

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 response 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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Notes and Comments.**THE ROYAL PROGRESS.**

THE enthusiastic reception of King George and Queen Elizabeth in Canada is but a manifestation of the "Greater Britain" feeling of affection to a Royal House that has ever been in sympathy with the people of its Empire, and in this tour is simply delighting in manifesting that sympathy in this practical way. It was no light decision to make, especially in these days of difficulty and risk, but it has been well worth while as presenting a gesture of recognised responsibility to the far-flung parts of our great Empire. After all, the King and Queen belong to us all, and it is good to know that, ceteris paribus, we may have the joy of seeing them in person in our very midst.

This new departure can only mean the beginning of a Royal Progress throughout the major portions of our Empire.

A CHALLENGE TO THE CHURCH.

THIS month, we understand, brings to a close the C.M.S. financial year. Naturally all sympathisers with this great Society hope that the statement of accounts will disclose a favourable

balance. But such a happy state of affairs can only come by means of sacrificial giving, and so we trust that many churchpeople will earnestly consider whether their giving for "world evangelisation" is really commensurate with the greatness of the Church's primary task, and with the blessings God has showered upon their own lives.

The need is very urgent; more urgent, we venture to say, than even the most earnest of us realise. Too long has our C.M.S. been handicapped in the sending of new workers to the fields, and too penurious have been the appropriation of income to the needy missions to our own aborigines. The work is being starved for lack of thoughtful and systematic support. Is it not clearly manifest that a growing work spells increasing support? Are we always to be hearing of children being sent back from mission compounds to the dreadful conditions of their native village or camp life because there is a shortage in the food supplies on the station?

SERIOUS OFFENCES.

THE Auckland Gazette has drawn special attention to a N.Z. Judge's outspoken comment upon practices that are too common in our social life.

"Two young men were recently charged with sexual offences in a southern court, and on their being found guilty a strong plea was made for their admission to probation. Mr. Justice Reed refused the plea of Counsel and pointed out the seriousness of the offences, in which the victims were young girls. In the course of his remarks his Honor drew attention to the wrongful practices which were associated with dance halls, and expressed concern that supplying liquor to young women and even to girls under 16 years of age was becoming quite a common practice. Counsel claimed that the official responsibility for this type of offence rested with the girls' parents, who, instead of keeping them at home, allowed them to go to adult dances while they still lacked the years that would bring them discretion. Why parents permitted young girls to attend such places without adequate supervision was difficult to understand, remarked his Honor. The practice of men taking young girls to cars parked outside dance halls and plying them with liquor was a serious menace and had to be stopped. The Gazette heartily endorses his Honor's remarks, and it is noted that the learned Judge has on several occasions made outspoken statements on this momentous question."

We not only endorse the Judge's comments and the Gazette's endorsement, but appeal earnestly to all who are responsible for growing child-life, parents, clergy and teachers alike, to protect our young life of both sexes from the serious dangers of some of our social practices and diversions. Need we say how careful we should be in our Church organisations to keep clear from things that lend themselves to grave abuses?

"THE CHURCH STANDARD" AND "CHARITY."

WE have read with astonishment and indignation an article that appears in "The Church Standard" of June 2nd. The Editor makes an indiscriminate attack upon "refuges" and "shelters" for the poor in Sydney. Now the Roman Catholic Church, Canon Hammond in the Church of England, and the Salvation Army, are responsible for providing shelter for the destitute. The Sydney City Mission and the Church of England Men's Society are also involved in this indiscriminate onslaught.

The statements are really libelous, and if the Editor specified any particular refuge or shelter he would, we believe, be promptly brought to book.

The Editor of "The Church Standard," the Rev. Stuart Watts, is a clergyman of the Church of England, and licensed to officiate in the Diocese of Sydney, and he should know that it is improper to indulge in general vilification of this nature. He should further be aware that there is a proper method of approaching the Archbishop of Sydney, who cannot and ought not to act on vague charges unsupported by evidence. It is not the first time "The Church Standard" has transgressed in this manner, and in the name of decent members of the community we enter our strong protest.

We notice with satisfaction that the Bishops are to have a voice in the determination of the policy of the paper. We trust that this will result in the cessation of these unfortunate incidents.

A SOCIAL CANCER.

WE commend to the attention of our readers the following outspoken words of the Bishop of Goulburn in regard to one of our most dangerous social tendencies. The extract is taken from the Bishop's monthly letter to his diocese:—

"... The fact that the Christian religion has been so distorted and emasculated has left our society devitalised at the moment when it needs power for vigorous transformation. In the last resort power can only come from something in the nature of religious enthusiasm. In our own society enthusiasm has been side-tracked into gambling and commercialised sport. This represents a failure of vitality and an anaemic condition of the social blood stream. The old capitalist pioneer was at least a full-blooded adventurer. If he gained wealth and power he usually added something to the common store of goods. To-day the envied person is not so much the successful business man, but the one who wins the lottery. Governments minister to this passion and do all they can to dope the population into insensibility by the provision of facilities for indulgence in this vast gambling racket where the people play no games, but are fleeced for the benefit of those who run the industry."

We would like to add that a recent leader in the "Sydney Morning Herald" strongly denounced the State Lottery and its utter futility as an asset in any way to the welfare of the people or the State.

THE NEW BISHOP OF LONDON.

CONCERNING the new Bishop of London the English "Record" says:—

"The selection of the Bishop of Chester, said to be Dr. Ingram's own preference, is in accordance with shrewd prophecies. His name has been canvassed from the first. It has been received with quiet satisfaction in many quarters, particularly among those who have reason to know of his handling of duties and problems in Chester. There is a general tendency to welcome the appointment of a more moderate churchman. It is natural that others lament the advancement of another bishop who has had no personal experience of pastoral work, in that his life, prior to his enthronement at Chester, was devoted to the work of a schoolmaster. But the choice of Dr. Fisher is probably the best selection that could have been made from the ranks of the present episcopate. He has earned a reputation in the North for fairness, and sympathy with Evangelicals. He has an attractive personality, a sense of humour, and tact. He will have to face a situation of unexampled difficulty, but it is an advantage that he has had experience as a diocesan, and is still young enough to face new tasks. The new bishop is not lacking in the courage that he will need, and is not without experience in the handling of problems. He will need both, if London is to regain its due position as a leading diocese."

Dr. Fisher is 52 years of age, and has six sons, all under fifteen.

BURDENS!

Opportunities for the exercise of religion are never far away from any one of us. We find them lying where the Samaritan, in Christ's story, found his—at our feet. The whirligig of circumstance brings them to us or us to them. "A certain Samaritan, as he journeyed," said Christ. On other roads that day there were perhaps wayfarers in need of help, but the Samaritan fulfilled the law of Christ simply by attending to the one he came across. No one heart can gather into itself all the sorrow or pain in the world. It takes God's heart for that. But, as we journey, we come upon a brother to whom a helping hand would mean salvation, or a kindly, cheery word would be a means of grace. The law of Christ invites us to give that hand and speak that word. When we stumble across some soul sitting, by reason of his infirmities, in gloom and darkness, and by any word or act of ours we can let God's sunlight into his soul, the will of Christ for you and me is that we try to do it. That is real neighbourliness. And it is more. It is the fine fruit and most lovely flower of pure and undefiled religion.

Quiet Moments.

PROPHETIC DREAMS.

