

THE POWER OF WORDS TO INSPIRE AND CHEER

The destiny of the human race is dependent largely on words. For great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, or the opposites of these, all of which determine our future, must bear fruit in words.

Eloquence is able to move men to mighty deeds, give them noble aspirations, a new vision of life, to assist in the development of the best qualities of humanity, love, kindness, health, courage, joy and hope.

The words of Caesar and Napoleon, of Marlborough and Alexander, Garibaldi and Joan of Arc, of the West to conquest, to achieve feats of military distinction.

The words of such as Florence Nightingale, Elizabeth Fry, Abraham Lincoln, and Livingstone were, and are, the mighty force behind the humanitarian deeds of mankind.

The divine utterances of Jesus—the moving eloquence of Moses and Mohammed, of Paul and Luther, Savonarola and Wesley, inspired countless thousands with religious fervour and to extraordinary deeds of faith.

And to-day the nations move towards their destiny impelled by the burning eloquence of the Mussolinis and the Hitlers, by the measured logic of the Chamberlains and the Anthony Edens, and by the lesser persuasion of the mediocrity.

To the majority—those of us who travel the lowly paths of life—there comes the sobering knowledge that, as none of us live to ourselves, our words, too, are a savour of life unto life or of death unto death. Let us therefore speak words of cheer and inspiration every day.

Talk health, for to some extent health is a matter of faith and feeling, and health is stronger than sickness. Therefore talk health.

Talk cheer. The world just now has an overdose of gloom—radiate happiness—for it is contagious.

Talk courage—the right is sure to win and the Great-hearts are the protectors of Humanity from the Giant Despair.

Talk faith, for unbelief is failure. Faith compels success—have faith in others even though they may not be doing things your way.

Talk victory. Words stir men to achieve the impossible. "There shall be no Alps," said Napoleon, and another day is coming, oft-times apparent defeat is only delayed victory.

Talk kindness, be sympathetic. People are more weak than wicked. Thousands feel sad and discouraged. Give them a kind word, a tender look, a hearty hand.

Let us accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous.

Finally, remember that the sincerity of our words, the depth from which they are spoken, is the measure of the depth at which they will be received; for our words have reality and power only when accompanied by a life in harmony with them.—D. H. Watson in "The Commerce Journal."

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Notes and Comments.**A SORRY IMPASSE.**

THE Liverpool Diocesan Conference, at its meeting in November last, expressed approval of the South India Reunion Scheme. The Bishop made a very weighty contribution to the discussion, in which he dealt with the major difficulties in the way of reunion. Dealing with the principle of Episcopacy, Dr. David said, "At one time it was quite honestly believed by those who pressed for it that through the Holy Spirit our Lord had made it an essential of His Church that it should be governed by Bishops. It was held, therefore, that episcopacy is a fixed principle which must never be questioned. No Bishops, no Church. Since then the history of its first three centuries has been more closely studied, and it has become quite clear that other forms of government also can claim a measure of the same authority. It is true that in those early days episcopacy became almost universal because it was found to work better than any other. And my own hope and belief is, for obvious reasons, that there will be Bishops in the United Church that is to be. But I should never be prepared to say to my Free Church brethren, 'I will discuss with you other points of difference, but not this one.'"

Yet, in spite of history, the leading organ of Anglo-Catholicism in England deliberately states: "We have been compelled to oppose the South India Reunion Scheme, as we are compelled to as-

sert that the Church cannot accept any such reunion with Nonconformists as the Rev. Hugh Martin desires, because we regard episcopacy, not as a convenient method of Church government, but as the method divinely ordained. We believe that the Apostolic Succession is a living reality, and that without it there are no divine orders of ministry and no divine systems of Sacraments. This conviction does not prevent profound admiration for the work of non-episcopal bodies or sympathetic co-operation in good works. It implies, however, that full reunion with societies which reject what the Catholic holds as essential must in present conditions involve on one side or the other the surrender of fundamental convictions."

This is obscurantism writ large. Was it not that great ecclesiastical historian, Professor Gwatkin, who said that the assertion of the Episcopal Succession theory was a defiance of history, but that the application of it was a defiance of Christ Himself?

A DECLINE.

THE following notes from the English "Church Times" are of useful reminder:—

In a thoughtful article in the "Nineteenth Century," Mr. Reginald J. Dingle, who was brought up as a Protestant Dissenter, was for a brief period a member of the Church of England, and has been for the past twenty years a member of the Roman Catholic Church, draws attention to the decline of theology in England, and the lack of interest in it displayed by the ordinary man. He recalls that the repudiation of traditional Protestant theology at the City Temple thirty years ago aroused tremendous protests in every "Little Bethel" in the land. The preachers of that time were steeped in Scripture. Their sermons were Gospel sermons. But that generation has passed away. Dr. Clifford, a man of genuine distinction, laicized Nonconformity. At the beginning of this century the chapel became the important adjunct of the Liberal Committee Room. Liberalism has declined, and with it the political influence of Nonconformists. But the Clifford tradition remains. In Dissenting chapels, thirty years ago the message was, "Be ye reconciled with God." In the advertisement outside the same chapels to-day the announcement is, "Britain must support the League." The pastors of a bygone generation aimed at creating a conviction of sin. To-day, at one London centre of Nonconformity a psychological clinic offers to cure the sense of sin!

The Reason of the Decline.

Two features of this decline are suggested. One is the neglect of the English Bible. Mr. Dingle has no doubt that the recent Protestant demonstrations about the open Bible were sincere; but the Bible is not known in England as it was at the beginning of this century. If a public speaker were to illustrate his argument with Bible quotations, a working-class audience would probably have no idea what he was talking about. The products of the State-maintained schools do not know their Bibles, as young people from the Victorian Board Schools and National Schools knew them. Secondly, as has been suggested, with the neglect of the Bible has come the decay of the sense of sin. Liberal religion has no idea of it as our fathers had. The word may remain, but the ancient meaning is lost. Biological speculations have been a powerful factor in the change. According to the modern view, we are not sinful but neurotic, and the outcome of modern analysis is that the trouble with most men is not sin, but the illusion that they are sinful. So comes either self-satisfaction or hopelessness.

pessimism. When man loses any idea of his need of God, he loses himself.

In view of the popularity of "isms" that play with the idea of sin, it is useful to remember the words of one of the sanest and most spiritual of the bishops of Durham: "From my reading of Church history all the heresies that have vexed the Church have proceeded upon a false estimate of sin."

OUR PROTESTANT HERITAGE.

"FROM the days of Wycliffe and his 'Poor Priests' to the death of Tyndale, the movement for reform in the Church of England was gradually gathering momentum and taking shape. It developed into a popular movement which brought about a return to Christ in faith and practice."

In these words the Vicar of Emmaville, Rev. H. E. S. Doyle, summarised the meaning of the Protestant Reformation of the 16th century. He said that the movement, which came to full flower in the reigns of Henry VIII, Edward VI, and Queen Elizabeth, had its roots in the popular indignation against the worldly spirit which prevailed in the Church for more than two centuries previously.

Quoting from the Thirty-nine Articles of Religion, Mr. Doyle showed that three watchwords of the Reformation were: The Bible as the rule of faith and conduct, the right of individual access to God through Christ, the only Mediator, and the doctrine of Justification by Faith.

No new faith or new church had been forced upon the people of England by the Reformers. It was the same faith and the same Church after the Reformation as before it, but the old Church of England had cleansed itself of many superstitions, and had returned to a purer and more Scriptural belief and practice.

