

halls were filled. The village people received all they could into their homes, and still there were thousands without any shelter. Fortunately the weather was kind, and neither cold nor wet, so the people on hillsides and roadsides were able to sleep. But although there was no shelter for many, all were fed. The Government did wonders, and many charitable bodies provided food, also. Great lorry loads of bread were taken out along the roads every morning, and everyone had bread enough to eat. In the evening they were given a hot meal of rice, vegetable, and meat or fish.

There is a large empty casino, with hotel and plenty of accommodation, in Chinese territory, just over the border and within sight of the British frontier. A Refugee Committee obtained permission to use this as a camp. It was ideal in many ways, and a party of workers made adequate preparations to receive hundreds of people. They were thankful for a meal and a rest, but would not stay there. They were on the wrong side of the border, and would not trust the Japanese soldiers, having seen their methods in their own villages. And they were justified, for soon the workers themselves had to be rescued by British soldiers and police. So the camp was transferred to a railway siding on our side of the border, where there were many empty trucks and carriages. These are now used as sleeping quarters, while kitchen and dining rooms are under the sky by the side of the railway track.

As soon as the Japanese soldiers move on to another place, the people begin to long for their own homes. Although their cows, pigs and chickens are all killed and eaten, and their houses burnt, there is still the land, and perhaps a few bricks; and so already many are beginning the weary trek homewards, to make a fresh start in the place where their ancestors lived and died. There are still many, many thousands of refugees, both in British

territory and in "safety zones," in China proper, who need our sympathy, our prayers and our help.

(Mrs. Blanchett was for many years a C.M.S. missionary in Hong Kong, and for a long time had been in charge of the Taipo Rural Home. She resigned at the end of last year, and passed through Sydney in January, on her way to England.)

THE EVANGELICAL UNION.

The Evangelical Union of the Sydney University would be glad if clergy or others would recommend this movement to any who may be attending the University. Mr. Noel Stephenson would be glad to give any information. Tel. Drum. 347.

NEW CHURCH OF ENGLAND MORAL WELFARE COUNCIL.

It is announced that a new Church of England Moral Welfare Council has been formed, under the chairmanship of the Bishop of Blackburn, by the fusion of the Church of England Advisory Board for Moral Welfare Work with the White Cross League.

The Bishop of Southwark has appointed as Provost of Southwark Cathedral and Rector of St. Saviour with St. Peter, Southwark, Canon Frederick Dudley Vaughan Narborough, Canon Residentiary of Bristol Cathedral. Canon Narborough was previously Fellow of Worcester College, Oxford, and subsequently Resident Chaplain to Archbishop Davidson of Canterbury.

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Notes and Comments.**ANOTHER CRISIS.**

WE can hardly confess to any surprise that Hitler has again shown himself impervious to the claims of truth, honour and humanity. His former dealings with the Czechs manifested a brutal determination to have his own way without any regard to the rights and feelings of other people. His treatment of the Jews has met with deserved resentment, open and reserved, from the majority of civilised peoples. The very paganism of the man, in spite of Christian circumstances of life, has marked him as a man without any moral principle in his life. The will to power has been the only consideration in all his dealings with others. Consequently, no reliance can be placed on any undertaking he may give, even under, to us, the most sacred of sanctions. We can see no end to the European crises while Hitler remains in his dictatorship. For Europe, and even the countries beyond Europe, to be kept in fearful suspense at the will of a single man is almost incredible, yet that is the position. But there is another consideration that may keep us still full of hope. In every man's career of wrongdoing there is the "hitherto and no further," so we can with confidence look to Him Who still "is on the throne," and seek from Him grace to keep on trusting until in His own time and way deliverance come.

NEW PRAYERS OR PRAYER ANEW?

AN interesting article on "Need of New Prayers" appeared in last Saturday's Press, from the pen of "Kenneth Henderson." In it there was stressed the need for steadiness of mind and spirit in view of the intense anxiety that is prevailing by reason of the European situation. Truly "men's hearts are failing them for fear," and it takes the whole of the Christian Gospel to enable men and women to face the ominous threat of war on an even greater scale than the last war. We say, "the whole of the Christian Gospel," with intention. Days of tremendous crisis demand tremendous resources, and the present world crisis that overshadows every thoughtful mind and human heart, demands not an attenuated Gospel, which, as St. Paul would say, is not a Gospel at all, but the complete Gospel of God's revelation. It is hardly true to suggest that days of crisis are "times adverse to faith and the spiritual life." It is hardly true to suggest that such days drive believers to unbelief and create further difficulties for unbelievers to come to belief. Surely the whole history of human life gives such suggestions an unqualified negative.

The day of trouble and the day of anxiety, and the day of sorrow are the days that drive the Christian closer to God, and often cause the unbeliever to enquire after God. The experiences of the Great War showed a people thrown back on God and ready for a mission of repentance and hope. The utter extremity of fear and inability in themselves made men and women make the great adventure of faith and seek comfort and help in God. So much was this the case that when the Armistice was signed on November 11, 1918, the crowds in the streets burst out into the great Doxology—so clear was their realisation of the hand of God ruling in the affairs of nations.

THE REAL NEED.

CONSEQUENTLY to-day, when we view the inrush of a new paganism and worship of the material things of life, affecting even the great body of the Christian Church, we imagine that our real need is not "New Prayers," but rather that we learn anew "how to pray." More and more as men and women realise the utter breakdown of human help, will they be recalled to the God Who, all the while, has been in their midst, unrecognised. Thank God there are many tokens of a desire for spiritual rearmament, and that desire is emphasised and fostered by men who believe in the whole Gospel—that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them"—men who have a sound conviction in the power and presence of the risen Christ—"Lord of Lords and King of kings"—men who in humbleness of heart confess that they have sinned, and are willing to come to God for pardon and strength through the crucified Saviour.

AN EXPRESSION OF UNITY.

WE read with interest the United Public Call to Prayer and Action by the Church leaders of Adelaide, including the Bishop of Adelaide and the Archbishop of the Greek Orthodox Church. It is a fine gesture in the direction of reunion, for the appeal recognises the need for a united Christian front. The wording of the message as published in the Press of February 20th, is as follows:—

We, as representing various Christian Communions in South Australia, desire with one voice to appeal to our fellow citizens and to seek your co-operation in this day of crisis and of opportunity. While we obey the discipline and pursue the methods each of his own church, we are united in our aim and longing, united in devotion to our Lord and Master, united in our desire for the establishment of a righteous peace, united in love for our country. In this love and longing, we seek the enthronement of a new spirit in our community, we plead for a moral and spiritual re-armament, we call for a re-dedication of our people to the virtues of honesty, purity, unselfishness, and love.