THE brethren of Joseph, when they conspired against him to slay him, said: "We shall see what will become of his dreams." They little dreamt that his dreams were prophetic. God, by means of them, was making known His will with regard to the future of Joseph and his brethren. Scattered throughout Scripture is the record of many other dreams of a prophetic character. Jacob himself had a remarkable prophetic dream on his way to Padan-Aram. In that dream God repeated the promises that He made to Abraham with respect to the land of Canaan, with respect to the great number of his literal seed, and with respect to the promise of spiritual blessing to all the families of the earth through Christ. The book of Genesis also tells of the dreams of the butler and the baker of the king of Egypt, and the remarkable dreams of Pharaoh himself, all of which were prophetic in their character. The prophecy of Daniel records the wonderful dream of Nebuchadnezzar, which predicted the rise of the four great world empires, and the setting up of another kingdom which shall never be destroyed, but which "shall stand for ever."

In New Testament times we read of the wise men being warned of God in a dream that they should not return to Herod, a Divine intimation directing their course. To Joseph, the husband of Mary, the angel of the Lord appeared in a dream foretelling Herod's wicked design, and directing Joseph to flee into Egypt. Another dream later on revealed to him the death of those who sought the young Child's life, and directed Joseph to return into "the land of Israel," a remarkable expression indicating to whom the land really belonged, even though it was then trodden down of the Gentiles. We might add that it is their land still by covenant promise, and the time will no doubt come when God's promise to Abraham in reference to it will be literally fulfilled.

The two dreams which Joseph had, pointed to his exaltation above his brethren, and heightened their hatred of him. He was hated by them because he brought unto his father their evil report. He was hated further because his father unwisely and wrongly manifested undue partiality for him, a warning to parents to-day. Then we read, "they hated him yet the more for his dreams." The dreams were of Divine origin. Joseph simply recorded God's revelation which they contained, but

his brethren could not stand the teaching conveyed by the revealed Word of God. They kicked against it. Sad to say, they have many imitators to-day. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." When Lot repeated to his sons-in-law the word which he had heard from the angels that God intended to destroy Sodom, he seemed as one that mocked to them. How many there are to-day who regard as foolish and unbelievable the doctrine of future retribution. How many, too, deny the prophetic character of God's Word. What humility is needed if we are to receive with meekness the engrafted Word. It is not becoming on our part to reply against God, or to question the literal truth of all that He has spoken.

The dreams of Joseph indicated God's elective purpose in regard to Joseph. Jacob had twelve sons, and Joseph was one of Jacob's two younger sons. Joseph's dreams predicted that his brethren would make obeisance to him. He, the younger son, would, in the providence of God, be exalted above his brethren. With scorn they repudiated the idea. "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams." In other words, they rebelled against the sovereignty of God. That great truth is writ large in Scripture. It was humbly acknowledged by Hannah, the mother of Samuel, when she said, "The Lord killeth, and maketh alive; He bringeth down to the grave, and bringeth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." The Virgin Mary also humbly and joyfully acknowledged the same truth when she said, "He hath put down the mighty from their seats, and exalted them of low degree." God said of Isaac's two sons, "The elder shall serve the younger," and of Jesse's eight sons He chose David, the youngest, to be king. Inspired by the Spirit, the Apostle Paul taught that not many wise and not many mighty were called, but that God hath chosen the foolish things, the weak things, and the base things, "that no flesh should glory in His presence."

The dreams of Joseph were fulfilled to the letter. In spite of the malice and cruelty of his brethren, and in spite of the subsequent cruel treatment he received, God exalted him to be ruler over all the land of Egypt, and later on his brethren did indeed "bow down themselves before him with their faces to the earth." A greater than Joseph was also

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hated by His brethren after the flesh. He was betrayed for thirty pieces of silver, and Satan and his agents combined to endeavour to prevent the Divinely revealed purposes concerning Him from being fulfilled. But God highly exalted Him "to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Before Him every knee shall bow.

Personal.

The Rev. L. N. Sutton, M.A., has accepted nomination to the parish of St. John's, Ashfield, Sydney. Mr. Sutton is a graduate of Sydney and Oxford Universities, and Moore Theological College, Sydney.

The Rev. Dr. Law, Vicar of St. John's, Toorak, will visit Sydney at the end of June. He will attend the Council meetings of the Bush Church Aid Society and of the Constitution Committee of General Synod. Dr. Law will preach at St. Paul's, Chatswood, and at St. Andrew's Cathedral.

The Bishop of Goulburn ordained in St. Saviour's Cathedral, Goulburn, as deacon, Mr. John Evett D'Arcy Bastian. Mr. Bastian will serve his diaconate in the cathedral parish.

Sister Rhoda Watkins, C.M.S. missionary in China, has returned to Adelaide on furlough. Sister Watkins is Matron of the C.M.S. "Way of Life" Hospital in Kweiling, South China. Air raids and the care of many refugees have kept the hospital staff very busy during the past months. Miss Watkins is supported in China by the South Australian branch of C.M.S.

Mr. T. J. Yates was ordained deacon in the chapel at Bishops Court by the Archbishop of Sydney on Sunday, June 3rd. Mr. Yates is a graduate of Trinity College, Dublin, and will serve as curate in the parish of St. Peter's, Cook's River.

Mrs. Carey, who resigned the secretaryship of the Ladies' Home Mission Union, Sydney, left last week for Ireland. Mrs. Carey was entertained at Bishops Court on Friday last, when secretaries of various branches of L.H.M.U. attended and a presentation was made to her. Miss Evelyn Stokes has been appointed to succeed Mrs. Carey. Miss Stokes received her training at Deaconess House, Sydney.

The engagement is reported of Miss Joy Cranswick, second daughter of the Bishop of Gippsland, and Mrs. Cranswick, of Bishops Court, Sale (Vic.), to Mr. Lionel Cedric Bridgland, second son of Mrs. Bridgland, of Yilgarn, Lambert Road, Joslin, Adelaide.

Mr. T. W. Beckett, organist and choirmaster of St. Andrew's Cathedral, Sydney, who returned recently from a visit to Europe, has brought back with him several new hymns and music. "Hymns are being taken at a quicker tempo now," Mr. Beckett said. "By that I do not mean that they are in any way linked with popular music. There is a speeding up, which is demanded by the age in which we live. Also, new church music has a greater range of tune. This, I consider, is a forward step. Church leaders recognise that the Church, in many respects, must keep in step with life which, these days, moves rapidly."

The death of Sir William Ramsay takes from the world a great classical archaeologist, a considerable geographical explorer, and an authority on Greek and Roman civilisation. Students of the New Testament will continue to be his debtors for the many lights which he threw upon its pages, and for the many books which he devoted to learned consideration of New Testament problems, and to the elucidation of St. Paul's journeys and teaching. With his first volume of this kind, "The Church in the Roman Empire," he initiated a new line of study and gave a great impetus to the more detailed study of early Christian history.

Miss Joyce Burgmann, daughter of the Bishop of Goulburn, who graduated recently at Sydney University in Arts with first class honours in psychology, is continuing her studies at the University for the Diploma of Education.

THE REAL MESSAGE OF PENTECOST.

By the Rev. W. F. Pyke, B.D., Rector of St. John's, Gordon.