Many churchmen were proud to be called "Protestants," and to leave it at that. Protestantism was not a negative creed, protesting against the errors of others; rather it challenged men to bear positive witness for the faith of Christ.

Our heritage of a reformed religion should be employed to meet the pressing needs of the 20th century by bringing men to Christ. "We stand for the faith of Christ crucified as the one hope of the world," said the preacher. "We stand for the open Bible in every home, and we stand for Christian principles in home and business life. Only so can we be worthy of our heritage derived from the great reformers of the 16th century."

THE DISASTROUS HEAT WAVE.

DURING the past fortnight the Commonwealth has experienced the worst heat wave and series of bushfires in the record of Australia. In the States of N.S.W. and Victoria the mortality has been phenomenal and the loss of property and stock alarmingly great. We have had a record visitation of suffering and loss. Many a prayer has been ascending to the Throne of Grace for relief and comfort of the suffering, that out of a terrifying experience richer blessing might come.

The criticism that is being emphasised against our leaders for lack of foresight will, we hope, be the means of such efforts being made as to make impossible a repetition of the suffering and loss. Evidently Queensland has been far-sighted enough to provide against a disaster such as we have experienced in the Southern States.

JAPANESE BISHOP'S TENTH ANNIVERSARY.

Bishop Matsui of Tokio.

Goodwill Tour in North China.

"The Diocese of Tokio, Japan, celebrated on September 24, the tenth anniversary of the consecration of its second bishop, the Right Rev. Yonetaro Matsui, D.D. Owing to the prevailing war-time conditions, the celebrations were of a simple nature, though well attended by members of Bishop Matsui's diocese. A thanksgiving service was held in the morning in the beautiful chapel of St. Margaret's Girls School, in the suburbs of Tokyo, followed in the afternoon by congratulations, when Bishop Matsui was presented with a large portrait of himself. The Bishop had just returned from a goodwill tour of Manchuria and North China, bearing the gifts for Chinese war relief collected by the N.S.K.K., and he looked tired from the strain of his long journey. Reviews were presented of the progress made in the Diocese during the ten years of the Bishop's episcopate. Statistics are misleading, but even these were disappointing at times. Progress has been made in every department, but some of it looks disproportionate to the amount of effort which has been put into it. The most encouraging report came from the women's side. The Women's Missionary Auxiliary, which supports N.S.K.K. missionary work in the outlying parts of the Japanese Empire, reported noble efforts in raising funds for extension in Formosa, Saghalien and Manchuria. In one case when a church site was needed, the Tokyo women were asked to pray, and then to give or raise enough to buy two or three square feet of ground each, just as much as the donor would need to kneel on to pray for the work. In spite of hard times, more than enough money had come in.

The celebrations were marked by a special spiritual renewal movement in all churches of the Diocese. The movement lasted seven weeks, and all the twenty-five churches in Tokio were divided into four groups for prayer and Bible study."

It will be remembered that Bishop Matsui visited Sydney in 1936 for the Bishop Broughton Centenary Celebrations. He made many friends in Australia, who follow with prayerful interest his work in Japan.

THE MADRAS CONFERENCE.

The Archbishop of Sydney sends the following personal note concerning this great Conference:—

"The Tambaram Conference has been most inspiring, with representatives of 70 nations present. We all lived in three halls and had our meals together, sitting where we liked. It made us realise that in Christ differences of colour and nationality become so very slight. We were hard at it each day from 6.30 a.m. to 10 p.m., the little breaks between sessions were filled up with drafting committees, of which we had our full share. The Conference finished yesterday (December 29), and we came south to Travancore to visit the Bishop, who is an old friend. At the house where we are staying in Cochin, the Maharajah's menagerie is next door and it is not easy to get accustomed to the lions perpetually roaring so close. The mud wall which separates us looks very frail. We go on to Bishop Abraham, of the Ancient Syrian Church, who came to Wycliffe, Toronto, for post-graduate work when I was there."

The Conference commenced on December 12th, under the presidency of that doyen of missionary leaders, Dr. John A. Mott. December 13th was a day of prayer and meditation under the leadership of the Bishop of Dornakal, Professor H. Farmer, of Cambridge, and the Bishop of Southern Ohio.

These took for the several meditations Penitence, Christ—Prophet, Priest and King, and the Miracle Workers.

Discussion groups were formed for the consideration of the following subjects:—

1. The Faith by which the Church lives.
2. The Church: its nature and function.
3. The Unfinished evangelistic task.
4. The place of the Church in evangelism.
5. The Witness of the Church in relation to non-Christian faiths and the cultural heritage.
6. The Witness of the Church—practical questions of method and policy.
7. The inner life of the Church—worship, the Christian home and religious education.
8. The indigenous ministry of the Church, both ordained and lay.
9. The relation of Christian education, medical and social reconstruction work to the Christian missionary purpose.
10. The place, work and training of the future missionary.
11. An adequate literature programme.
12. The economic basis of the Church.
13. The Church and the changing social and economic order.
14. The Church and the international order.
15. The problem of Church and State.
16. Co-operation and unity.

THE BISHOP OF NEWCASTLE AND THE GAMBLING MANIA.

Writing in the current issue of the "Newcastle Diocesan Church News," Dr. Batty has made the following trenchant criticism on gambling in the community:

"The announcement that the Government of New South Wales would shortly consider a proposal for instituting a new State Lottery with a first prize of £30,000 caused me to express a strong hope that the proposal would not be accepted... I was careful to avoid entering upon the difficult question of the ethics of gambling in general, and to confine myself to the one question: Is it in the public interest that the Government should exploit in this further and more sensational manner the gambling proclivities of its citizens? Personally I am profoundly convinced that it is not. I know that it would be quite impossible to abolish gambling altogether and most undesirable to try. But the opportunities for gambling which already exist are certainly in no need of supplementation by the Government. I agree with Mr. Ramsay MacDonald that a nation of gamblers would be incapable of being organised for any serious political effort. And I am seriously of opinion that Australia is in real danger of becoming a nation of gamblers. It is surely the Government's duty to do what it can to check this degenerative process, not to stimulate it."

"One comment on my protest disturbed me a good deal. The Rector of one of our Newcastle parishes told me that some laymen in his parish denied that I had the right to protest against State Lotteries when gambling methods were used in some of the parishes of the diocese for the benefit of parochial finances. If this allegation is true, it is a very serious one. Section 112 of the Parochial Ordinance runs as follows: 'No Vestry or Parochial Council shall permit games of chance or other unworthy methods to be employed in raising funds for Church purposes, nor accept and receive money which may have been raised for Church purposes in such a manner.' To that Ordinance every Clergyman, Churchwarden and Vestryman in the diocese has pledged himself to conform as one of the conditions of his appointment to office. Its object becomes abundantly clear in the light of the comment upon by Lottery protest of which I have just spoken. If the Church is to try, as it is morally bound to try, to do something towards stemming one of the major social evils of Australia, it must see to it that it is impossible for anyone to make any such allegation as those laymen made. Even if the regulation were deemed to be over-drastring and unwise (and I am quite sure that it is neither) it would still be the duty of all concerned to obey it. There could surely be nothing more damaging to the 'morale' of any society, and especially of any religious society, than for its officers to disregard in practice an undertaking to obey the society's rules which has been solemnly given. If it is a fact that in some parishes the regulation is ignored and raffles and other gambling methods used, I would beg all concerned resolutely to determine that they shall be no longer used. Only so can the diocese and the Bishop be set free to discharge their duty as critics in questions of grave importance to the national well-being."

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A SIMPLE AND SUFFICIENT DEFINITION.