We are awake to the present menace to civilisation itself. We trace the evils which brought us recently to the brink of war to a manifold and widespread disobedience to the will of God. In this guilt our own nation and the whole Christian Church have some share; and we realise that, when we forget or deny God, gradually all Christian values and standards depart.

We appeal, therefore, in this message first, for penitence, for the acknowledgment of our own shortcomings and guilt, for national penitence.

Secondly, we call you to prayer—prayer for deliverance from the curse of war and all that begets it; from believing and speaking lies against other nations; from narrow loyalties and selfish isolation; from every thought, word and deed which may divide the human family; prayer that God will send His light into our darkness, and guide the nations as one family into the ways of peace.

Thirdly, we appeal for the recovery and re-assertion of Christian standards—in the home, and in the professional, political, business and sporting worlds; we ask that penitence and prayer may issue in action; and that in loyalty to the leadership of Christ, all will unite in this vitally important form of national service.

The hour has come for us to find our oneness in action, and to show a united Christian front as God's answer to a divided world.

"THE CHURCH IN RETREAT."

WE frankly mislike the phrase; but we recognise in it one of Bishop Burgmann's arresting captions, meant to challenge sincerity of thought and action.

The Church under persecution is not a Church defeated, but, normally, driven back upon itself, and made to realise the more its need to throw itself upon its great Head for renewed strength of witness. Far too often it is the Church in peace and security that is "the Church in Retreat."

We know what the Bishop is driving at: the Church has got into a rut, and the depth of the rut is indicated by such a statement as this, quoted in the Bishop of Gippsland's March letter: "We are planning to economise in India to the extent of £15,000 per annum, and of £25,000 to £30,000 in all our fields by March 31st. Why, oh why, is this necessary when doors are wide open?"

This is the cry of a C.M.S. Secretary at the London Headquarters. It is a terrible cry when one stops to appreciate the intense need of a sinning and suffering world.

Bishop Burgmann very truly and trenchantly says:—

"If we think that we can win the world for the Christian faith and thus preserve our freedom and our respect for human life and at the same time leave the progressive expansion of the Church to take care of itself, we are simply deluding ourselves and living in a fool's paradise. The ground that is not being occupied by the Christian Church is or will be soon occupied by other creeds that will arrest the cause of true human progress and indefinitely postpone the work of the real redemption of the race. We must keep our eye on the world front to-day because the struggle for the Christian faith is a struggle for the allegiance of the conscience of man everywhere. It is the old struggle between tyranny and freedom, between Caesar and God. The essence of the Christian faith is that each person is a child of God and must be respected and treated as such. No other faith guards the spirit of man for freedom in the same way. We must see to it that the Christ is lifted up as the supreme object of all men's loyalty. His service alone results in setting men free. He only can lift us out of ourselves and give us absorbing occupation in working for the redemption of the world."

"While we have time, let us give ourselves to the work and see that our contributions to Missions flow in steadily throughout the whole year. We must halt the retreat and Go Forward."

PEEPS INTO THE PAST.

To Anglicans Who Want to Know.

No. 3—Elizabeth, a Staunch Protestant.

(By Ecclesia Anglicana.)

We left off last time with a reference to Queen Elizabeth. So many of our best-known church histories gloss over her contribution to true religion in England with statements which make her out to be more a formalist or "rail-sitter" than a staunch Protestant. This is because most of the springs of history are polluted by prejudice and preconceptions.

Having suffered under her ardent Romanistic sister, Queen Mary, she became, as so many Englishmen did, just ever so much more ardent in Protestantism. She was prompted with a strong desire to restore Protestantism in her realm. When she came to the throne, most of the clergy, of course, were Romanistic. It took time to overcome their influence. One thing she did was to inhibit sermons except by those who were expressly licensed to preach, and could be relied on. The Mass had to go on awhile, but she forbade the elevation of the consecrated elements, which led to adoration, a form of idolatry not unknown in the Church of England in Australia to-day. And every service was said in the "vulgar," or common tongue. I quote from a recent work of historical research, a reply of Elizabeth's in full, for it will interest all readers as showing the real character of this brave woman. She was faced by refusal of the Archbishop of York to take the oath of supremacy, which, however much misunderstood, was not meant to claim spiritual supremacy. He told her she should follow the Pope, just as some folk are saying to us to-day. She replied: "I will answer you in the words of Joshua—'I and my realm will serve the Lord.' My sister could not bind the realm, nor bind those who should come after her, to submit to a usurped authority. I take those who maintain here the Bishop of Rome and his ambitious pretensions, TO BE ENEMIES OF GOD and to me." Capitals are ours, for the benefit of some Australian churchmen.

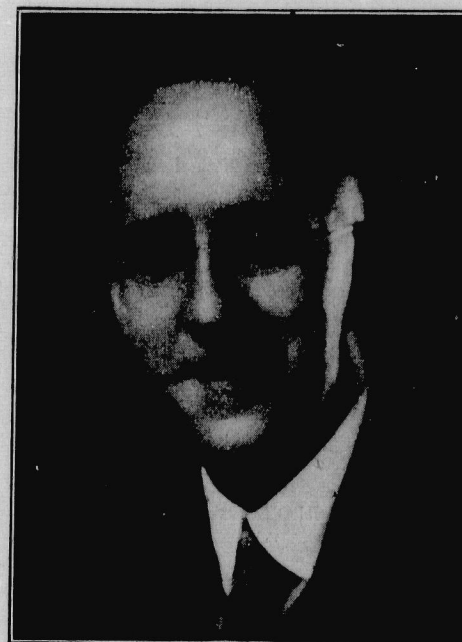
The public reading of the Bible in English, and the homilies preached every Sunday, gradually opened the minds

of the ignorant, of whom there were many. Are we not drifting back to the state of England when Elizabeth came?

As my authority points out, the yoke of Rome which, in ignorance of a deceit, King Oswy permitted at the Synod of Whitby in 664, was finally overcome by Elizabeth. King Oswy had summoned the Synod to end the divided state of the Church caused by the "Italian Mission," as Augustine's effort should be rightly termed. The old Celtic Church had several Bishops representing many members, but as is known, Augustine accorded them scant courtesy, and subsequent historians have imitated this Roman method, and thus we read seldom of the existence even of the more ancient Church, more ancient than Rome itself, dating from the time of Joseph of Arimathea, as, strangely, Augustine himself admitted in a letter to Pope Gregory.

Oswy wished to unite the Italians and the Celts, and when told that Peter held the keys of heaven on Christ's authority, and that Rome was Peter's Church, the simple-minded king at once ordered the Celtic Mission to adopt the Roman style. If a religion depends upon trickery it declares itself un-Christian.

MR. H. V. ARCHINAL, F.F.I.A.