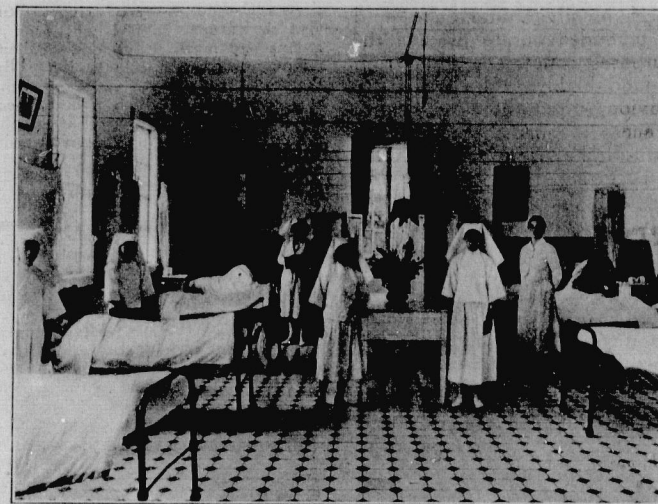
Human progress, I mean real persistent human progress depends on Divine intervention.

The tendency of science to-day regarding the supernatural has completely changed to what it was supposed to be fifty years ago.

During the Victorian era a "grand scheme of law" was envisaged in which the whole universe was supposed to have come into existence in a perfectly "natural" way without miracle or intervention of any kind. To-day all this is changed. There is scarcely a point in the progress of the universe from primordial matter up to its present form which has not turned upon a "gigantic freak" at some point or other.

So to-day, just as energy is the fundamental concept of physics, and power is the fundamental concept of social science, so in religion we have the Gospel of Power, bestowed upon the Church at Pentecost.

Most writers who analyse modern conditions realise the great need of dynamic in religion if the world is to survive the challenge of a revived paganism to-day. The Church seems powerless to deal with this menace. She has men of intellect and produces a type of piety and devotion that sacrifices itself in good works. But even its best friends



C.M.S. Hospital Ward, China.

would not claim that the Church inspires the world with the sense of power. Why is this? Have people ceased to believe in the existence of the Holy Spirit in any effectual, practical way?

They believe in GOD the Father and are reverent; they believe the GOD the Son and millions are trying to follow in His steps, but for all practical purposes like the Ephesian Christians they "have not so much heard whether there be any Holy Ghost!"

And lacking the inspiration of such a belief they are weak and wonder why.

"Christianity in action" is a phrase that is constantly on the lips of the critic. Show us a Church which "does things" and we will believe and follow. GOD will forgive us anything but our despair GOD can do nothing with discouraged people. Any movement that brings hope in an age of despair will be readily accepted.

GOD began His Church and it still is under His control. It is a spiritual revolution dealing with decadence, indolence, and ineffectiveness. Pentecost shows us "the way to spiritual rearmament." God can change and use ordinary men who trust Him. Chiang Kai Shek, the Chinese General, said, "Regeneration of my country can only come by spiritual renewal." President Roosevelt recently used these words, "I doubt if there is any problem, social, political or economic that would not melt before the fire of a spiritual awakening."

Our Lord was revolutionary, and He wants His followers to be the same. New wine must be put into new wine-skins.

Pentecost shows us what happens when men go out into the world on God's Plan and under the guidance of the Holy Spirit.

We cannot expect a change in society except by a change in individuals. Human nature can be changed by the Holy Spirit's influence. Christianity is an experience, or it is nothing. It is an act of faith in Jesus Christ.

Of course, real revolutionary Christianity is disturbing. It would revolutionise our whole missionary and Church extension policy. Machinery is useless without force. The Church's machinery is expected to work alone and save men trouble. Churchmen bemoan the neglect of Sunday worship, and all the while by their own laxity they are encouraging what they bemoan. It is only by earnest and intense prayer to God that will save our Church and nation, that we shall see a revival of religion for which we all are waiting. GOD is waiting for us. The Dead Sea is dead because it has no outlet. If we expect great things from God we must attempt great things also. If Revival is to come it will only come as we seek it in the way the Apostles sought it.

GOD does intervene by His Spirit in the lives of those who are ready to receive Him. Are we waiting for some strong personality to be raised up to lead us out into the fuller life of the Spirit or are we going to use the resources that are always available to the Church to bring in a renewal of life? A decadent people will want a decadent religion. There is no automatic law of progress, it must be won by sacrifice and service.

ARE YOU HUNGRY? NO!

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TANGANYIKA, AFRICA.—"The crops have failed this year and we are experiencing one of the worst droughts for years. They are so helpless when the forces of nature fail them... the sight of some of the ill-nourished and starving is heartbreaking, and we are giving them all the food we can, but more horrible are the diseases which take these people in their weakened state... can I have my salary for next year so as to help them?... do do something."

CHINA.—"It is terrible to see these thousands of terror-stricken refugees, some not having had a decent meal for days, others suffering from wounds, shell-shock and loss of limbs, and others having lost all possessions and their family. They wander with impassive stare... the pathos... the tragedy of all this! What comfort Christ has become to these thousands of homeless and hungry ones. It is our privilege as missionaries of C.M.S. to do this."

ABORIGINES.—"These people who are our immediate charge are so dependent upon us for food at times, especially as winter sets in. The little children are fed at our schools, and many of them are won to Jesus Christ through this means."

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To Australian Churchmen.

THE DISPUTE IN SOUTH AFRICA.

A GOOD deal has been written about the dispute between the Church of England in South Africa and the Church of the Province of South Africa. Quite recently it was urged in the columns of the press that the Church of England congregations were really schismatical. In order that our readers may have a true sense of the position from the point of view of Church doctrine, we append extracts from an official Catechism issued with the authority of the Archbishop of Cape-town and commended in the "Cathedral Magazine" of Cape Town in its issue of April, 1931.

The following is the commendation of the Archbishop of Cape Town:—

"We gladly commend this Catechism for use in the Province. It has been drawn up by a Committee of the Episcopal Synod, and has obtained the authorisation of the House of Bishops. We hope that it may be of real service in the teaching of the Faith as we believe it to be in Christ Jesus."

Whatever faith the Catechism teaches, it is not the faith of the Church of England. The following points are worth noting:—

1. The Catechism commends the Invocation of the Blessed Virgin Mary. "Remember that Mary is the chief of all the Saints. She is the mother of our Lord, and so we call her Mother of God."

"Learn the Angelus:—

"Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus."

"Holy Mary, Mother of God, pray for me, both now and at the hour of my death."

2. The Catechism commends prayer for and to departed Saints.

"Our duty towards the faithful departed is to pray for them, especially in the Holy Eucharist."

"We show our communion with the Saints in Christ by honouring their memory, by following their examples, and by asking for their prayers."

3. The Catechism teaches the fiction that the faithful departed are separated from each other, some being in heaven and others waiting purification.

"The Saints are all in the heart of the Lord Jesus, and their state of grace is the same; they help each other by prayer. Many of them are in heaven, they are purified and without stain."

"Many are in the place where the spirits of the departed are waiting, and there their souls are being purified. Many are here on earth, in the midst of their spiritual battle."

(N.B.—The Church of the Province has no difficulty about "places" in the world to come. We

commend this aspect to our recent contributors who wrote largely on this point.)

4. The Catechism teaches that there are seven Sacraments:—

"The two chief Sacraments of the Gospel are Holy Baptism and the Sacrament of the Body and Blood of our Lord Jesus Christ."

"The other Sacraments are Penance, Confirmation, Unction, Matrimony and Holy Orders."

5. The Catechism teaches that Penance forgives sins:—

"The Lord Jesus has given the Sacrament of Penance or Remission of sins."

"The outward sign is the word of a Priest who has received authority for this work from the Bishop."