THE young clergy who gathered at Salisbury in October, 1875, to listen to the homiletical and practical lectures of Dr. C. J. Vaughan, then Master of the Temple, must have been greatly impressed with the treasures from the Greek Testament which were set before them; for Dr. Vaughan knew how to make New Testament Greek a vital reality for the ministry of the pulpit, as well as an academic necessity for the discipline of the study. If we turn to one of his comments on the present occasion, it is with the object of enforcing a much-needed lesson to our own day and generation.

In a careful and scholarly unfolding of St. Paul's second letter to Timothy, Dr. Vaughan paused at the verb in the twenty-second verse of the second chapter: "But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." The verb in question was the one translated by the words, "them that call upon the Lord," and this is Dr. Vaughan's comment: "The Christian life is here described as a 'continual calling in of Christ,' or of God through Him, for help, comfort, grace, strength, etc. A simple and sufficient definition. This is the difference between a Christian and another man."

That difference strikes at the very roots of life and destiny, for it reminds us that the Christian man has resources in God which are available at all times in response to simple faith in Christ Jesus. In his letter to the Romans, St. Paul declares that we are heirs of God, and joint-heirs with Jesus Christ; but, if we are to understand the meaning of that princely saying, we must divest our minds of earthly conceptions of inheritance. Any man who is heir to the fortune of another, must wait until death releases the inheritance in his favour. All his lifetime he may be the victim of unremitting poverty, and, only at the end, know and experience the relief which the inherited fortune can supply.

But, with God's people, the fortune is available at all times. The One with whom we are joint-heirs has died upon the Cross and is risen again. "He dieth no more." We have nothing for which to wait. Our God is able to supply our every need according to His riches in glory by Christ Jesus. The humblest believer may claim to be an heir of God, and a joint-heir with Jesus Christ. In Him we are complete. Therefore, as Dr. Vaughan urges, we may, at any time, call upon Him for help, comfort, grace and strength. We have an inheritance of love and mercy, which is the peculiar privilege of those who trust in God. In contrast to this blessed position, we think of those who are without God and without hope in this world. They have neither present blessing nor future expectation. Let that be our answer to those who inquire what is the difference between a Christian and another man.

There is something fascinating, however, about Dr. Vaughan's suggestion that the Christian life is a continual calling in of Christ. The word to be emphasised is the word "continual." We are not under the necessity of living on past mercies. While we may look back with profound thankfulness to the goodness of the Lord in the days that are past, and derive courage and hope for the future as we do, we may claim His help in this time present. "As thy days, so shall thy strength be." Yesterday, it is true, our cup was running over; but the ocean of love remains, and our little cups can never drain it dry. We may come and come again.

It cannot be denied that we make considerable advance in the Christian life when we arrive at a new appreciation of the present tenses of heavenly grace. Some of those present tenses are obscured in the English translation of the New Testament, but they are vivid and realistic in the Greek. Cleansing, for example, is a continuous process. Divine love "keeps on cleansing us from all sin, and the trembling human heart continually calls in the help of the living Christ, Who thus becomes a very present help in time of trouble. There are many things which have been accomplished, once and for all, in the aorist fashion; but there are many others which derive their potency and immediacy from the fact that they are undertaken continually and continuously.

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This would seem to be a rational process when it is remembered that we cannot tell what a single day may bring forth. We cannot forecast to-day what may be required to-morrow. Life is full of surprises, unexpected twists and turns, events and happenings that descend upon us like the proverbial bolt from the blue. How could we face life with calmness and courage, were it not for the fact that, as one emergency after another arises, we may instantly call in the Saviour to help, and guide, and strengthen us? The principal reason, in all likelihood, why foolish and nervous men and women consult palmists and fortune-tellers is because they crave to know what is going to happen to them; but the Bible does not encourage such inquiries. Sufficient unto the day is the evil thereof. The burdens of each day are as much as we can manage; life would become intolerable if, in addition, we were called upon to shoulder the responsibilities of to-morrow and the day after.

All this, of course, is related to the vast inheritance which is ours in Christ Jesus. We may be quite sure that divine love will be displayed "according as any man has need." Our gracious God has gifts for all occasions. He knoweth our frame and remembereth that we are dust. Not all His children make the same demands upon Him. The mystery of inequality abides; but that inequality affects not only material possessions, but health, intellectual equipment, social advantages, and a score of other things which divide one man from another. It matters little, He can make all grace abound unto us. We may be straitened in our circumstances, but we are not straitened in Him. So that Dr. Vaughan is right when he suggests that the continual calling in of Christ is a simple and sufficient definition of the Christian life.

While this precious truth cannot fail to make an appeal to the individual believer, it should be pointed out that it has an impressive value for the Church. Is there not a tendency to live too much in the past when we are seeking to understand God's purposes for the present? This would seem to be particularly the case with the various discussions that are taking place regarding the healing of our unhappy divisions as Christian brethren. In some conferences on Reunion the discussion has not moved beyond the third century, as though God had nothing to offer the twentieth. It has been

said of a certain historian that God ceased to have any meaning for him after the death of Oliver Cromwell. Are we not all exposed to similar danger? If it is permissible for us continually to call in the Lord Jesus Christ, then, surely, He is able and willing, by His Spirit, to guide us into all the truth for the day that now is.

The disconcerting truth is that there are some problems at the present time which cannot be solved by reference to the past. As an illustration, we may select the world-wide antipathy to racial and religious persecution. Has the Royal Albert Hall ever seen such a strange platform unity as last Thursday night, when a Cardinal Archbishop, a Jewish Rabbi, an Anglican Archbishop, a leader of the Free Churches, together with representatives of all political parties, were welded into one body by the claims of suffering humanity? History has little guidance to give us in such circumstances. Such a meeting would not have been held had it been necessary to search and inquire for a precedent. We can only regard such a gathering as a movement of the living Spirit of God.

Does it not seem that miracles might happen again if we were all willing to trust the Risen and Ascended Lord more deeply and continuously? We are living still in the dispensation of Pentecost. We may claim the advocacy of the ever-present Paraclete. It is impossible to imagine what the effect might be on the unconverted world, which has become first wistful, then indifferent, then cynical, and even hostile. For, as Dr. Vaughan reminded the young clergy at Salisbury over sixty years ago, there is a difference between a Christian and another man; and that difference, in practical terms, is to be found in the sanctified habit and practice of continually calling in the Lord Jesus Christ for help and comfort, grace and strength.—(Record.)

The Rev. Stephen Charles Neill, Warden of the Bishop's Theological Seminary, Nazareth, in the diocese of Tinnevely, has been appointed Bishop of Tinnevely, Madura and Ramnad, in succession to Bishop Western, who resigned recently on account of ill-health. He was ordained in 1926 and was accepted as a missionary of the Church Missionary Society, and for two years was on the staff of the Alwaye Christian College in Travancore. He went to Bishop's Theological Seminary in 1930. Mr. Neill is a man of outstanding intellectual gifts and his spiritual influence throughout his ministry has been very great.



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CHURCHMEN'S REMINDER.

"The most natural beauty in the world is honesty and moral truth."—Earl of Shaftesbury.

"And we beheld His glory . . . full of grace and truth."
—St. John.

JANUARY.

29th—**Fourth Sunday after Epiphany.** A combination of an ancient and more recent (Reformation) composition. In these dangerous days we need to realise our frailty that we may depend upon God's strength.

31st—**Stone Altars condemned, 1845.** How few people seem to know that the Prayer Book uses the words "Holy Table," and never "Altar." While there is a minor degree to which the latter word could apply, such as offering "our alms and oblations," the danger of confusion and of belief that Christ Could again be offered in the Bread and Wine, led to the elimination of the word "Altar."