We congratulate the Diocese of Sydney on having received loyal and devoted service from Mr. H. V. Archinal for a period of 25 years. Mr. Archinal joined the Diocesan staff on 1st April, 1914, as accountant to the Registry. He was trained by Mr. Wilfred Docker and by examination was admitted as an Associate of the Federal Institute of Accountants, and in due course was admitted to the Fellowship Degree. Mr. Archinal enlisted with the A.I.F. in

August, 1914, and left Sydney in September of the same year. He served in Egypt and Gallipoli, and was at the landing on 25th April, 1915, and is therefore "a true Anzac and a worthy Digger."

Invalided back to Australia in December, 1915, he resumed duties in the Diocesan Registry in March, 1916. Mr. Archinal is recognised by all who have associated with him as a most accurate and painstaking accountant and secretary. The readiness with which Mr. Archinal supplies information as to ordinances and regulations, is a matter of mild astonishment to members of the Standing Committee. He has always been most scrupulous in the discharge of his duties, and spends hours that might legitimately be devoted to home ties and recreation, in the service of the Diocese.

We tender our congratulations to him on completing as accountant and secretary an honourable period of service, and trust he may be long spared to the Diocese which owes so much to his forthright and diligence.

Quiet Moments.

"IN WHOM."

(Written by Mr. W. H. Dibley, 28th December, 1938, in bed, a few days before he went into hospital for his operation. "Called Home" 10th January, 1939.)

In Whom—

1. "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace—wherein He hath abounded toward us in all wisdom and prudence."—Eph. 1: 7, 8.

Abounding grace has devised and carried out the plan of redemption, which is perfected in Christ Jesus and becomes the portion of all those who are accepted in the beloved—v. 6.

"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast."—Eph. 2: 8, 9.

In Whom—

2. "We have obtained an inheritance being predestinated according to the purpose of Him Who worketh all things according to the counsel of His own will, that we should be to the praise of His glory."—Eph. 1: 11, 12.

Verse 3 states the fulness of the inheritance.

"Blessed be the God and Father of our Lord Jesus Christ Who hath blessed us with all spiritual blessings in heavenly places in Christ"; and Peter says that "the God and Father of our Lord Jesus Christ hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away reserved in heaven for you."—1 Pet. 1: 3, 4.

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In Whom—

3. "Ye also trusted after ye heard the word of truth the Gospel of your salvation."—Eph. 1: 13.

Faith is the link which binds us to Christ and enables us to appropriate the Gospel. It comes by hearing and hearing by the Word of God. "Without faith it is impossible to please Him."—Heb. 11: 6.

In Whom—

4. "Also after ye believed ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory."—Eph. 1: 13, 14.

The sealing of the Holy Spirit is a blessed fact—it seems to serve a double purpose—it makes us absolutely the Lord's, and it is the earnest or guarantee of the inheritance into which we cannot fully enter "until the redemption of the purchased possession."

We believe—the Holy Spirit seals.

In Whom—

5. "We also have boldness and access with confidence by the faith of Him."—Eph. 3: 12.

Having been redeemed and made partakers of an inheritance in Christ and sealed with the Holy Spirit of promise, we are truly started in the spiritual life. How is it to be maintained? We have a great High Priest, Who ever liveth to make intercession for us, and is able to save to the uttermost all that come unto God by Him.

And to Him we have boldness and access with confidence. "We may come boldly to the throne of Grace to obtain mercy, and to find grace to help in time of need."—Heb. 4: 16.

In Whom—

6. "Ye also are builded together for an habitation of God through the Spirit."—Eph. 2: 22.

God has a purpose in separating to Himself those who have been redeemed.

A temple for the habitation of the Holy Spirit, a body through which to manifest Himself and carry out His divine purposes. Eph. 1: 23. We not only have an inheritance in Christ, but He has "the riches of the glory of His inheritance in the saints" (Eph. 1: 18), and the power which works through them is the power which was wrought in Christ when He was raised from the dead.—Eph. 1: 19, 20.

How solemn a responsibility is on the true believer to recognise these truths and to so yield to the Divine purposes that we may truly be to the praise of His glory. See Eph. 1: vv. 6, 12 and 14.

In Whom—

7. "Though now ye see Him not yet believing, ye rejoice with joy unspeakable and full of glory."—1 Pet. 1: 8.

Faith triumphs over the transient "heaviness through manifold temptations," and the trial of faith which has a purifying and sanctifying purpose, and with the eye of faith on the great Captain of our salvation triumphs over circumstances "with joy unspeakable and full of glory."

"Beloved now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."—1 John 3: 2.

"Whom not having seen we love," but we shall see Him and be transformed into His glorious likeness.

In the meantime, we walk by faith with "exceeding great and precious promises" and boundless possibilities in spiritual growth and service as we yield ourselves to His purposes, and appropriate His promises which we can only know fully as we study His Word under the enlightening guidance of the Holy Spirit given for this very purpose.

(This might well be called "The Last Will and Testament of William Henry Dibley.")

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The firm of John Ashwin & Co. has placed a stained glass window in St. Michael's Church, Surry Hills, as a gift. The subject of the window is St. Andrew.

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Personal.

All Saints', Cammeray, and the diocese in general, has lost a very active and prominent churchman in the late Mr. W. L. Headford, L.G.A., one of the Chief Inspectors of the Child Welfare Association, who died on 6th ult. He was well-known as the Assistant Provincial Secretary of C.E.M.S. in N.S.W., and an active member of the Council. For many years he was a prominent member of the Provincial Council of the C.E.B.S., and devoted many of his evenings to promoting the formation of branches. In a measure he was also responsible for the steps which led to the appointment by the Archbishop of the Chaplain at the Children's Court. At the memorial service held at All Saints', Cammeray, on 26th February, the Rev. W. H. Croft, Rector, and Mr. Dixon, B.Ec., Sec. of N.S.W. C.E.B.S., paid fine tributes to the good work of the late Mr. Headford for the youth of the diocese. Members of Haberfield C.E.B.S. paraded in regalia and stood with their banner and the congregation while "O rest in the Lord" was played.

Dr. W. Moorhead, formerly Dean of Fredericton, Canada, on St. Paul's Day was consecrated Bishop of Fredericton at Christ Church Cathedral, Fredericton, N.B. The Bishop of Montreal, Acting Metropolitan of Canada, presided at the consecration service.

"The announcement that the Rev. J. Bruce Montgomerie has accepted the call to St. Matthew's, Prahman, will be received with regret by his many friends both at St. Luke's, Whitmore Square, in missionary circles, and perhaps most of all among the many poor children for whom St. Luke's Mission has been a very bright spot in a rather dark world. Through the activities of Mr. and Mrs. Montgomerie, St. Luke's has become widely known in this State as a centre of spiritual and social welfare. Starting the Mission with only £5, it has been possible for the last four or five years to feed daily between 200 and 250 children at St. Luke's Hall with a two-course meal throughout the winter months. This has been a great work, and it is hoped that the new Rector, whoever he may be, may find it possible to continue the social work so well begun. Mr. and Mrs. Montgomerie will take to their new parish the prayers and best wishes of many in this diocese."—(Adelaide Ch. Guardian.)