"The grace which we receive is the forgiveness of our sins and power to escape them."

6. The Catechism teaches the necessity of Confession to a Priest:—

"It is necessary to confess before the priest all the sins I can remember since my last Confession because I seek Absolution from all my sins."

"If I find any serious sins in myself I must go to my priest for Confession before receiving Holy Communion."

"No man can receive Confirmation except he cleanse himself first from all sin. Therefore he must make his confession before he goes to be confirmed."

There is much more that might be cited, but our readers can now perceive that the reluctance of the "Church of England in South Africa" to come under the control of "The Church of the Province" is not based on trivial considerations.

The Church of the Province represents the full flower of what is falsely called Anglo-Catholicism. Its roots are found in Australia also, and we need to ask, "Is this the real witness of the Church of England?"

Miss E. Taylor, who has been working with the C.M.S. at Groote Eylandt amongst the aborigines, arrived in Sydney on Saturday week by the Empire flying boat. Unfortunately Miss Taylor met with a motor accident prior to leaving Groote Eylandt. We hope for a speedy recovery.

At the recent Diocesan Festival in Sydney, the Rev. C. A. Lucas, of Darlinghurst, and Canon R. B. S. Hammond both kindly offered an organ to the Rev. J. H. Vaughan, Chaplain on the Hawkesbury River, for the little church at Upper Mangrove. A nice gesture!

We are pleased to know that Mrs. Reynolds, the wife of the Rev. C. E. A. Reynolds, Rector of Wentworthville, Sydney, is recovering after her serious illness.

The Rev. Prebendary Hinde, who is expected to arrive in Sydney next month, is Principal of Oak Hill College, Highgate, London. During his visit to Sydney he will address a number of meetings and preach in churches. Prebendary Hinde is a well-known Evangelical leader in England.

HEAL THE SICK.

How C.M.S. is Answering the Call.

Few will question the value of Medical Missions. The more practical, social service side of missionary work makes, perhaps a wider appeal than the purely evangelistic. Yet underlying all our medical work is the evangelistic spirit.

Though few may question their practical value, how few really understand the amount of suffering that is relieved, the lives that are saved, and the health and happiness that is brought to thousands through our medical missions.

For many of us do not realise the extent and intensity of suffering and disease in non-Christian lands.

Dr. T. Howard Somervell, of Everest expeditions, says in "After Everest," that in South India, he saw something which changed the entire plan of his life—"Something far more impressive than the mighty Himalaya, far more compelling than the call of the mountains. That something was the unrelieved suffering of India." Ten days spent in a Mission Hospital, doing the operations in order that a friend might have a spell, showed Somervell that "the unhealed disease and unrelieved suffering" of India's village folk were "so colossal as to defy imagination." He says, "If I had not gone to India at the call of suffering I would never have dared to look God in the face, or to say prayers to Him again. Nobody who saw such need and neglected to relieve it could call himself either a Christian or a sportsman." So Somervell returned to India under the London Missionary Society.

From stories, and reports, of our own medical missionaries in various parts of the world, we are being shown the need and the suffering of the people.

In one of our clinics (Kilamatinda) in Tanganyika, last year, Sister Hampell, with her native helpers, treated over 20,000 outpatients, and 500 in patients of whom 320 were maternity cases. With another European nurse their work, and therefore, of course, their usefulness, could be more than doubled. There is unlimited scope, but Sister Hampell rather painfully adds, "of course expanse means expense."

It is a common thing for an African woman to bring a sick baby to one of our hospitals, imploring the nurse or doctor to save the child; I have had five, six, seven, (as the case may be) children and have lost them all—can you not save this one?" Lovingly and prayerfully the child is tended, and if not having been too effectively "treated" beforehand by the witch doctor or the grandmother, is mostly made well. A little life is saved, and a mother's heart rejoiced. The mother is given instructions, and promises to bring her child for inspection from time to time. Generally the mothers do follow instructions. It is rather a significant fact that, when visiting a village, the missionaries can pick out the babies born in our hospitals.

Dr. Paul White writes from Mvumi: "One welcomes a Saturday afternoon's rest from hospital work to go for a long walk into the hills or to read. However, last Saturday I was in the improvised theatre from 8 a.m. to 4 p.m."

Each case undertaken represented an obstetric emergency. One seldom gets so many all together, but that day's work saw three mother's lives saved—and for some two shillings worth of chloroform—and a great deal of agony avoided."

Lepers are Cleansed.

The effectiveness of the recent discovery of a cure for Leprosy is being proved in our missions. Dr. Wallace, who is supported by Australia, tells that last year four children—"arrested cases"—were sent home. These are watched for a certain time before they are pronounced cured. The amount of suffering caused by this dread disease is appalling. Often it is not recognised in the early stages, and even when it is, the dreadfulness of it does not seem to be realised until the patient becomes loathsome. Then he is cast out, and left to fend for himself as best he can—or to die. Even children are thrust out from the home.

At Makutupora Leper Settlement, of which Dr. Wallace is Superintendent, there are two Homes for children—one for those who are still infectious, and one for the non-infectious. "These two homes have separate staff and organisation, but are both, at present, over-crowded and badly housed. The longer the delay in taking steps to remedy this, the worse will the leprosy situation (in Tanganyika) become, apart from the effect on individual lives."

Two of the four children mentioned above had been driven from their homes when it was found they had leprosy, but fortunately were rescued by our mission stations and sent on to Makutupora. "Two lives would have met a tragic or untimely end had we not had a Home to care for them. Had that been the Home's only accomplishment, which it is not, as we have fifteen in whom the disease seems to have become arrested, it would have justified its five years of existence. It is capable of still further service, on a more extended scale, given more accommodation."

"Spiritually we have much for which to be thankful to God. The keenness of all seems to have increased greatly. This was largely due to the confirmation of 43 patients, which was the culmination of much prayer, and is like a breath of new air throughout the whole Settlement. Many of those confirmed came to us as raw heathens, and by the mercy of God it has been our privilege to watch their growth in grace. To them, as to many of our other inmates, the Church's Faith has been a comfort and a sure rock both as anchorage in this life, and as a guide to the next."

Such stories could be multiplied many times. In these days "lepers are cleansed, and the blind receive their sight."

Not only so, but also our missionaries, translating the love of God into action, often lead their patients into the peace of God realised in Christ, bringing healing of soul, which is needed as much, if not more than physical healing they give.

The Church Missionary Society in Australia has fifteen medical (doctors and nurses) missionaries in the field:—North Australia 2; Egypt 2; Iran 1; Bengal 1; China 2; East Africa 7.

THE BUILDERS.

We are informed that the annual meeting of The Builders will be held in the Chapter House, George Street, Sydney, on June 24th, at 7.45 p.m. The Most Rev. the Lord Archbishop of Sydney has kindly consented to preside. Miss Farrell, who is well-known to a very wide circle of friends, will give a demonstration on the teaching of the One Hundred Texts to a company of children who have previously had no acquaintance with this particular method of teaching. The Ven. Archdeacon S. M. Johnstone will give an address on the importance of Christian witness in these days.

Miss Farrell has been recently in Tasmania, and her work there is so much appreciated that the Committee of The Builders have been asked to release her for a six months' intensive campaign in various centres. We hope that the various centres in Sydney will appreciate this compliment to Miss Farrell's spiritual power and force. Already there are a number of bookings for missions and addresses, and it is desirable for those who wish to obtain the services of this gifted young lady to make early application.