FEBRUARY.

2nd—**The Presentation of Christ in the Temple.** The alternative title of this day, "The Purification of the Blessed Virgin Mary," was superseded, as it was rightly judged the former was a more important incident, and the desire throughout the Reformation was to make Christ the centre of worship. Proper regard for the Blessed Virgin is not deprecated. She was "blessed above women."

5th—**Septuagesima Sunday.** This day marks a pre-Lenten time. The name means seventy—that is, seventy days (roundly) before Easter. As Lent prepares us for Easter, so do these three Sundays ensuing help us to keep a good Lent.

To Australian Churchmen.

THE PEACE OF GOD.

THERE is a thing which some scientists greatly dispute that the ocean holds its depths untroubled when fierce storms rouse the waves above to fury. We are not pressing the fact so far as the ocean is concerned, we leave the scientists to discuss it at length, but it is or can be true of the Christian. We are facing a troubled world. On all sides there is anxiety, in many cases there is deep-seated fear, and yet there is a calm that cannot be ruffled by earth's storms. The Saviour said to His disciples, "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you." That word holds good to-day. There is a place into which the storms of life cannot break. It belongs to those whose life is hid with Christ in God. And thus we come upon yet another of those remarkable paradoxes that display themselves in the Word of God. We are sharers in all the burdens of our common humanity. Often we have to say with the Apostle, "Without were fightings; within were fears." Often, like him, we have no rest in our spirits. And yet the deep abiding peace of God may be, ought to be, ours.

A Threefold Cord.

We are told that a threefold cord is not easily broken, and there are three strands interwoven into this cord of peace. There is, first and most necessary, the strand of reconciliation. However much men may wander from this old Gospel mes-

sage, it comes back into force in periods of crisis. The fierce outcry for justice, often long-delayed in our experience, at present adds force to this demand. We cannot have an abiding peace unless the problem of our sin is dealt with adequately. The God of the Christian is no impersonal Force, but a living, loving Personality. As such He must enter into relations with other persons, and there must be due and proper reactions where moral conditions are concerned. It is to the everlasting credit of Huxley that, notwithstanding his devotion to a uniformitarian natural philosophy, he saw that the course of the moral world was governed by a different law. His answer to the problem of "Nature red in tooth and claw with ravine" which distressed Tennyson, was to assert that with the rise of self-consciousness a new element had entered into the struggle. Man no longer submitted; he fought the corroding influences of environment.

Huxley's View.

Huxley went so far as to state that all that had been achieved in the moral order was in direct opposition to the principle of the survival of the better adapted. We rear hospitals for the weak and sickly, and earnestly fight the relentless powers of Nature that would bid the weak go to the wall. We even shelter the criminal to some extent from the consequences of his own wrongdoing. But behind our tenderness, an animating principle of its action, is a direct revolt against that which is destructive. And we cannot conceive God operating in this moral world of ours unless we conceive something corresponding in His reaction to sin. He pities, He saves, but in His pity and salvation there resides an unalterable hostility to the evil thing that seeks to destroy. God reacts in righteous wrath against sin. Nor can we take as a complete solution the rather easy attitude which states that God hates the sin but loves the sinner. It conveys in simple form the idea that God's holy reaction is a reaction of One Who is Love; but it labours under the disadvantage that sin is not in its nature impersonal. A man may hate the fever and love the fevered patient. But there we have complete separation. Fever can be looked upon as an alien invader disturbing the peace of a loved one. There is no direct responsibility for the quickened pulse and flushed face. But it is otherwise with sin.

Sin and Personality.

This is a quality that invades our personality, and, as it were, takes up residence within. Our estrangement from God is not comparable to a boat's company carried away from a ship by the strong undertow and helpless in the process. Rather is it the act of the son who, with deliberation, crosses the father's threshold and exiles himself by reason of his own hate. Calvin, after all, has very nearly the truth of the matter when he says that there is that in us which God must needs love, seeing we are His creatures, and that in us which God must hate, seeing we are rebellious creatures. Our first great need is reconciliation. Our helplessness

lies in the fact that the demands of righteousness on which alone true reconciliation can be based cannot be met by us. Unless some provision is made for this need, the most urgent of our problems must forever remain unsolved. God has made provision. He is in Christ, reconciling the world unto Himself—not imputing their trespasses unto them. There is a glorious remedy assured to us. We can enter into fellowship with God because the barriers have been taken away in Christ our Lord. It will be an ill day for the Christian Church when the message of reconciliation is forgotten. Indeed the peril of our condition will never suffer it to be wholly forgot. So long as an accusing conscience awakens, so long will men cry out for a sense of peace with God mediated to them through pardoning love.

God's Providence.

But there is a second strand in this cord of enduring peace. We need it particularly in these days. It is the strand of Divine providence. We have many people to-day who pour scorn on what they regard as a selfish salvation. They can scarce speak peaceably of those who are concerned "with their own miserable souls." And of course, as is the case with most exaggerations, there is a measure of truth in the impatience. If the great mercy of God revealed in Jesus Christ has had no other effect than to increase the already enlarged selfishness in the world, it would be bad indeed. Harold Begbie, in "My Lady Next Door," has a sad caricature of a North of Ireland farmer. He alleges that he flung an old woman, a servant, out into the world to die. He was so busy, says Begbie, looking up texts to guarantee the safety of the elect, that he had no time to look after this enfeebled poor soul. It is rather like his other picture of the Irish peasant's death-bed, with angels hovering round it. Both owed a good deal to the versatile imagination of the writer. Harold Begbie, in his political rancour, forgot his other book, "Broken Earthenware," with its thrilling picture of the self-denial of "The Salvation Army." He forgot that it was amongst busy text-hunters in the North of Ireland, and not with the angel-haunted beds of the Southern peasants, that the Salvation Army took root. So much for human consistency. But while we would protest earnestly against a selfish religion, there is a true strand in the cord of peace that centres round God's watchful care over the individual. It does not, it cannot, exclude concern for others, but it brings to each of us the glad consciousness that "All things work together for good to them that love God, to them that are the called according to His purpose." When Simon Peter protested against the Lord washing his feet, the Master said, "What I do thou knowest not now, but thou shalt know hereafter." This word of authority comes to us in days of difficulty.

God's Plan.

The unbeliever may rest in a relentless fate and look for the slow grinding of the mills of destiny.

We look for the completion of a Divine purpose of grace. God has a plan, but it is cast in such a gigantic scale that the small segment alone visible to us presents an appearance of disorder. This is the message of the Old Testament and of the New alike. It is no wonder that it should be so. If God were a Moloch who brooked no interference and reckoned with no will except his own, the world plan might appear more brutal, but it would certainly be simpler. But our God has given a measure of freedom to His creature man, and He has to give a place to that freedom in the carrying out of His benign designs. It is not enough that He should pursue a course that is undeviating, casting aside all opposition as so much worthless dross. He has, as it were, to carry man along with Him in His purposes, and when the rebellious other will of man raises its ugly head He has to make the wrath of man to praise Him and in restraining the remainder He has to pay due regard to His own provision of freedom in the creature. The scheme is too vast for our human comprehension, and we are not surprised that its ramifications baffle us. But there is no reason to deny that which we imperfectly comprehend. God cannot be defeated. Joseph is sold by his brethren, but it was God Who sent him into Egypt. Judas betrays his Lord, but the power was permitted to him from above. In all the chequered map of human history the great plan of God unfolds itself. We, who are heirs of the ages, can see how good has been brought out of evil, and order out of chaos. And so we are called upon to trust God's providence. What He does we know not now, but we shall know hereafter. Human forces and human failings do not lie outside the Divine purpose as disturbing elements that may bring disaster ere the goal is reached. The patient hand of the Weaver takes them also into the pattern, and not apart from them, but in and through them, reaches His final purpose. Surely this is a strand that is durable and holds the soul fast bound to the swift chariot of the Divine Will. Come change, come disaster. God rules and reigns.