Miss Hillier has been compelled through ill-health to resign her position as Organising Secretary for Missions in Adelaide. The A.B.M., at its meeting this month, passed the following resolution:—

"The Australian Board of Missions places on record its deep thankfulness to God for the earnest, loving and efficient service rendered by Violet Hillier in the missionary work of the Church for over twenty years in the Diocese of Adelaide. It asks Miss Hillier to accept a resolution from the Board itself and their assurance of their prayers for her in her illness."

Rev. M. C. Pay, M.A., B.D., has been licensed by the Archbishop of Brisbane to the Rectory of St. Stephen's, Cooraroo.

On Quinquagesima Sunday in the Cathedral, Brisbane, the Rev. C. M. Compton, Th.L., was ordained to the priesthood, and the Messrs. A. S. Jull, Th.L., and D. J. T. Richardson, Th.L., to the diaconate.

Mr. Gordon E. Gall, Registrar and Diocesan Secretary of the Diocese of Brisbane, accompanied by Mrs. Gall, left by the "Ulysses" on February 21st on a holiday trip to England. During his absence his office will be filled by the Archdeacon of Brisbane (Archdeacon Thomas) who has been appointed Acting Registrar and Acting Diocesan Secretary.

The Archbishop of Brisbane has filled the position of Warden of St. John's College by the appointment of the Rev. F. R. Arnott, at present Vice-Principal of Chesham College, England. Mr. Arnott is a Classical Scholar of high attainments and is personally known to His Grace.

Canon and Mrs. C. M. Statham, of Albury, N.S.W., have been on a fortnight's tour to Mallacoota Inlet and Eden.

Miss Margaret Steele, M.A., of Moss Vale, N.S.W., was the guest speaker at a conference for women and girls at St. Saviour's Parish Hall, Goulburn, on Sunday, February 19th. She gave an address at tea on the Ministry of Women and its importance in the Church when blessed of God. She gave a vivid and comprehensive glance at the experiences of St. Paul and the part that Lydia played in the life of her time.

With the approval of the Presentation Boards for both parishes, the Rev. Leicester Johnson, Rector of Bungendore, and the Rev. R. B. Dransfield, Rector of Lake Bathurst, both in the Diocese of Goulburn, will exchange their cures as from the 26th March. The Rev. Leicester Johnson was stationed at Lake Bathurst before, previous to his appointment to Bungendore.

"In the death of Mr. Cyril Wiseman the Church in this Diocese has lost a worthy son. The Wiseman family has long been associated with church life in the north of New South Wales, and this last generation gave to the church a priest in the Reverend S. C. Wiseman and two laymen who, in turn were Synodsmen representing the Parish of Bundarra for a number of years. Mr. Cyril Wiseman did his work in this respect conscientiously and well, but even more will he be remembered for his service in his parish. He was a deeply and quietly religious man who read and thought, and prayed and lived his faith."—(Armidale Church News.)

There entered into rest on January 13th, 1939, the Rev. John Melliard Devenish. He was born 82 years ago at Mangorei, near New Plymouth, N.Z., and was the elder son of one of the earliest pioneers, who came to Taranaki by the "Timandra" in 1842.

The Rev. Marcus Loane, M.A., who recently returned to Sydney from England, has resumed connection with Moore College, and is now Vice-Principal.



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ALEXANDRIA

CHURCHMEN'S REMINDER.

"To be of use in the world is the only way to be happy."—Hans Anderson.

"Go ye into all the world and preach . . . and teach."
—Our Lord.

MARCH.

25th—Saturday. The Annunciation of the Blessed Virgin Mary. As proper Anglicans we give honour to the mother of our Lord. But we do not consider her as mediatrix in our prayers to the Son of God. Nor do we elevate her into almost deification, remembering: "Thou shalt have none other Gods but Me." The Anglican position is strictly Biblical.

26th—5th Sunday in Lent. It is also known as Passion Sunday, because about this time our Lord clearly foretold His coming Passion. Can we enter into the depths of His divine anticipation of the approaching Passion? The word passion means suffering. His suffering began long before Good Friday's climax of the Cross.

APRIL.

2nd—Sixth Sunday in Lent, also known as Palm Sunday. Because of some superstitious implication the alternative title does not appear in the Prayer Book. The most innocent and beautiful rites are subject to such corruption. May the palms which often decorate our churches on this day speak of the sufferings of Jesus, undergone to restore a conception of God devoid of superstition. Let us beware, for it is established by both archaeology and the Bible that originally mankind enjoyed a pure belief.

3rd to 5th are days in this Holy Week. As holy will it be as we hallow it in remembrance.

6th—Maundy Thursday. This title means "Commandment Thursday," and refers to a rite which the Western Church has interpreted symbolically, and the Eastern Church has turned into an ecclesiastical, and to us who have witnessed it, a most touching ritual. "Ye ought also to wash one another's feet."

To Australian Churchmen.

THE CHURCH TRIUMPHANT.

THE Church of Christ passes through various vicissitudes in its victorious career. There are times when doors fly open and the messengers of the Gospel are uplifted by the wealth of fruitage; and in some cases, as in the Mass Movement areas, are "obsessed with riches" and cannot cope with the situation that wholesale ingatherings bring about. There are other times when the way is hard and stressful; the seed seems to fall on rock-bound land, and little fruit is brought to perfection. There are other times full of suffering and danger, when the messengers of the Crucified are forced, seemingly, to a standstill, and often are distressed at "landslides" back into the darkness of false beliefs or into luke-warmness and compromise in the confession of the faith. But the end is not yet. The Cross did not end all on that first Good Friday—far from it; it was but the beginning of triumph. The Victor's cry "It is finished," in face of the fact of agony and death, was a cry of intense relief as He rested Himself upon the God of

Truth, Righteousness and Love. He Who buoyed up the fainting hearts of disciples by the assurance, "The gates of Hell shall not prevail against it" (the Church), had solid ground under His feet as He "trod the winepress alone."

The story of the Church throughout the ages supplies many a confirmation of the Master's word of promise and strength.

Persecution and martyrdom in its earliest years only fanned into a flame the enthusiasm of love that made "the blood of the martyrs the seed of the Church." It has been true all down the centuries—Madagascar, China, Africa, not to speak of the sufferings of the Reformation saints—all contribute their witness to its truth.

The woes of Christian Churches in Europe today are but presageful of a new outburst of life in Churches purged through suffering—a suffering by the grace of God redemptive in the strengthening of those Churches for renewed intensity in their witness to the Lord of Life.