The work of The Builders has received warm support, and has been justified by the results. A good deal of teaching has been undertaken in the public schools, and many have testified to blessing received through the services held in various parishes. Those who value a distinct Evangelical and Evangelistic message, supported by a sound knowledge of Scripture and Church teaching, are invited to send subscriptions to The Builders, to the Secretary, Miss Norbury, C/o. Church Record, Diocesan Church House, George Street. It is expected that there will be a large attendance at the annual meeting on June 24th.

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

HOME MISSION SOCIETY.

Canon Barder, Rector of St. Mark's, Darling Point, preaching on Trinity Sunday at St. Andrew's Cathedral, said that the man in the street who often criticised the Church would not do so if he heard more frequently of its examples of practical Christianity.

Trinity Sunday was home missions day in the Diocese of Sydney, all the collections being devoted to the Home Missions Society, which was founded 83 years ago.

Canon Barder referred particularly to the work done on the Hawkesbury River and on Norfolk Island and Lord Howe Island. These works were not spectacular, he said, but they were of a class that the Church which accepted spiritual oversight should be prepared to undertake. Similarly valuable service was being given at the boys' farms, where overseas boys thousands of miles from their parents received the assurance that they would be well cared for. The attendances of a chaplain and deacon at the Children's Court was another magnificent adventure, and the aid given to unemployed camps was appreciated by unfortunates who were helped in time of depression.

"There is no social problem in which the spiritual and physical well-being of the poor is too hard for the Church to tackle," said Canon Barder. "No worthy cause has been turned aside."

CATHEDRAL CHOIR SCHOOL.

The new Cathedral Choir School was opened on Tuesday afternoon, June 6th. His Grace the Archbishop presided and declared the school open. There was a representative gathering of churchpeople present, and a very happy afternoon was spent. The school is situated in what was known as the "Worker Building," immediately behind St. Andrew's. The Rev. S. C. S. Begbie is the Headmaster.

NOTES AND NEWS FROM OUR PARISHES.

The 31st anniversary of St. Peter's Church, Neutral Bay, will be commemorated on Sunday, 25th June. The preachers for the special day's services will be Ven. Archdeacon Martin, M.A., at 11 a.m., and the Rev. R. C. M. Long, M.A. (Rector of St. Paul's, Chatswood), at 7.30 p.m.

His Grace the Archbishop will dedicate four memorial windows in the Church of St. Michael, Flinders Street, Sydney, on Sunday, 18th June, at 3 p.m. These windows will be dedicated to the memory of the late Mr. Moon, the late Mr. Laverack, and two are the gift of Miss Clarke, who, for many years, was Matron of the Women's Hospital (Crown Street).

The Rev. L. N. Sutton, M.A., Rector-elect of St. John's, Ashfield, and Acting Rector of St. Oswald's, Haberfield, will be the special preacher at St. Thomas', North Sydney, on Sunday, 25th June, at the 11 a.m. service. Mr. Sutton will commence his duties in his new charge in August.

The Parish Church of St. Peter, Hornsby, is having His Grace the Archbishop as preacher on Sunday, 25th June, at 7.15 p.m. This is one of the Patronal Festival services which have been arranged for that day. At 11 a.m. the Rev. E. H. Lambert will be the preacher.

Miss Dyason, who has been organist at St. Peter's, Hornsby, for many years, has resigned owing to her departure from the parish. Mr. C. Steel has accepted the position.

With the passing of Mrs. M. Latty, of Bondi, St. Matthew's has lost one who was associated with the church since its erection, and was one of the oldest residents of the district. Until the time of his home call some years ago, Mr. Latty was a very active member in church affairs, and now another link with the past has been severed.

The Rev. C. H. Baker, Acting Rector of Bondi, who spent three years with the B.C.A., will give a lantern talk in the parish hall on Wednesday, 28th June, at 8 p.m., relating to the work of the B.C.A., with which he is so familiar.

ENMORE.

The Bishop Coadjutor will open the new parish hall at Christ Church, Enmore, on Saturday afternoon, June 17th. The Rev. H. J. H. Lofts, the Rector, and his church officers, extend an invitation to all to attend.

SOUTH AUSTRALIA.

Diocese of Adelaide.

CHURCH MISSIONARY SOCIETY.

Happy Missionary Rally.

The Annual Tea and Rally of the S.A. branch of the Church Missionary Society, at Holy Trinity, on May 16th, was marked by a happy spirit of friendship and keenness. Following the tea, members of the C.M.S. League of Youth conducted intercessions in the Church, which were very much appreciated.

The chairman began his remarks by expressing the meeting's pleasure at the presence of the Right Rev. G. F. Cranswick, Bishop of Gippsland, who had spared the time to come along on his way through Adelaide. Praise was given for the distinctive contribution given to the C.M.S. by the Rev. J. B. Montgomerie, former S.A. Secretary, who has now accepted the position of Rector of St. Matthew's, Prahran.

Miss H. Mackenzie, who is now the Acting Secretary, then gave a very interesting resume of the year's work. Three new missionaries have been sent to the field: Mr. Max Hart, educationalist, to Uganda; Mr. Gordon Chittleborough, chemist, to Tanganyika; Miss Dawn Brewer, nurse, representing W.A. branch, to Mengo Hospital, Uganda; and they are all thoroughly convinced they are in the place God has chosen for them. A vivid word picture was given of our other missionaries, Miss Avis Richardson, of W.A., in Tanganyika; Rev. Arthur and Mrs. Riley, in the Sudan; Mr. and Mrs. H. C. Gurney at Kerman, in Iran; Sister Ethel Nunn, now on furlough and doing excellent deputation work; and much relief was felt when a letter from Sister Rhoda Watkins was read, telling how she had managed to leave South China by aeroplane for Hong Kong for her overdue furlough. It was also pleasing to know that five members of the League of Youth were in training for work either at home or abroad. Other outstanding events of the year were the transference of the Rev. J. B. Montgomerie to Victoria, and removal to the new rooms in Grenfell St., which are intended to be a spiritual centre and home for all our friends and their.

A vivid word picture was then given by the Rev. R. M. Fulford, of the 1938 Madras Missionary Conference, by means of epidiastroscope slides.

The Rev. J. H. Robinson, chief deputation speaker of the China Inland Mission, then told something of the depth and zeal of Christian living as seen by him in China. It was at a C.M.S. Summer School that he himself had received his call to be a missionary, and he had been working in South-west China, next to the province from which Archbishop Mowll had come. In the lives of Miss Ruth Chung, the daughter of one of the first Christian pastors in West China, and an aboriginal girl who learned to read the New Testament by listening to Chinese women, and even gave up her opium patch, were seen the wonderful results of lives wholeheartedly given to Christ, despite difficulties and persecutions.

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ST. JOHN'S CHURCH, ROCKDALE.

Opening and Dedication Ceremony.

(From a Correspondent.)