The Vision of Redemption.

And there is yet another strand. We are not asked to believe in the dark, we are not even asked to believe in the twilight of an advancing dawn. We are put in possession of the end ere yet it has come to fruition. There is surely a note of triumph in the message, "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." In recent times, though the idea is by no means recent, we owe much to the clear vision of Dr. Benjamin Warfield, who has developed with singular clarity this conception of "a cosmic salvation." It is outlined for us in many passages. The Saviour spoke of "the regeneration," when the Son of Man should come and Peter looks in the same direction. Paul speaks of the creation being delivered from the vanity or aimlessness introduced by sin. This is the answer to the plea against selfishness. If we could imagine a brick endowed with consciousness. It reasons,

"While I lie here I am only a brick. I stand in isolation from all my fellows. I am one, they are other. But if I can be lifted by the mason and laid in my place I become part of a glorious Temple; my fellows are sharers with me in this great blessing. We are still individual bricks, but we are more; welded into a great purpose, we become unitedly the Temple." So Peter fancies the purpose of God developing through the ages. And we are one with it. Before our eyes there rises the as yet unbuilt Temple, the as yet unpeopled new heavens and new earth. But there are not lacking tokens of God's unalterable will. There is not lacking evidence that the day of our redemption draweth nigh. And He has told us it will be so. Reconciled, directed with a vision of a future redemption that, though it tarries, is sure, we have a peace the world cannot give and cannot take away. Take up again your burden and tramp on. You are moving forward to a glorious consummation. You are moving forward in the peace of God.

Personal.

The Ven. S. M. Johnstone, Archdeacon of Sydney, is expected to arrive in Sydney from England on March 2nd by the P. & O. steamer "Strathallan."

Dr. A. L. Webb and Mrs. Webb have returned to Sydney after a visit to England. Dr. Webb is on various committees in Sydney Diocese, including the Standing Committee.

Rev. E. E. Bamford, who has edited the Auckland "Church Gazette" since 1935, has resigned his office on being appointed acting-Warden of St. John's College.

Dr. S. C. Carpenter, Dean of Exeter, has resigned the editorship of the Magazine, "Theology."

The pastoral staff presented to Bishop Gerard was the gift of the Auckland branch of Christ's College, O.B.A. It is for personal use. The staff carried by former Waiapu Bishops was destroyed in the earthquake, and so far no diocesan staff has been provided to replace it. Bishop Gerard's staff was made from Canterbury-grown oak, the crook being of fluted brass.

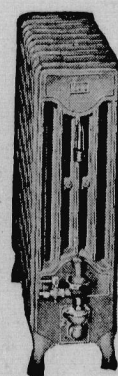
The famous author and critic, Mr. John Middleton Murry, aged 49 years, who, nine years ago, wrote the sensational book "God," denying the existence of God and deriding the Churches, is now a candidate for the Church of England priesthood, says the "Sunday Express" (England). Mr. Murry hopes to minister in the country. Explaining his change of belief, Mr. Murry said, "I heard Herr Hitler speaking on the radio after the blood purge in the Nazi party in 1934. I heard him say, 'I alone am incarnated law and justice,' repudiating the idea that his friends and comrades should be given a trial. I felt blank despair that such things should happen in Europe, and said to myself, 'This is what the Bible meant by Antichrist.' I was forced back to the traditional Christian belief. Herr Hitler was responsible for the final stage of my evolution."

We are informed by the Warden of St. John's College, Morpeth (the Rev. T. M. Robinson), that the Rev. A. B. Catley, Chaplain of the Armidale School, is shortly to join the staff of St. John's College as Vice-Warden. Mr. Catley was educated at Sydney University, where he graduated B.Sc. (Agriculture) in 1925, obtaining First Class Honours

and the University Medal. In the same year he was elected by the Walter and Eliza Hall Trust to a Research Fellowship, which took him to England, where he continued his studies at Cambridge and London Universities, and later to America, where the University of Wisconsin awarded him the degree of M.Sc. for a thesis on Micro-organisms of Swiss Cheese. On returning to Australia he lectured from 1928 to 1931 at the Teachers' College, Armidale. He then decided to seek Holy Orders, and entered St. Francis' College, Nundah, where, in 1934, he distinguished himself by winning First Class Honours in the Th.L. examinations, and top place for the whole of Australia. He then became Chaplain of the Armidale School, and after two years was awarded the Lucas Tooth Scholarship, which enabled him to return to Cambridge University, but this time to read for the Theological Tripos. On his return to Australia, at the beginning of 1938, he assumed his Chaplaincy of the Armidale School, which now deeply regrets the loss of his valuable influence and services.

Sir Robert Garran, K.C.M.G., K.C., has accepted appointment as Chancellor of the Diocese of Goulburn in succession to the late Mr. F. A. A. Russell, M.A., K.C. Sir Robert was Solicitor-General to the Commonwealth from 1916 to 1932, when he retired. He is Chairman of the Canberra University College Council, and occupies leading positions in the social, educational, literary, musical and sporting activities of the Australian Capital Territory. He has been a good friend of the Canberra Grammar School, and is Vice-Chairman of the School Council.

Canon R. B. S. Hammond has received invitations to visit Honolulu and Canada next year. The Canadian Keswick Convention has invited the Canon to make an extended evangelistic tour of Canada. He has also been invited by the Honolulu Mission Organisation to revisit that centre as its guest in connection with the Pacific Area Conference at Kokokahi. The Canon conducted a campaign in this area in 1934. It is hoped that the way may be made clear for Canon Hammond to accept the invitations, and his many Australian praying friends will wish him every blessing and support him with their prayers.



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The Rev. Hubert Alfred Dempster, who retired from active ministry in 1934, died at Roseville, Sydney, on Sunday, January 15th. Mr. Dempster was trained for the ministry at Moore Theological College, Sydney, and was ordained deacon in 1895 and priest two years later. He then became curate of Mudgee. In 1899 he transferred to Bathurst as curate of All Saints' Cathedral. Three years later he was appointed Rector of St. Matthew's, Botany. In 1907 he was appointed Rector of Prospect, and while there was chosen as one of the three delegates from the Sydney Diocese to the Pan-Anglican Congress in London in 1908. He remained in England after the congress, serving as Vicar of St. Paul's, Grimsby, Vicar of St. Mary's, Ketley, and organising secretary for the Society for the Propagation of the Gospel in Lincoln, before returning to Sydney in 1921 to become Rector of St. Mary's, Balmain. Four years later he became Rector of Christ Church, Springwood. He served a short period as locum tenens at Christ Church, Enmore, before his appointment as Rector of St. Augustine's, Stanmore, in 1927. He retired from that parish on the ground of continued ill-health in July, 1934, and settled at Roseville.

Another link with Archbishop Tait and Archbishop Davidson has been severed by the passing of Miss Lucy Tait, daughter of Dr. Tait, Archbishop of Canterbury, and sister of Lady Davidson, wife of Archbishop Davidson.

The Archbishop of Melbourne and Mrs. Head are spending the month of January on holiday in Tasmania.