The Church of God is a divine creation, instinct with a life that cannot be destroyed. Years have passed since a severe critic of the faith said, "If it had not been divine it must have perished," as he viewed the dark cloud of superstition and vice which seemed at one great centre to have well-nigh obliterated its witness.

As in the earliest days, judging from the letters of Paul to the Corinthian Churches, hypocrites abounded and "saints" failed in their declension into wrong paths. So it has been in every age. Man may fail, but God never fails. Cynics may look with professed disgust at tragic failures, in the various members, to live up to their high and holy profession, but the Body of Christ, instinct with the Spirit of Christ, ever continues to be the only truly purifying element in a world of corruption. The very judgment of the unbelieving outsider, full of Pharisaic sarcasm as he dilates upon the sins of "a man after God's own heart" like David of old—the very judgment is a tacit but powerful acknowledgment of the power for uplift of the triumphant Church in its witness to its great Head.

Men may fail—Christ never fails—never can fail! He leads His Church conquering and to conquer—from victory unto victory until the prophetic word of the Revelation is fulfilled and "the kingdoms of this world are become the Kingdom of our Lord and His Christ, and He shall reign for ever and ever."

Sursum corda.

THE ISLINGTON CLERICAL MEETING.

The Islington Clerical Meeting was held in the Central Hall, Westminster, on the 10th January. The general subject, "The Creed of an Evangelical," was considered in a series of seven papers by various speakers of repute. The usual preliminary meetings of the Fellowship of Evangelical Churchmen and the National Church League were held the previous day.

MAY I CHALLENGE "CHALLENGE"?

(From a Correspondent.)

Where is the centre in central churchmanship? Is Anglo-Catholicism the centre? If so, an avowed Evangelical must accept the epithet that he is "eccentric"! Is the Evangelical central? Then the Anglo-Catholic must logically be eccentric, because his views are those of one who tenaciously holds the doctrines of Rome, though it is found convenient to repudiate Roman Authority in certain matters. The only other alternative centre is the medium between these two extremes, but who cares to look for inspiration to a centre where there is compromise or uncertainty in vital matters? Who ever became a leader who ignored views which are diametrically opposed? Who ever won a battle by sitting on a fence? It was once said by a Vice-Principal of Moore College, perhaps facetiously, that this was a qualification for a bishopric!

One might expect to hear that the centre of Central Churchmanship was Jesus Christ our Lord, but articles appearing in "Challenge" hardly mention "Jesus as Lord" (Rom. 10, v. 9).

Scholarship is given a prominent place in the professions of Central Churchmanship, but the Editorial in the recent issue has a sentence ending with a preposition!

One might perhaps be forgiven for expecting that a paper sponsored by a "group of Anglican clergymen" would make some contribution to the strength of the diocesan or parochial unit and uphold the magnificent lead being given by personal example as well as by public utterance, by our beloved Archbishop. "Challenge" prefers to resort to non-constructive criticism, sometimes open and sometimes veiled, of the leader to whom they have, on oath, sworn their allegiance.

The question is: Where is the centre in Central Churchmanship? Who is Central? And who is eccentric?

By way of testimony the writer would humbly claim to know only One Centre, the Lord of Calvary; and further, that, in humbly seeking to follow the personal witness and example of his Archbishop, he is in churchmanship truly central.

THE BRITISH PARLIAMENTARY PRAYER.

Almighty God, by Whom alone things reign, and from Whom alone cometh all counsel, wisdom and understanding, we Thine unworthy servants gathered together in Thy Name do most humbly beseech Thee to send down Thy heavenly wisdom from above, direct and guide us in all our consultations, and grant that we having Thy fear always before our eyes, and laying aside all private interests, prejudices and partial affections, the result of all our counsels may be the glory of Thy blessed Name, the maintenance of true religion and justice, and the safety, honour and happiness of the King, the public welfare, peace and tranquility of the realm, and the unity and knitting together of the hearts of all persons and estates within the same in true Christian love and charity one towards another, through Jesus Christ our Lord and Saviour. Amen.

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

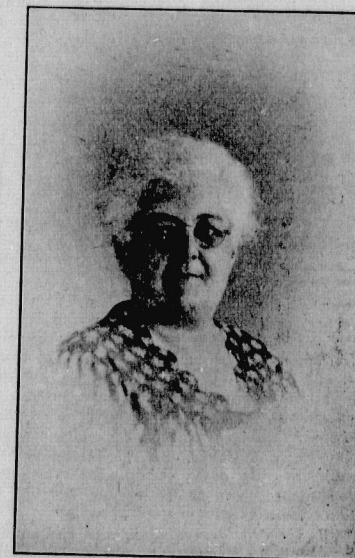
Diocese of Sydney.

C.M.S. SALE.

The annual Sale of Work arranged by the Women's Executive of the Church Missionary Society will be held in the Lower Town Hall on Tuesday, 5th September next.

A "RECORD" LUNCHEON.

An interesting gathering was held in the C.M.S. Tea Room on Friday, 10th inst. Members of the management of the A.C. Record entertained Mrs. Bragg and Mr. H. Bragg to a luncheon in order to say "farewell" to Mrs. Bragg, who left Sydney on the 18th for six or nine months' visit to England and Tanganyika. Archdeacon Charlton presided and presented Mrs. Bragg with a couple of books, a small token of their appreciation of the splendid and continuous services that Mrs. Bragg had rendered for many years for the financial support of the A.C. Record.



Principal Hammond and the Revs. S. Taylor and D. J. Knox voiced the feelings of those present in wishing her "bon voyage," the two latter bearing testimony to the consistent Christian life of Mrs. Bragg and the self-denying work she had put in in support of the Master's work. Her organisation of sales of work for the Record had been mainly responsible for the continuance of the paper. Mrs. Bragg, in responding, stressed the fact that her one aim had been to serve her Lord and Saviour, Whose love meant everything to her.

Mrs. Bragg will be accompanied by the Misses Gelding, one of whom is returning later to her missionary work in Tanganyika.

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VICTORIA.

Diocese of Gippsland.

A WORTHY TRIBUTE.

At a meeting of the Council of the Diocese of Gippsland, held at Sale on February 15th, the Bishop (Rt. Rev. G. H. Cranswick, D.D.) made reference to certain rumours concerning himself which had been in circulation in Melbourne and elsewhere. In view of these rumours, the Bishop made a full statement to the Council of the circumstances surrounding an invitation which had last year been extended to him to become Vicar of an important Melbourne suburban parish and of the reasons which had led him, after careful consideration and consultation, to decline the invitation.