The opening and dedication of St. John's Church took place on Monday, 29th May. The ceremony was performed by Dr. Mowll, Archbishop, assisted by Archdeacon Johnstone, Registrar of the Diocese. Long before the time for the commencement the church was crowded and the church officers had to place additional seating in every available space. There were over 500 people within the church. Another 200 people either stood in the porch or sat on seats outside the side doors. Many came and left when they found that there was no possible chance of obtaining admission. The service commenced with a procession of choir and visiting clergy from the parish hall into the church. The Archbishop and Archdeacon Johnstone were met at the entrance by the Rector (Rev. T. Knox) and churchwardens. The Rector addressed the Archbishop—"Most Reverend Father in God. We, the Rector and Churchwardens of this church, do humbly pray that the extensions to this church be now dedicated to the service of Almighty God." The Archbishop replied: "Brethren, if this be your desire, and the desire of the parishioners, we will now proceed to the act of dedication." The service then continued with the singing of the 84th Psalm, "O how amiable are Thy dwellings; thou Lord of hosts!" Then followed the service of dedication. The Rev. G. Mashman, a former Rector, read the lesson (Hebrews 10: 19-25).

The choir, accompanied by Mr. C. J. Cranfield at the organ, rendered very fittingly the anthem, "I was glad when they said unto me, Let us go into the House of the Lord." The Archbishop gave a splendid address from the lesson that was read.

During the singing of the hymn "Glorious things of thee are spoken, Zion city of our God," the offertory, which exceeded £80, was taken. The service concluded with the hymn, "Thy hand, O God, has guided Thy flock from age to age." The Rector, during the service, thanked the Archbishop, clergy, Mayor and aldermen of Rockdale, former parishioners and friends, for their presence. In addition he thanked Mr. Burcham Clamp, architect, Mr. W. Strahan (builder), Mr. T. C. Edwards (organ builder), and voluntary workers for all that they had done. Further, the Rector thanked the various donors of memorials and gifts, which included three stained glass windows, credence table, communion rails, lectern, Bible, hymn and Psalm board, choir stalls, pews, table-porch, vestry-table, vestry press, and carpets.

The Rector then said: "I would like to be permitted to say that this indeed is a great day in the life of our parish. We rejoice that at last this building has been completed in such a noble manner. We say from the bottom of our hearts—to God we give all the glory. At the foundation stone ceremony, it was stated that the total cost

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would be approximately £2,800. Since that date it had been found necessary to incur further expense, making the TOTAL LIABILITY to exceed £3000. Since the commencement of the work on the 3rd January, over £237 had been received. The amount in hand to date is £740. To carry out the work £2000 has been borrowed from the Commonwealth Bank, and £200 from the Church Buildings' Loan Fund. St. John's has indeed a very fine church, for which the parishioners have every reason to be proud, as it ranks as one of the finest church buildings in Rockdale. Extensive alterations and additions have been carried out, the original weatherboard sanctuary and vestries have been pulled down and a spacious new chancel, sanctuary and vestries have been built in face brickwork externally and internally. The church is now connected to the parish hall by means of a covered way from the vestries. The original facade facing Prince's Highway has been demolished and the Nave extended with a new central porch. The church will now accommodate a congregation of 300 and a choir of 42 persons.

The whole of the additions have been built in face brickwork with reinforced concrete foundations. The slates have been removed from the existing roof and the whole has been covered with mottled semi-glaze French pattern tiles.

On account of the position of the church in relation to Prince's Highway on the front and the railway line at the rear, special precautions have been taken to make the Church as sound-proof as possible. The large windows at both ends are double glazed, baize covered doors are placed between the porch and the nave, and the ceiling is formed of acoustic material.

AN INTERESTING ADMISSION.

The Bishop of Ballarat, writing in his monthly letter to the diocese, quotes a fine tribute to "our incomparable Book of Common Prayer." His Lordship writes:—

"In recent weeks there have occurred several events which are of outstanding importance to the Church and the world. As I have taken the opportunity of referring to them in broadcasts, sermons and addresses, I will not dwell on them again in this letter. But a remark made by a prominent churchman in connection with two of these events will be of interest to all churchpeople who belong to the English section of the Church. We had been listening reverently to the broadcasts of the Roman Catholic funeral and requiem services after the death, first of Pope Pius XI, and then of our late Prime Minister. The comment of the churchman to which I refer was: 'We should be deeply thankful for Thomas Cranmer.'"

"What he was referring to was, of course, the fact that it was Archbishop Cranmer who was mainly responsible for the matchless beauty of the Book of Common Prayer, in which, for English churchmen, the services of the Church are rendered in the vernacular. This brought to my mind a book by a Roman Catholic priest. Let me give you just this one quotation from it: 'The Anglican rite stole a march upon us by returning to the simplicity of the Sarum liturgy . . . Our liturgy dawdles on as though it were still catering for mediaeval people. Now that all arts show a tendency towards simple forms of beauty, liturgy would be well advised to follow public taste, a move which the Anglican rite would greatly assist . . . Were the Anglican and Roman rites placed on an equal footing, with liberty for everybody to attend whichever he preferred, we might find it hard to keep our congregations.' These are the words of a Belgian Jesuit who has worked in England for some years. The book from which they are quoted is: 'A Catholic Plea for Reunion,' by Father Jerome (Rev. A. Gille, S.J.), published by Williams and Norgate Ltd. It is a book well worth reading. The second edition tells us that an eminent English Jesuit read it and exclaimed: 'Thank Heaven for the book, but God help the writer.'"

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STUDENTS' DAY OF PRAYER.

The Australian Student Christian Movement will this year again set aside the third Sunday in June as a Day of Prayer for students, a day which is observed throughout the world by the World's Student Christian Federation, of which the movement is a constituent part.

Students to-day are faced with almost unprecedented difficulties, not only in the intellectual uncertainty which is shaking established system of thought in nearly every sphere of study, but also in the social and political unrest of the time, and still more in the increasing turmoil of international relations. The Student Christian Movement in the universities is seeking to help students towards the vital Christian faith necessary to meet these challenges. It feels itself to be an integral part of the Church, and is deeply concerned with the ideal of the Church as a world-embracing community. The World's Student Christian Federation is a sort of "pioneer battalion" of this world Christian community, being international and inter-confessional.

It is hoped then that this year the Churches will further the co-operation they have given in the past on the movement's Day of Prayer, and make it their own "Students' Day."

THE DISPUTES OF NATIONS.

"He Will Decide."

(By Bishop Roots, Formerly Bishop in China.)

(Notes of an address given in Calvary Church, New York, on the text: "He will decide the disputes of the nations if only you are willing to obey."—Isaiah.)

In these 40 years in China I have seen men and nations in the making. To-day I want to share a few of my deepest convictions which have grown out of those years in the East. I have grown to love China; it is my adopted country. When I first went out to China I thought that if only China could be like America, it would be wonderful. Actually this has been just what has happened. The East to-day is a mirror of the West. The West has contributed much to the East in the past half-century—education, medicine, science, industrial life, a cinema morality, modern imperialism, instruments of war. The East to-day has the same bewilderment, the same problems of the West. In these 40 years in China I have followed the growth of the Church with much interest.

Most Men in Government Christians.

When I first went out there, there was not a single Christian in the government. Most of the leading people in the government to-day are Christians. But somehow the Church in China has failed, just as it has here in America. The Church to-day is faced with colossal opportunities. It is also faced with large internal problems and weaknesses. I feel in this failure on my own part. I have not lacked in sincerity or conviction, but I have failed in effectiveness. The East has copied what we in the West have lived, and it has neglected what we have preached. What can we do? Loyalty to the Church means giving to the Church an adequate answer.

The West to-day cannot disclaim responsibility for the war in China. My own responsibility I have felt very keenly. I did not realise until last summer how much of bitterness and resentment I had harboured in my heart as the result of my months in China during the war. This resentment is the kind of poison which has weakened the moral authority of the West in the East. We Americans have been sentimental about other countries and irresponsible about our own. What can we do to atone for our failure in the East? Is giving relief enough? We in the West to-day can build a corps of morally dependable and spiritually inspired men and women in our own country and in China and Japan which will be the basis for a new world co-operation.