Miss E. M. Loxton, Sunday School Organiser in Lichfield Diocese (Victoria), has been appointed Sunday School Organiser in the Diocese of Adelaide.

After twenty-seven years as a member of the Chapter of St. Paul's Cathedral, Melbourne, Canon Hughes has announced his intention of retiring "to give younger clergy an opportunity of advancement."

The Rev. P. W. Robinson, St. Matthew's, Prahran, has been appointed to the charge of St. Mark's, Camberwell, both in the Melbourne Diocese.

The Rev. Canon W. H. Hillard, C.M.S. missionary at Mombasa, Kenya Colony, returned to Melbourne on furlough on January 2. Canon and Mrs. Hillard will be given a public welcome by the Church Missionary Society in the Chapter House on February 14.

Mr. Henry James Fulton Neale died recently at his residence, "Lauriston," Penrith, at the age of 81. He was born at Penrith and was a great-grandson of the Rev. Robert Cartwright and the Rev. Henry Fulton. He was senior warden of St. Stephen's Church of England, Penrith. For 45 years he was treasurer of the church, and for 25 years superintendent of St. Stephen's Sunday School. He was an alderman of Penrith Council for several years, and Mayor of the town in 1909 and 1910.

The Archbishop of Rupertsland, Dr. Harding, presided at the consecration of the Ven. Joseph Lofthouse, Archdeacon of Kenora, Western Ontario, as Bishop of Keewatin, North-West Canada. It is interesting to note that, like his uncle, the late Bishop Lofthouse, first Bishop of Keewatin, the Archdeacon was a native of Wadsworth, Sheffield, and was a member of the local church choir.

The Rev. S. C. Neill, formerly Fellow of Trinity College, Bishop-designate of Tinnevely, Madura and Ramnad, has been elected Hulsean Lecturer at Cambridge University until the end of the Easter term, 1940.

The Rev. W. A. Curzon-Siggers has retired from his post of associate-editor of the Dunedin (N.Z.) "Envoy," being replaced by the Rev. J. N. Thompson. Archdeacon Whitehead is the senior editor.

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"Christ said not to the first conventicle,
Go forth and preach imposture to the world;
But give them Truth to build on; and the sound
Was mighty on their lips, nor needed they,
Beside the Gospel, other spear or shield
To aid them in their warfare for the faith."

In full dependence on the Holy Spirit, with such a Bible for our God-given weapon—we may confront the world, and help with confidence to realise the prayer, "that peace and happiness, truth and justice, religion and piety may be established among us for all generations."

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

FELLOWSHIP CHRISTMAS CAMP.

(From a Correspondent.)

The sixth Annual Church of England Fellowship Camp was held at "Annesley," Bowral, from the 26th December to 2nd January, under the chairmanship of the Rev. W. G. Coughlan, B.A., Th.L. One of the most pleasing features of the Camp was the presence of many of the clergy, under whose guidance young people are being trained in the various parishes to take positions of leadership. Their interest in the Fellowship, as shown by their attendance at the Camp, was very encouraging.

The theme for the week was "The Church, the Fellowship, and You," based on the Fellowship rule of life, which involves loyalty to Christ and His Church, and the keeping of the baptismal vows. The special addresses, study book, and general discussions centred round this idea, and an endeavour was made to find what real contribution the Fellowship could make to the Church's life.

It was learned that loyalty to Christ involved complete practice of His principles of conduct, faithful reproduction of His outlook, and the choice of a career in the light of His valuation of life. Christ is the Christian's standard in matters of right and wrong, so the generally accepted moral standards are not necessarily Christian, and "loyalty" involves taking the unconventional attitude in many circumstances.

For a Fellowships, believing the truth is not merely intellectual assent, but it involves the whole of life. Truth is unchanging, but man's understanding of it changes, as also do men's ways of expressing their understanding. A Christian should investigate and inquire into any subject, even though it might cause him to take risks, to dare everything, and to reconstruct his whole way of life.

Obedience to Christ's law of love must be demonstrated in action in one's family, work, business, and industry, in the church, between social classes, and among nations. Every human being must be felt to be an expression of Christ's creative activity, then our enemies would not remain unwon. The Christian way of life means a transformation of much that seems natural and normal in our characters, and a resistance or defiance of much that is habitual in the world about us. We would have felt our task too great for us, but we realized both Christ and His followers recognised this, but they claimed that in God's Spirit there were infinite resources, and that these resources were available to those who would claim them and pay the price.

So once again we determined to make the Holy Spirit become operative in our lives through prayer, worship, communion, bible study, and through Christian Fellowship and service.

At the Parish Church on New Year's morning we could all feel that we were part of one another, and part of a great church everywhere, and in the hush of the early communion hour young people from many parishes, feeling their "oneness" and their solidarity, dedicated themselves afresh to the building of God's Kingdom on earth.

A.S.C.M. CONFERENCE.

This annual conference was held at Frenshaw, Mittagong, January 5 to 12. The main subject of the discussion was

"God in our Times."

The speakers included Bishops Pilcher and Burgmann, Principal Kiek, of Adelaide, and the Bishop of Riverina.

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The New South Wales State Conservatorium of Music, Sydney, announces that scholarships will be given at the



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The Conservatorium will re-open for teaching on Monday, the 13th February, and tests for the scholarships will be held prior to that date. Application forms may be obtained at the Conservatorium Office and should be lodged not later than the 25th January.

R.S.P.C.A.

The Royal Society for the Prevention of Cruelty to Animals (N.S.W.) has decided to celebrate its Annual "Be Kind to Animals Week" from 19th to 25th March, 1939. That "Week" will be opened by "Humane Sunday" on 19th March, when it has been customary for the past 16 years for clergy, Sunday School Superintendents and others to give addresses on, or references to, the subject of "Kindness to Animals." Undoubtedly much has been effected by the propaganda of this Society during that "Week" for the better treatment of our dumb friends and servitors. Clergy are respectfully requested to note that date in their diary.

Diocese of Goulburn.

ANNUAL ACCOUNTS.

The books of account of the diocese were balanced on the 31st December, 1938. It has been a year of some progress and some retrogression. Capital accounts total £146,605 as against £144,717 a year ago. Money lodged by the parishes with the diocese at call is £2,608 as against £2,009 in 1937. Revenue accounts in credit totalled £1,631 as against £845 twelve months ago. Current accounts overdrawn, however, are £4,536, an increase of £492, whilst sundry debtors at £2,686 show an increase of £210. The largest overdrafts are £3,058 on the new Children's Home building, and £1,087 on the Clergy Widow's and Orphans' Fund. The Church Society account is overdrawn £590 as against £453 a year ago, largely due to half-yearly collections as yet unremitted.

The one great disappointment of the year was that the diocese failed to achieve its missionary quota of £1,250 by £163. It is possible that some of this deficit is covered by missionary moneys in the hands of the parishes unremitted at the 31st December. Some late remittances have been received already. The final figures of the 75th anniversary effort (1937/38) disclose £3,345 raised in all, of which £989 was returned to the parishes, £2,070 credited to diocesan funds, £156 remitted to Missions and £130 absorbed in organisation costs.

SOUTH AUSTRALIA.

Diocese of Adelaide.

SPECIAL PREACHERSHIP.

Years ago Mr. William Pope founded a Special Preacher-ship in our Cathedral, and hitherto the Warden of St. Barnabas' College has generally been the Special Preacher. But the College has now so grown as to claim the whole attention of its Warden, and this year it is intended to appoint Special Preachers from time to time, who will deliver courses of sermons in the Cathedral. The first course of sermons will be preached by the Rev. Norman Crawford on the evenings of February 5th, 12th, and 19th. The subject will be "What is Man that Thou art mindful of him?"—(Bishop's Letter.)