At a subsequent stage in the proceedings of the Council, the following motion was moved by Mr. J. A. Webster (Bairnsdale), seconded by Mr. R. A. Glover (Sale), and carried unanimously by acclamation:—

"That the Council has heard with interest the Bishop's statement concerning the invitation recently extended to him to become Vicar of the Church of All Saints, St. Kilda. The Council appreciates the difficulties of the decision with which the Bishop was faced, but believes that he was indeed guided by God in deciding to remain in Gippsland. Being convinced that the Bishop's work in leading his diocese for more than twenty-one years has been of inestimable value, and that his work is even more effective to-day than ever before, the Council hopes that it will be many years before he finds it necessary to vacate his office as Bishop of Gippsland."

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE GOVERNOR'S DEPARTURE.

An address was presented to His Excellency on February 20th by the Bishop and the Dean on behalf of the Synod on the occasion of His Excellency's departure from South Australia. It read as follows:—

"On behalf of the Bishop, Clergy and Lay Representatives of the Synod of the Church of England in the Diocese of Adelaide, we desire to express to Your Excellency, on the eve of your departure, our deep sense of the value to South Australia of the wisdom, kindness, and understanding which you have shown during your term of office as Governor of this State.

"The devoted services of your Excellency and Lady Dugan in every good cause, and the genuine interest you have taken in the life of the people in every part of the State, have endeared you to us all, and we beg to join in the common tribute of esteem and affection.

"May God's blessing go with you and His counsels guide and uphold you in your new sphere of responsibilities."

A BISHOP ON NAZI PERSECUTION.

Addressing his diocesan conference at Ipswich, the Bishop of St. Edmundsbury and Ipswich (Dr. Whittingham) described the action of the German Government against the Jews as "so ruthless, so inhuman, so devoid of all sense of compassion, as to have stirred the hearts of all decent people and to have provoked the indignation of all the civilised world.

"How is it possible," he asked, "to come to terms with a Government that acts in such a way? How can we proceed on the simple footing that we want to be friends? It has made the whole position extremely grave and difficult, and for the moment it seems hardly possible to do anything.

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"The idea, for example, of considering a basis for a possible rearrangement of colonies, whatever might have been said about it before, cannot surely be contemplated now if it would involve the question of handing over some colonial territory to a Government which could be capable of such barbarous conduct."

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VICTORIAN JOTTINGS

(By "Melberton.")

St. Mark's, Camberwell. From the "Argus" of Saturday, 25th February, I cull the following:—

"To-morrow the Rev. P. W. Robinson will end his ministry of seven years at St. Matthew's, Prahran. The day will be observed by the parishioners not only as one of farewell, but of thanksgiving. In Mr. Robinson's ministry the church has been partly remodelled and completely renovated; a Lady Chapel has been built, and a Braille Chapel has been provided for the blind. A new organ has been installed, the parish hall has been rebuilt, and four shops added. More than 1,000 dinners have been provided every week for children of unemployed parents, a holiday home has been purchased at Frankston for the benefit of poor families in the parish, a hostel has been built for business girls, and a cottage club for boys has been established. Mr. Robinson is leaving the parish to become Vicar of St. Mark's, Camberwell, in succession to the Rev. J. A. Schofield, who has gone to All Saints, St. Kilda. He will be inducted at St. Mark's by Archbishop Head on Tuesday evening."

Mr. Robinson was duly instituted and inducted as Vicar of St. Mark's, Camberwell. Fully 750 persons were gathered in St. Mark's for a singularly impressive service, at which Archbishop Head officiated, assisted by the Rev. Canon Waugh and the Rev. A. F. Falconer. The singing of the hymns, "Breathe on me, breath of God," and "Father, hear the prayer we offer, not for ease that prayer shall be," etc., was a revelation of what congregational singing can be. A large body of visiting clergy assisted the excellent choir. The Archbishop's words on Hebrews xiii., v. 8, were inspiring and helpful. The parish hall was inconveniently thronged for a social reception. Dr. W. Summons presided, and asked the Archbishop to welcome the new Vicar. Mr. Robinson's reply was wise and understanding, and created a most favourable impression. He has a well-prepared and responsive flock, who owe much to the patient and enthusiastic work of the Revs. H. A. Brooksbank and J. A. Schofield.

Sunday, February 26th, will long be remembered as one of the wettest Sundays experienced for years in Victoria. The rain began at 7.30 a.m. on Saturday, and continued steadily until midnight on Sunday. The hearts of thousands sang for joy at the breaking of the drought, and our churches had many more worshippers, despite the wetting down-pour, than was expected. This may fairly be attributed to a desire to thank our Heavenly Father for the great relief. A Roman Catholic said to an Anglican, "Your Archbishop's prayer service had a great deal to do with this." He alluded to the Cathedral service held on February 15th. On the 16th inst. we had a heavy downpour in the evening. But the great answer, quite unexpected by the weather forecaster, came on the 25th and 26th ultimo. The change in the gardens and pastures is

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wonderful. The people whose homes were destroyed by fire, and who were living in tents, suffered much inconvenience, but took it smiling. The Rev. Irving Benson, speaking from Wesley Church, Pleasant, Sunday afternoon service, said, "Where are all the people who prayed for rain?" He alluded to the comparatively small attendance at that most popular gathering. We hope that his flock came out well in the evening.

Mr. L. V. Biggs has just retired from the post of Editor-in-Chief of the "Age." His regime has been marked by a very much raised tone in that paper. His Saturday leading article had a moral or spiritual tone.

Ordination. On March 4th seven theological students were ordained to the diaconate, and five were ordained to the priesthood in St. Paul's Cathedral by Archbishop Head. The ordinands were in retreat at Bishops Court from the Friday.

The Bishop of Geelong (the Right Rev. J. J.

Booth) preached the sermon on the subject of "Christ and His Disciples."

Bishop Donald Baker, principal of Ridley College, where five of the ordinands received their theological training, took part in the service.

Those ordained deacon were: Ivor Frederick Church (All Saints, St. Kilda), P. M. Connell (St. Mary's, Caulfield), L. L. Elliott (St. Stephen's, Richmond), F. T. Evers (Christ Church, South Yarra), A. C. Reynolds (St. George's, Malvern), A. W. Singleton (Holy Trinity, Surrey Hills), and Harold J. Thorp (Brotherhood of St. Laurence, St. Cuthbert's, East Brunswick).

Those ordained priest were: T. H. R. Clark (Christ Church, Brunswick), L. G. Kerdell (St. James's, Ivanhoe), G. E. Jaeger (St. Paul's, Geelong), W. V. L. Lloyd (St. Columb's, Hawthorn), and E. R. S. Wilson (Christ Church, St. Kilda).

These lines may well follow the above announcement:—

A Prayer for God's Ministers of All Ages and Orders.

Father, hear the prayer we offer;

Not for ease that prayer shall be,

But for strength that we may ever

Live our lives courageously.

Not for ever in green pastures

Do we ask our way to be;

But the steep and rugged pathway

May we tread rejoicingly.

Not for ever by still waters,

Would we idly rest and stay;

But would smite the living fountains

From the rocks along our way.