This happens by beginning at home with ourselves. There must be a change of heart. I have seen this change of heart coming, particularly during my last few months abroad. In the midst of the bewilderment abroad during and since the Crisis there has been growing up a new confidence and hope. I have seen danger make a whole people think nationally. Lord Baldwin's letter appearing at the time of the Crisis sounded the first note of hope. It was a call to Moral Rearmament and that lead was echoed in many other public statements, both during and since the Crisis in England and on the Continent.

"Bunny" Austin's book, "Moral Rearmament—The Battle for Peace," while I was still in England, had sold out a quarter-million copies in six weeks. When I left, the second edition of a quarter-million was being on its way to being sold out.

The Same Position.

In all my talks with leaders in public life and of labour and industry, I have met this same positive response to the call for Moral Rearmament. In the great issues splitting countries to-day, Moral Rearmament, I am convinced, is proving the only common ground for reconciliation of conflicting interests. When I was in Sweden I talked with Bertil Nalmsberg, Sweden's leading poet. He told me how his scepticism and pessimism had changed with a change

of heart in himself, and how, when he accepted the guidance of God in his life, he saw the fly-wheel of the universe slowly beginning to move once more. Observers to-day in Sweden agree that the change in this poet is now affecting the whole nation and the whole of the North. I have also talked with Dr. Patijn, Holland's Foreign Minister, many times. Dr. Patijn says that Moral Rearmament is beginning to be the basis of Holland's foreign policy. In all my talks with Chinese and Japanese leaders, both in and out of the Embassies abroad, I have met the same thing. Here, indeed, is common ground. The possibilities of reconciliation are endless to-day. "He will decide the disputes of the nations if only you are willing to obey."

What About America?

What about America? I am convinced that if America re-establishes her traditional faith and pioneering spirit she will learn the true meaning of the freedom she loves so well. The establishment of absolute honesty and unselfishness alone in America will revolutionise the country. This cannot happen without the Cross coming down into the centre of her national life. From what I saw in Europe, I believe that if America reclaims her allegiance to God she could lead the world.

We offer our hearty congratulations to Archdeacon Charlton, of Sydney, on reaching the 55th anniversary of his ordination. The Archdeacon was ordained on Trinity Sunday, 1884, by Bishop Barker, in St. Andrew's Cathedral. This year also marks the golden wedding of the Archdeacon and Mrs. Charlton, and their many friends will wish them every blessing for future days. The Archdeacon continues in a very active ministry.

The Rev. R. B. Robinson, General Secretary of the Home Mission Society, will preach at Moss Vale and Mittagong on Sunday next. He will visit Frensham School and will give a lantern lecture on the work of the Society on Monday night.

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VICTORIAN JOTTINGS

(By "Melberton.")

The Late Archdeacon Lamble. On Sunday, June 4th, an outstanding leader passed to his rest. For the last 14 years Archdeacon G. E. Lamble has been Missioner for St. James and St. John, and in that period has done wonderful work. He practically founded the Mission. Before its existence the Church of England was dependent largely on the Salvation Army for the care of our "down" people. One must not forget the patient and self-sacrificing service of the sisters of the Community of the Holy Name, founded in the episcopate of Bishop Moorehouse by Sister Esther But. There were many avenues of social service unentered. These, Archdeacon Lamble opened up, and his strong practical character and temperament fitted him admirably for his work. The Mission has developed until its services to the community are widely recognised and supported. St. James's Old Cathedral was hardly adequate for the numbers assembled for the service, at which Archbishop Head and Bishop Booth officiated. It will not be an easy matter to find a successor.

Sydney's Debt to Melbourne. When Bishop A. W. Pain came to Victoria as the first Bishop of Gippsland, the dry wit of Archdeacon Hindley produced this: "Sydney's Pain is Gippsland's gain." Do Sydney churchmen realise how greatly they have gained from the large infusion of Victoria's notable men? I can point to the following: In 1897, Nathaniel Jones, M.A. (Oxon), a first class theological scholar and a wonderful saint, to whose memory as Principal of Moore College many alumni of that College pay grateful homage. In more recent years the beloved Bishop Kirkby, Archdeacons A. L. Wade, W. L. Langley, Canon Hammond, Revs. A. R. Ebbs, R. C. M. Long, and P. W. Stephenson. Every one of these eight men are outstanding in their several spheres. Truly, Victoria grows more than cabbages in its fertile garden. Perhaps even now I have missed some choice souls. But I have said enough to call forth Sydney's grateful thanks to the "Giver of every good and perfect gift."

Spiritual Values. The following comes from a devoted man, an outstanding scholar who gave up a career which would have brought him a large income: "Your mention of beautiful —, with its debt of £7000, and the fact that not one home or overseas missionary has gone from it in its 25 years of existence, is very sad reading, is it not? It recalls the message to the Church at Laodicia in Revelation 3. I feel that God was good to me in leading me to join a Church that has ever been a missionary Church. May — keep on providing labourers for the work of the world's mission 'fields.' How does that parish face up to the urgent call to prayer and giving?"

ST. PAUL'S, CHATSWOOD, CONVENTION.

The 33rd Annual Convention for the deepening of the spiritual life was held in the church on the King's Birthday holiday, June 12th. The three sessions held in the morning and afternoon were largely attended, and the addresses were direct and spiritually powerful. It was a time of fellowship and blessing for those who had the privilege of attending, and as one present said, "It was good to be there!"

His Grace the Archbishop of Sydney presided at the first session, and gave a helpful Bible talk on the life of Saul, the first king of Israel.

The Rev. R. C. M. Long, Rector of the parish, and the Rev. R. B. Robinson presided at the second and third sessions respectively. The speakers were the Rev. T. C. Hammond, Rev. Hugh Paton, F. M. Bryson and Mr. H. M. Arrowsmith.

Throughout the years this convention has proved of spiritual value to not a few, and this year's gathering it is believed, will not be an exception.

C.M.S. ANNUAL MEETING, LONDON.

The great C.M.S. Albert Hall meeting held recently glowed with spiritual fervour. There was a splendid attendance of C.M.S. friends and supporters to welcome the Archbishop of Canterbury, who occupied the chair, and who was supported on the platform by, in addition to the speakers, the Bishop of Lichfield, the Bishop of Warrington, the Rt. Rev. Dr. Wright (Bishop of North Africa), and others.

His Grace commented on the size and inspiration of the gathering and declared that it made its own speech and appeal. Referring to the report, the Archbishop expressed the hope that they would all read that report. It was an account of what the C.M.S. had been allowed to do in all parts of the world, seeking to bring men and women into the fellowship of the "one family" of God.

Three addresses were given; the first by Dr. H. G. Anderson, who drew a sad picture of the suffering people of China, and showed how God was using even that disaster to build up the Church in that land. The Rev. Canon H. Bowers, representing Uganda, said how much they thanked God for what He had done through the C.M.S. in establishing the Church in Uganda. The Rev. Prebendary Wilson Cash, General Secretary, gave the closing message, summing up the various messages.

Australia was represented by the presence of Rev. R. A. Pollard, Mrs. Bragg, and Miss Gelding, of Sydney, who occupied seats on the platform.

THE TRUMPETS OF TUTANKHAMEN.

Sounded Again After 3,000 Years' Silence.