CHRISTMAS AT ST. LUKE'S.

The Rev. J. Bruce Montgomerie, of St. Luke's Mission, reports that the Christmas season at the Mission this year has been a particularly busy one.

The Christmas festivities commenced with the final meeting of the Church of England Men's Society, when about 50 men sat down to a very enjoyable banquet. The chief speaker at this gathering was the Rev. C. W. S. Johnston,

Rector of Colonel Light Gardens Church. The Girls' Friendly Society arranged a splendid concert programme, with a sale of goods, and the St. Luke's branch of the Junior Red Cross had a social evening, the proceeds of which were donated to the Christmas Cheer funds of the Mission.

Four hundred of the very poor children of the district were given Christmas dinners, entertained with moving pictures, and given sweets.

The Missionary Fund of the church was greatly blessed during the last month. On one Sunday an anonymous donation of £100 was handed in, another £20, and several other excellent amounts have been received. A testimony to His faithfulness—"Ask and ye shall receive."

PERTH—ORDINATION.

On Wednesday, the 21st December, St. Thomas' Day, in the Cathedral, the Bishop of Bunbury, by Commission from the Archbishop of Perth, ordained the following Clergy: Deacons—Revs. Hugh Peter Vere Hodge, Frederick Gordon Murray, Edward George Geoffrey Stanley, Erskine Cuthbert Sweetman; Priests—Revs. Thomas Eric Currie, Th.L., Robert G. Pym, and Albert Henry Tassell, Th.L.

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VICTORIAN JOTTINGS

(By "Melberton.")

Disaster has overtaken many hundreds of hard-working Victorians, the outcome of the appalling bushfires. Detailed accounts and pictures have been so carefully given in the daily press that all the facts must be familiar. Some thoughtless persons are asking the usual silly questions and putting the blame upon God. The causes of these disasters are human carelessness or selfishness. For the sake of a little extra grass, those who lease great grazing blocks "burn off" on the hottest days, and the fires spread and cause grievous loss of life and destroy homes. A poultry farmer in a rural district lost many fowls on a very hot day. He gathered them into a heap, put kerosene on it, and his "bonfire" started a blaze which burnt a neighbour's beautiful house and furniture. Meanwhile, a wonderful outpouring of money and goods is taking place, and Victorians are once again showing a gracious and helpful will to help their fellow men.

The Diocesan Book Depot was very much damaged by a disastrous fire late on Christmas Eve. Both premises and stock suffered greatly. About three months ago safe-blowers made a raid and did damage. The Depot, under vigorous management, lately had a prosperous period, and the Christmas Eve fire was an unpleasant anti-climax. Plans are being discussed for a new start on a more prominent frontage, and we believe that brighter days are ahead for the Book Depot.

Missionary Summer Schools have just ended, and both C.M.S. and A.B.M. are much encouraged by them. The former met in the fine premises of the C. of E. Boys' Camp at Frankston. The buildings lent themselves admirably to the meetings, and so thoroughly had the Committee provided for all details that the channels were ready for the blessings which flowed to the scholars. C.M.S. is much obliged to Sydney for its loan of Principal T. C. Hammond, M.A. His gracious presidency and illuminating Bible readings were admirable, and the Revs. C. H. Nash, M.A., and L. T. Nash, M.A., were very helpful. The Rev. C. P. Young, B.A., and Mrs. Young, one as Hon. Secretary and the other as hostess, did their work very thoroughly. The A.B.M. was granted the use of the Hermitage, the spacious house of the C. of E. Girls' Grammar School, Geelong. Bishop Booth presided and the press accounts of the school indicate a very profitable time.

Canon Hughes, B.A., has resigned his canonry, held since 1911, in order that younger men may have an opportunity of witness in St. Paul's Cathedral pulpit. Other members of the Chapter may well follow his example. The grace of resignation is one which becomes even Church dignitaries. It would save the Cathedral pulpit from mustiness.

January is a quiet month in Church circles. Many of the clergy are on holiday, and find rest in rural or seaside areas.

"THE CALL OF YOUTH."

How C.M.S. is Helping to Meet the Call.

"Who controls the youth controls the future."

One might say that the Soviet and Fascist leaders have adopted this as their slogan. They have definitely organised the youth of their countries and have spared no effort to capture the enthusiasm and loyalty of the younger generation for their political faith and national ideals.

The Church Missionary Society is no less aware of the truth of the slogan, and of the supreme value of training the child from its earliest years. The childhood and youth of non-Christian lands have a large place in the plan of the Society. There is a demand for education in Africa and the East to-day, which the C.M.S. is seeking to meet through its schools and colleges. But the demand is a challenge, and a call to lengthen the cords and strengthen the stakes of our educational tent in the non-Christian world.

The Church Missionary Society is responsible for the conduct of 6,491 Colleges and Schools. In these it touches 372,000 children and young people, all eager to learn, and all being taught the Gospel of Christ. The work ranges from Nursery Schools (the first in Egypt was opened a year or two ago by the C.M.S. in the Boulac Settlement in Cairo, and St. George's, Hyderabad, last year, opened one—the first of its kind in India) through primary, elementary and High Schools, to university. In the elementary, middle and High Schools the type of education depends upon the country, and the life to which the boys and girls will go when school days are over.

A very important piece of educational work is being done by the C.M.S. in its little village and busy schools. Dr. Wilson Cash, the General Secretary of the C.M.S. in London has said, "The battle for Christianity in India and Africa will be fought out on the mud floors of the village schools." We realise the truth of the statement, particularly as far as India is concerned, when we remember the millions of the depressed classes who are asking for instruction in the Christian faith, and when we realise that still over 90 per cent. of the population is illiterate.

In the work of building up the Church in India, the most important thing to-day is to find, inspire, and train Indian leaders—clergy, school teachers (men and women) and women evangelists—and this is what the C.M.S. is trying to do through its schools and colleges. There is almost limitless scope if we could only take advantage of every opportunity! Edwardes College, Peshawar, St. John's College, Agra, Srinagar, and many of a similar type, are training young people to take their place in the Church, and in public and private life as citizens of the Kingdom.

Our own particular interest, as Australians, in Indian education lies in Hyderabad. St. George's Schools, consisting of Boys', Girls' and Preparatory, with the recently opened Nursery School, are part of the responsibility of the Australian Branch of the C.M.S. There are over five hundred pupils and they come from the leading families of the state. Hyderabad is one of the foremost Moslem cities of

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the world, both in population and importance, and St. George's has a unique opportunity. While actual conversions are few, the boys and girls study the New Testament, with the knowledge and consent of their parents, and are keenly interested in the life and teachings of Christ. They are often quite open in their expression of love and admiration for Jesus Christ. An evangelistic service is held each week during term in the Boys' School, and these are nearly always crowded out. The result of the Christian education they are receiving is seen in their increasing interest in and concern for, and readiness to help their less fortunate brothers and sisters, and in the fact that they are actually coming to regard them as their "brothers and sisters."

In Africa we could increase our educational forces four-fold, and still not meet the need adequately, so great is the demand for education. The great objective of our educational work in Africa is to train Christian African leaders, not Europeanised Africans, so methods and subjects vary according to the requirements of the community. It is inspiring to hear of the work of many of these old boys from C.M.S. Schools—the responsible posts they hold—and the influence they exert—giving a definite Christian witness by their life and word. Most undertake some definite Christian service in their spare time.