Be our strength in hours of weakness,

In our wanderings be our guide;


Through endeavour, failure, danger,

Father, be Thou at our side. Amen.

—Author Unknown.

Ridley College. The annual commemoration is fixed for Saturday afternoon, March 19th. The speakers invited are Mr. T. R. Sutcliffe, M.A., M.Sc., Headmaster of the Melbourne Grammar School, and the Rev. A. Gearing. Mr. Sutcliffe has already made a most favourable impression on parents and scholars. Ridley has had a good year under the leadership of Principal Bishop Baker, D.D.

The C.M.S. in Victoria has had notice to quit the major part of its well-known headquarters premises in the Cathedral Buildings. This is the outcome of the leasing of the Book Depot premises to the Metropolitan Gas Company. The fire which destroyed much of the stock and some of the fittings of the D.B.S. hastened this step, and the D.B.S. takes possession of the premises rented by the C.M.S. for about 35 years. The Synod was called together to sanction the leasing to the Gas Company. This means a rent of £750 paid to the Cathedral Chapter for a long term of years. The C.M.S. is to leave the premises at short notice on March



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31st, and is hard put to it to find storage room for many useful and valuable organisations. It loses the much-used fellowship room and the whole of the basement. The Synod debate revealed a spirit of unfriendly feeling on the part of many members to C.M.S. One wonders what the Lord and Master of the Church, Who "stood in the midst," thought

of this. Surely He was grieved. One member referred to the "nominal" rental paid to the Chapter. £310 is now paid, and for many years £400 was paid until the great depression moved the Chapter to remit £90 per annum pro tem. Even £310 per annum paid punctually every month is no nominal rental for the accommodation given, especially as C.M.S. has greatly brightened and improved a dingy corner and provided a meeting-place at which Bishops and laity at Provincial Synod and all times were courteously welcomed. The hostile feeling is difficult to understand, as C.M.S. has certainly led the van in missionary enterprise in Victoria, and always cultivated kindly Christian charity. It is obvious that even Synodsmen need to know and practise the virtues and graces spoken of in the second Epistle of St. Peter, verses 5, 6 and seven. C.M.S. members were disappointed by the spirit displayed by those who might well have been "pulled up" by the President. But the old Society has had many harder knocks in its history, which it has, by God's grace, survived, and it must and

MEMORIES IN GREYFRIARS.

(Rev. Marcus Loane, M.A.)

EDINBURGH is a city that abounds in memories of bygone days, and no visitor, however casual, can fail to realise how almost every historical scene is pervaded with significance of a spiritual kind. The sorrows and the struggles of those who fought to establish the Scottish faith are interwoven with the very fibre of the national history. But neither the famous Palace of Holyrood, nor the ancient Cathedral of St. Giles, nor even the home of John Knox himself can rival the sacred precincts of Greyfriars in inspiration for those who love the Reformation story. The Church itself crowns the upper slopes of a steep hill, and stands amid the encircling graves of many of the best and bravest sons of Scotland. It lies to the south of the castle, separated only by the open space known as the Grassmarket, which lies in the hollow between the two hills. A thousand stirring memories cluster round each famous summit, but none more moving, or more pathetic than those which linger in the walks of God's acre at Greyfriars.

In 1638 a grand assembly took place within the walls of the ancient monastery in order to sign the National Covenant. It must have been a stirring sight as Alexander Henderson set the proceedings in motion by leading the multitude to the Throne of Grace in Prayer. Then the Earl of Loudon voiced the motives that had led to the preparation of the Covenant. Finally, Johnston of Warriston stood forth and unfolded the parchment. To him the signing of the Covenant was like setting Christ on His Throne. Calmly and clearly he read its terms aloud. Then a solemn hush fell upon the vast crowd. But a moment later it was broken as the

Earl of Sutherland stepped forward, the first to sign his name, and to pledge his life for its cause. In rapid succession he was followed by man after man, by nobles of the realm and ministers of the Lord, by rich and by poor, all alike eager to uphold the crown rights of the King. The flat stone that now surmounts Boswell's grave is the traditional spot where the parchment was spread; but it is more probable that the signatories appended their names within the Church. Many of them opened their veins and wrote with their own blood. That token was a solemn forecast of the time when they were called upon to seal the oath with their death. But henceforth through weal and through woe the battle-cry of the Reformation in Scotland was the crown and covenant of Christ.

Not many years elapsed before the gathering of the clouds. The Earl of Montrose, whose name stood among the first, deserted his fellow-signa-

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tories and became their bitterest foe. In 1651 Charles II. had sworn to uphold the Covenant, but upon his restoration in 1662 the storm burst and continued to beat upon Scotland with ever accumulating vehemence until the Revolution of 1688. During those years, the Grassmarket was the site where scores of martyrs mounted the scaffold to die for their faith. A cross on the flagstones now marks the spot where many a life was laid down. The Marquis of Argyle and James Guthrie, of Stirling, who had been among the foremost for the Covenant, were the first to suffer. But execution did not make for execration. Their cause won the hearts of the rank and file, and the persecutors soon found themselves in arms against men and women of every walk in life in city and country alike. Nobles and peasants, ministers and congregations were outlawed and hunted without mercy by godless, careless, heartless men who thirsted for their death as the means of personal reward or revenge. Greyfriars was the centre of a terrible event in 1679; the Battle of Bothwell Bridge. No less than twelve hundred prisoners from the Covenanting side were penned in the south-west corner of the churchyard. The portion of the cemetery now known as The Covenanters' Prison, is a long, narrow strip with a pathway running like an aisle between a row of curious graves on either side. The uninformed tourist often thinks these were the prison pens because they are built in and barred round like cells or cages. But they date from the 18th century after the Covenanting period, and their peculiar shape was to protect the deceased from molestation by body-snatchers. In 1679, these graves did not exist, and the actual enclosure which held the prisoners was larger than can now be seen. But for five months they were forced to endure by day and by night, in wind and in snow, all the privations of exposure to the rain and the cold. No shelter was provided; they were guarded with the utmost rigour; food was scarce and coarse. Little wonder that many never survived.

Diagonally opposite their prison now stands the Covenanters' Memorial. The searching and solemn inscription is memorable. It reminds the reader that more than eighteen thousand lives were lost

in the Covenant cause. The persecution reached its climax during the reign of James II., which was known as "the killing time," because of the wanton slaughter under Claverhouse. He may have been "bonny Dundee" to Scott, but he was a merciless foe to the Covenant. Greyfriars overlooked the scene of execution in the Grassmarket, and rapidly filled with the new-made graves of those who suffered in the hollow below. The Regent Morton and the historian Buchanan, who had been buried there at the end of the first stage of the Reformation, were surrounded with the now nameless dead who were the spiritual offspring of the Reformation period. It is strange to visit in the same cemetery the tomb of Alexander Henderson, defaced by the bullets of insulting foes, and the grave of Bluidie MacKenzie, the Judge Jeffries of Scotland.

