, I am told.

Evidently the Rev. Chas. Murray has the confidence of his people. May his ministry prove a mighty spiritual force, not only in South Yarra, but far beyond it.

CHURCH OF ENGLAND CHARITIES.

Wide Range of Activities Outlined by the Archbishop. Winter Poor Relief Appeal Launched.

Any false notion that the Christian Church does not "pull its weight" in the field of material uplift, would have been quickly banished from the mind of any person who attended the launching of the Archbishop of Sydney's Winter Poor Relief Appeal at the Chapter House, St. Andrew's Cathedral on Monday night, May 15.

His Grace adopted the thoroughly efficient method of bringing together the Rectors, deaconesses and prominent lay workers of the distressed areas of the metropolis. The idea was that in a series of five-minutes pistol-shot addresses, each in his turn could tell the story of their respective activities in the field of social service.

The Archbishop himself led the way by outlining the various efforts for which the Church of England in this diocese is responsible. There were the Childrens Homes at Carlingford, Havilah, Millewa and Burwood; the Home for Aged Ladies at Drummoyne; St. Matthew's Training Farm for Boys at Manly; the Christchurch Welfare Bureau; The Church of England Men's Society Men's Department; the Pallister Girl's Home under the control of the Deaconesses; the Home of Peace for the Dying; the Church of England Migration Council; the Ladies Home Mission Union; and St. Barnabas Employment Bureau. The total cost of upkeep of these institutions exceeded £25,000 per annum, including the cost of the Home of Peace for the Dying, which alone accounted for £7,000 a year in expenditure. Added to all these, said His Grace, was Canon Hammond's extensive social service organisation, which distributed in relief more than £10,000 per year, thus making a grand total of over £30,000 per annum distributed under the Church of England's guidance.

In launching this, his 5th Annual Winter Poor Relief Appeal, Dr. Mowl pointed out that the poorer parishes intended to be covered by the effort, contained 265,000 people. In the last twelve months, no fewer than 16,000 appeals for assistance had been made to the clergy in these parishes. There were actually 15,000 people on the dole in these areas and in Winter time their sufferings were especially acute.

Evidence of this suffering was quickly forthcoming as the various speakers unfolded the story of their experiences in their respective districts. Miss Norbury told of a distressed family (including a fortnight-old baby) which had no furniture at all except two beds and one blanket. In another case, where Miss Norbury and her fellow Deaconesses had been attracted by screams issuing from a house, it was discovered that a destitute family of nine souls were living in two rooms, and the cause of the screams was that one of the daughters had been thrashed because she had lost her employment that day! In another case, a decent unemployed family on the dole had had its poor home burgled, and the sum of 5/1 taken from a smashed gas meter—which sum, of course the occupants were unable to make good out of their meagre income.

Supporting addresses were also made by the Rev. F. H. Hordern (Redfern), Captain Fusedale, Mr. Jack Creagh, Mr. Fort, Rev. Gordon King (Erskville), Rev. L. G. Edmondson (Rozelle), Rev. A. L. Ironside (Woolloomooloo), and Rev. J. R. LeHuray (Cooks River).

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Incidentally this writer could not help noticing how the vicious influence of "tin hare" gambling kept creeping into the various speakers' recitals of their experiences with the poverty-stricken folk in their parishes.

At the conclusion of the foregoing addresses, the Archbishop called upon Canon R. B. S. Hammond to summarise the position for the purposes of the general appeal.

Canon Hammond commenced by stressing the fact that the money asked for by his Grace in the present instance was mainly for needs quite outside the range and scope of official Government relief regulations. One very important service rendered by all clergy was their ability to direct bewildered people in distress to the various government charity departments freely available under different headings, but there were many things that no government could do. For instance, stupid people who "roved" into New South Wales from other sates, and obviously were not entitled to unload themselves on to this states relief roll, had to be assisted in a spirit of Christian tolerance and helpfulness. In many cases it was encouragement that was needed as well as money, and the Church of the Good Samaritan was the only power in the world to-day to give them either. The Canon estimated that at least 320 appeals were made every day in the metropolitan area to the clergy of the Church of England. He and his colleagues claimed to be familiar with every known aspect of the problem, whether it concerned devout Christian-loving folk in genuine distress, or stupid people whose trouble was largely of their own making, or just plain "takedowns." It was for that reason that Canon Hammond strongly urged charitably-disposed citizens to entrust the Archbishop, through his clergy, with the task of dispensing their contributions to Winter relief, rather than they themselves should attempt to carry out an undertaking so full of pitfalls to

the unwary. "The Church is the best agent to safeguard your gifts" he said, "and the pulic who subscribe will have the aded satisfaction of knowing that the whole 100 per cent donated to his Grace's Winter Appeal will be expended on that purpose alone, without any deductions whatever in the way of salaries or expences." Canon Hammond concluded with an exhortation to his listeners to restore Prayer to its rightful place in all such efforts launched in the name of the Founder of the Christian Faith.

Donations may be sent direct to his Grace the Archbishop at the Church House, Sydney. The total amount of the responce to his Grace's four previous appeals was £2,670. Apparently a very much greater amount will be sadly needed this Winter if the necessitous parishes represented at the gathering are to have even a modicum of what they really require to meet the many desperate cases they have on hand.

MOORE COLLEGE CONFERENCE.

(Communicated.)

At the close of the Lent term examinations, a week was set aside by the authorities of Moore College for a Devotional Conference for the deepening of the spiritual life of the students.

The members of the resident staff in turn addressed the men each morning in chapel, and prior to the first morning session the students participated in group prayer meetings. Two morning meetings and one each evening were held each day. The main speakers were the Rev. Baden Gilbert, Th.L., of South Melbourne, and the Rev. Ronald Bevington, M.A., who has recently arrived in this country to assist in the Children's Special Service Mission work. Both men

resided in the College during Conference Week, thus having many opportunities to give personal advice to the students through interviews. The simple, practical and richly scriptural messages given by Mr. Gilbert and Mr. Bevington were most inspiring and soul-stirring. Out of an amazing wealth of personal experiences, the purposes of God for each individual were unfolded from Holy Scripture by the speakers. Sincerity and reality were the key-notes.

Other speakers during the Conference were his Grace the Archbishop, the Ven. Archdeacon Begbie, the Rev. C. C. Short, the Rev. F. J. Miles, and the Principal.

The week has been a truly memorable one. Lives have been rededicated, and the desire for deeper spiritual realities much enhanced. The power of the Holy Spirit has been experienced in a new challenging and refreshing way. Such a conference as this cannot but be a mighty factor in the spiritual equipment of men of the future ministry.

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