As the Bishop of Coventry has said, "Christian education is not a means towards evangelism—it is evangelism itself in one of its most powerful and necessary expressions." The future of Africa depends upon such schools, for they are training the future leaders. In most cases the students in the schools for higher education received their first lessons in the little bush schools.

The need for the education of girls is being increasingly realised. So far it has not kept pace with that of the boys. Such schools as the Mvumi Girls' Boarding School in Tanganyika, for which Australia is specially responsible, and where all that is best in the native method of living is preserved, are helping to meet the need. But these schools—both for boys and girls—are all too few to cope with the opportunity and the demand.

The Poole School in Osaka, Japan, is making a valuable contribution to the life and thought of the nation. What might be called the "epic stand" of the girls during the earthquake in 1934, thrilled the people of Japan and of lands far beyond. Those who were not instantly killed, prayed and sang hymns as they died. That singing echoed and re-echoed throughout Japan. One of the staff wrote, "The way these girls died brought glory to God's Name, as the accounts of their death in the newspaper made it clear that this was the outcome of the Christian education they had been receiving at the School." The Principal is a splendid Japanese Christian. The result was not merely recognition in the newspapers of the unique character of the influence pervading the School, but was a contributing factor in making the Government realise that for the highest development of a people, education must be based upon religion.

And what of China? China has always revered the scholar, and even to-day the students have an enormous influence on public opinion. Miss P. S. Tseng, of the National Christian Council of China, after a tour of the colleges and Universities, said, "These youths are thirsting for a spiritual change, and they are trying to find out whether Christianity can supply it." The C.M.S., in its schools and in the West China Christian University, is trying to show that Christ alone can supply China's need. Our missionaries also hold evangelistic meetings among students in Government colleges and Universities.

Education, in a more general way, is carried on by the C.M.S. in China. Our hospitals provide an avenue of education. It is a cause of gratitude to God to know that almost always the nurses who come to the hospitals for training become followers and missionaries of Jesus Christ. Miss A. Jones, of Sydney, wrote recently that all her graduate nurses had become Christians and were going out to their various jobs with the definite purpose of doing evangelistic work. This hospital has now been registered by the Government as a Nurses' Training School.

In China and Japan the wireless and newspapers afford opportunities for wider educational work. The first Chris-

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tian broadcasting station in the world was erected in China by a Christian Chinese, and the C.M.S. does its part in broadcasting the Gospel message. Hundreds of enquiries have come from people who have listened over the air and read the message in the newspapers—and many have come into discipleship through these means.

Another C.M.S. school of outstanding value is the Bishop Gobat School in Jerusalem. Here Jews, Moslems and Christians work and play together. The "G.B.S." boys are in great demand for Government and other posts of authority where good judgment and character are needed. This institution is making a definite contribution to a better understanding between Jew and Moslem.

And so we could go on, had we space, to tell of the wonderful way in which God is using the schools and general educational work of the Church Missionary Society. The Society has seen the vision of the great company of the youth of these great lands and peoples captured for Christ, and with inadequate equipment it is doing a marvellous piece of work, obviously guided and blessed by God's Holy Spirit, but falling far short of its possibilities because so large a section of us in the Church at home, failing to hear the call and see the vision, do nothing to help.

Pray that the C.M.S. may be able to take advantage of the wonderful opportunities everywhere abounding, through education. May our imagination be fired, and our faith quickened, that we, too, may catch the vision of the youth of the non-Christian world under the sway of Christ—that, controlling the youth, He may build His Kingdom on this earth, within this present generation.

The Rev. J. A. Schofield has been appointed to the charge of All Saints, St. Kilda, in the Diocese of Melbourne.

MR. W. H. DIBLEY.

The late Mr. W. H. Dibley, who died on January 10th, was prominent for many years in Christian work in Sydney. His passing will be a big loss to many societies to which he belonged, and to which he gave liberal support. His Christian testimony in business, his manifest keenness in various activities in the Church, his humble walk with God, his deep-rooted convictions, based on God's Word, contributed to make his life a witness that bore abundant spiritual fruit. He had broad sympathies, and in a sense he belonged to all the Churches. Among his associations were the Church Missionary Society, the Deaconess Institute, the Home of Peace, the Bible Society, the China Inland Mission, the Scripture Union, Children's Special Service Mission, Missions to Jews, and Open Air Campaigners. One of his daughters, Miss Florence Dibley, served for some years in China in the Diocese of West China, in connection with the China Inland Mission.

There was a large and representative gathering at the funeral service in St. Clement's, Marrickville, which was conducted by Canon Denman. Archdeacon Charlton gave the address and made fitting reference to Mr. Dibley's saintly life. Other clergy present were Archdeacon Begbie, Canon R. B. S. Hammond, Revs. R. H. Simmons, R. W. Hemming, L. Gabbott, H. E. Taylor, G. Mashman (brother-in-law), Hulme-Moir, A. Grace.

The Rev. R. B. Robinson gave the address at the graveside.

The Bishop of Lincoln (Eng.), Dr. Hicks, has been ordered complete rest for at least six months, owing to overwork.

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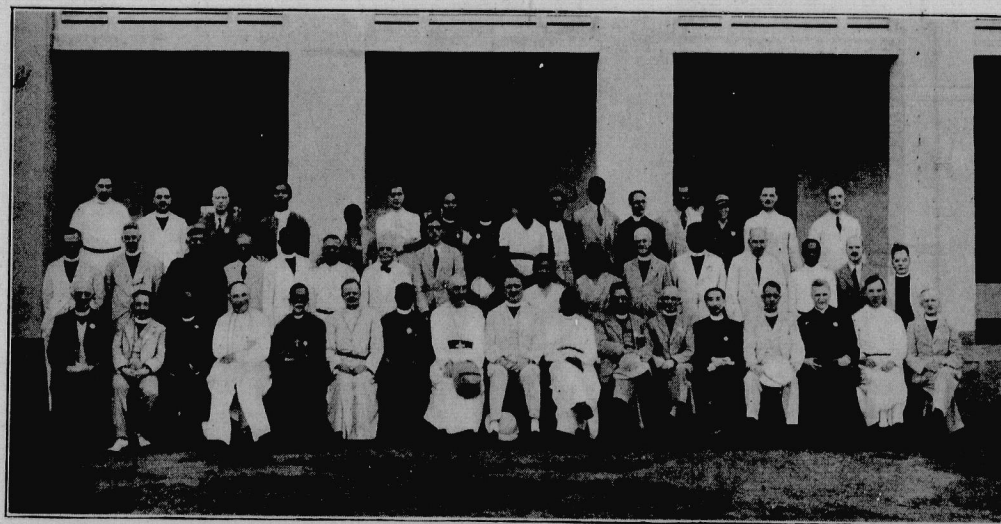
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Some of the Anglican Delegates AT The Madras Missionary Conference

DECEMBER, 1938



FRONT ROW (left to right): Bp. Curtis, Chekiang; Bp. Sazaki, Mid-Japan; Bp. Johnson, Sierra Leone; Bp. of Guildford; Bp. Tarafdar, Calcutta; Bp. of Lebombo; Bp. Akinyele, Nigeria; Bp. of Winchester; Archbishop of Sydney; Bp. of Dornakal; Bp. Bennett, Aotearoa; Bp. Thompson, Iran; Bp. Tsen, Honan; Bp. Mann, Kyushu; Bp. Hobson, Southern Ohio; Bp. Neill, Tinnevely; Dean of Worcester. Mrs. H. W. K. Mowll, back row, third from right; Canon Needham, second row, behind Bp. Bennett.