Two ancient Egyptian trumpets, which had lain mute in the tomb of Tutankhamen for more than 3,000 years, on a recent Sunday sent their notes ringing through three continents, and were clearly heard by wireless listeners in London.

Sounded by a bugler of the 11th Hussars from the Cairo Museum, the calls were broadcast by the Egyptian State Company and relayed by the B.B.C. in the Regional programme, and also by broadcasting stations in the United States.

The trumpets had been sounded on the previous Friday in Cairo.

Mr. Alfred Lucas, who has been responsible for the restoration of the various objects found in the Tutankhamen tomb, describing the trumpets, said:—

"One is of silver, 22½ ins. long, and the other of copper, about 3 ins. shorter. They each consist of a narrow tube about ½ in. in diameter, increasing to about 1 in. and flaring to about 4 ins. across at the very end."

The notes of the silver trumpet rang out clearly and distinctly, and those of the copper trumpet, while seeming harsher to the ear, were also heard perfectly. Both had that martial ring which supported the view of Mr. Lucas that they were principally used in military operations.

BOOKS

"The Startling Christ," by Alexander Clark. Issued by the Stirling Tract Enterprise in their new series of "Light and Life" books. Ten studies in the 53rd chapter of Isaiah are presented. Each study is a gem of exposition. Mr. Clark writes with charm and appeal. He has read widely.

"The Song of Our Syrian Guest" is from the same publishers. It is a booklet of some thirteen pages, consisting of a commentary on the twenty-third psalm. Thirteen full-page black and white photographs of the shepherd and the sheep, with a typical Palestinian background, illustrate the theme. These illustrations are beautifully reproduced.

"Ablaze for God," the life story of Paget Wilkes, written by his sister, Mary W. Dunn Pattison, is published by Oliphants on behalf of the Japanese Evangelistic Band. Paget Wilkes was an Oxford graduate who accompanied with such men as J. Stuart Holden and Temple Gairdner. Their zeal and passionate discipleship was mightily used of God in their student days. Wilkes felt the call to labour in Japan, eventually founding the Japanese Evangelistic Band, which to-day engages in aggressive missionary witness. His life makes inspiring devotional reading. For lovers of the deeper truths of the Christian faith it should be most helpful.

"Through the Eternal Spirit."—The Stirling Tract Enterprise have issued this valuable "Keswick" classic by Dr. J. Elder Cumming. It would be hard to find a more comprehensive and adequate study of the person and work of the Holy Spirit. Every passage in which the Holy Spirit is mentioned in the Scriptures is cited with brief comments. There is a full treatment of Pentecost and such topics as "The Spirit Glorifying Christ," "The Fruit of the Spirit," "The Guidance of the Spirit," "Offences Against the Holy Ghost." Dr. Elder Cumming is well-balanced and logical. His book is a rich mine of exposition. Probably it stands in a class by itself.

"In Truth the Word of God," by the Rev. A. J. Brown, Vicar of St. Barnabas's, Blackburn, is also from the Stirling Tract Enterprise. Mr. Brown discusses "God and the Bible," "The Unity of the Bible," "The Bible and its Relation to History, to Science," etc. The studies are Evangelical and evidential. They are packed with interesting material. This booklet, clear and satisfying, deserves wide circulation. Younger churchpeople would enjoy it.

"The Tudor Sovereigns and the Reformation," by the Rev. Dr. F. G. Llewellyn, comes from the Protestant Truth Society. It outlines the influence and policy of the Tudors upon religion in England. The book is very fair and readable. The illustrations are good. Dr. Llewellyn does not indulge in denunciation. He has the true spirit of the historian. The facts are allowed to speak for themselves. The study is well worth while.

"The Master," by the Rev. Guy H. King, is published by The Church Book Room. "What is His Nature?" "Why Did He Die?" "What is He Doing?" are some of the topics discussed. The book is worthy of high commendation, and should prove its value in Fellowship groups and youth circles.

The Church Sunday School Lesson Book, in three volumes, is from the same publishers. The writer is the Rev. L. E. L. Roberts. The course covers three years. The first year deals with the Creation to the Wilderness, the Incarnation to Galilee, and lessons on the Catechism; the second, Joshua to David, Galilee to Persea, and the Catechism; the third, Solomon to Esther, Jericho to Olivet, and lessons on Morning and Evening Prayer. Mr. Roberts has done his work skilfully. He makes good use of allitera-

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tion, and the clear setting-out of the material should help the teacher to master the lessons quickly. These lesson books will be hard to beat. For Scripture classes in the State schools they will be particularly useful.

"**This Business of Living**," by Professor L. W. Grensted, the well-known Oxford scholar, is published by the Student Christian Movement Press. Dr. Grensted discusses "Life's Problems," "Conventional Remedies," "Science and Behaviour," "Religions and Religion," "From Death to Life," etc. The writer is an expert in philosophical and psychological problems, and interprets many of the difficulties of everyday living with the aid of the light they give. This is a book to read with an alert mind. Dr. Grensted makes some challenging statements, e.g., "It is not strictly true that the fundamental clash to-day is between religion and secularism. It is rather between religion and religion. The issue is . . . whether this kind of religion or that will prevail." "Tradition can easily become a security instead of a challenge." "God is actually implicit in the very fact of man's quest for Him. In Christianity He is made known."

"**The Christ of God**," by Henry Balmforth, is also published by the S.C.M. Mr. Balmforth is Headmaster of St. Edmund's School, Canterbury. This is the third volume in the Diocesan Series sponsored by a Council of Bishops and prominent clergy. The author is rather dogmatic in some of his statements, but there is some fine material, ably presented.

"**The Teaching of Religion by Parents**," by Phyllis Dent. (Our copy from the publishers, Messrs. Eyre & Spottiswoode, English price, 6d.) This is a reprint from "The Recall to Religion," and contains some practical counsel for parents in the religious training of children. The keynote of the brochure is a statement concerning a great Christian, "It is important to realise that his earliest apprehension of religion or of the Church was of something alive and glowing, woven into the very texture of his happy home." "God's answer to the problem of human education is the plan of a family."

"**Bright Gems from India**," by Ida Philip. (Published by the C.M.S., Sydney. Price 1/-). Our copy from C.M.S. Bookroom, Sydney.) This booklet is for school study and forms the subject matter for an examination to be held in due course. There are nine chapters, with a map of India, dealing with the peoples, their origin and customs, Christian work in India, and Australia's part and responsibility

therein. The closing chapters give some scenes and stories from Australian missionaries, and some great Indian Christians. The writer, who has had a great deal of missionary experience in India, seeks to tell of "the human jewels to be found there amid poverty and degradation, all of whom may one day become 'Bright gems for His crown.'" The story of Mrs. Cain, the first Australian missionary to India, and her founding of the lace-making industry, is especially interesting for Australian churchpeople. We welcome this contribution to missionary literature from the pen of an Australian missionary.

"**The Senior**," the quarterly magazine of the Senior Fellowship and Girls' Bible Class of St. Paul's, Chatswood, N.S.W. Price 2/- per annum, 30 pp. This publication is probably unique in Australian church life. It is well printed by the Roneo process and has a pleasing set-up. This issue marks the beginning of the tenth year of publication, and indicates a wider circulation than the parish bounds, copies going to all the States, New Zealand, England and America. The articles are in the main original, and there are several pages of personal interest, and indicate a very live Fellowship. We congratulate the Editress upon a really successful issue.

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