There can be no question that the Reformation has taken deeper root in Scotland than in England. The memory of the Covenanters is far more vividly and tenaciously held than the memory of the Reformers. The explanation lies mainly in the difference between the sufferings of the two countries. England suffered a comparatively brief wave of persecution under Queen Mary, while Scotland was scourged for almost thirty years. The total number of Marian martyrs was 283, while more than 1,800 Covenanters perished for their faith. In England only a fragment of one special class of people were called upon to suffer; while in Scotland, the whole land was plunged into a deluge of blood. The cause of the Covenant bequeathed an abiding and most precious legacy cherished throughout Scotland for many a generation.

The original struggle between John Knox and Queen Mary has left an indelible impression upon the character of Scottish people to this day. Yet there is need for a fresh trumpet-call to all who love the truths of the Reformation. The dying words of James Guthrie should have a clarion appeal for all who understand them: "The Covenantants! The Covenantants! shall yet be Scotland's reviving!"

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Subscriptions can be sent to Mr. A. T. Robey, Hon. Treasurer, The Corso, Manly; or to Rev. A. R. Ebbs, Manly, Founder and Chairman.

AMONG THE BOOKS.

Generous value is offered by Hodder & Stoughton in their two-shilling edition of books of proven worth. Weymouth's "New Testament in Modern Speech" is a recent issue, and here are four hundred and seventy-four pages in excellent type, of pleasing appearance. Many people prefer Weymouth to any other modern translation. It is not banal and it does not tend to deviate from the original text in the interests of the theological prejudices of the translator.

Albert Schweitzer's "On the Edge of the Primeval Forest," an excellent missionary classic, is also in this series. Every missionary enthusiast must read this heroic yet tragic narrative. The cheap edition makes it possible for all to have one of the really "best books" of missionary endeavour.

"The Shout of a King," a true story of the Zenana Bible and Medical Mission. (English price, 2/6.) By F. M. Knight—is also from Hodder & Stoughton. It is beautifully written. There is nothing unnatural or ultra pious about the story. It throbs with interest and reality. A truly convincing volume to place in the hands of one who has little interest in missionary enterprise.

Jane T. Stoddart is a familiar name in religious journalism. Her fifty years' association with the "British Weekly" has kept her in touch with the big events and personalities of religion. In "My Harvest of the Years," she unfolds a fascinating story. With deft touches she describes representative men such as Bishop Ingram, Ian Maclaren, F. B. Meyer, John Clifford, etc. The development of the political significance of Nonconformity, the anxieties of religious leaders during the Great War, are but two of the many themes which crowd the pages of this enthralling record. One would have wished to read more fully of Miss Stoddart's own comments on some of these matters. These would have enhanced the value of the book.

The University of London Press has produced a lovely volume for children in "A Little Book of Bible Stories," by Elizabeth Clark. There are five stories of Jesus, and four from the Old Testament. The illustrations are delightful.

Hugh Redwood's latest addition to Hodder & Stoughton's 1/3 series is "The Lightened Load." Once again there is a feast of good things. On each page appears a brief devotional treatment of some striking phrase or verse from Holy Writ. Hugh Redwood knows the human heart and its needs. There is freshness and strong commonsense in all he says. His epigrams are full of meaning. There is any amount of food for the soul in this book.

A Century of Evangelical Religion in Oxford. A number of helpful and interestingly written books and booklets, dealing with Bible, Reformation and other subjects are obtainable at the office of the "Church Record," Church House, George Street, Sydney. A visit to the office or a letter asking for information will prove, we believe, of value to those seeking suitable literature on vital Protestantism. The writer secured there recently, Dr. Downer's book, "A Century of Evangelical Religion in Oxford." It was quite a tonic and a refresher after all the boost one hears of the Oxford Movement of Newman, Pusey and others. Evangelicals have made no mean contribution to spiritual religion in Oxford during the last century, and the work of such men as A. W. M. Christopher, Henry Linton, E. A. Hathaway, Reginald Heber, R. Aitken, H. W. A. Aitken, C. P. Golightly, Sydney Linton, F. J. Chavasse, Griffith Thomas, Temple Gairdner are reminders that Anglo Catholicism has not entirely held the field in Oxford. The Martyrs Memorial is a tangible witness to this. The influence of Oxford Evangelicals has also extended beyond the bounds of the University City.

The Professor as Preacher. Sermons by well-known Scottish preacher-scholars. A book of attractive title, and attractive get-up, and withal attractive contents, specially appealing to certain thoughtful and religiously inclined people. Our copy is from Angus and Robertson Ltd., 89 Castlereagh Street, Sydney. Price 7/6.

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SPANISH REFUGEES—AN APPEAL.

The N.S.W. Council for Relief of Spanish Distress, which may be said to represent the direct effort of the Sydney Churches (Protestant) in that direction, has now been able to forward a further remittance of £160 for the suffering people of Spain. Of that suffering we Australians can have no conception. Driven before advancing armies the refugees crowd all the roads into France, ill-clad, ill-fed, cold and hungry, fear driving them on. Helpers from Britain, U.S.A., France and elsewhere accompany them with their canteens where possible, to administer such foods as are available, mostly milk and bread, and the Governments of those countries have provided means to this end; but all they have done, backed by the contributions of private persons and organisations, has by no means sufficed to cover the great need. The conduct of the French people in providing for the reception of these poor wanderers is beyond praise. Still they look to other countries for necessary foods, and to us with the rest. None of us but hopes that present appearances will be borne out, and that the war will soon be over, but meanwhile the N.S.W. Council for Relief of Spanish Distress keeps its fund alive, thankful to receive and forward any donation that may come to hand; address Box F334, G.P.O., Sydney.—(Communicated.)

The Rev. D. J. Knox, accompanied by Mrs. Knox and their eldest son, left yesterday for England by the "Orion" on an extended tour. We understand that Mr. Broughton Knox, who is a graduate of Sydney University, intends to take a post-graduate course at Cambridge. We cordially wish them Godspeed.

LETTERS TO THE EDITOR.

DIFFICULTIES OF THE NEW CONSTITUTION.

An esteemed subscriber in Victoria sends along a query in connection with the proposed new Constitution. He wants to know—

- (1) Who will benefit by the change?
- (2) In what way will the King's position as Defender of the Faith be affected?
- (3) What will be the position of English C. of E. people in the new Church?
- (4) What right will we have to describe our Church as "the Church of England in Australia"?

Our correspondent thinks that the laity of the Church should have more information supplied to them before such a change be made.

(A lengthy letter from Canon Garnsey was received too late for publication in this issue.—Ed.)

A GENUINE SHEPHERD'S CROOK FOR BISHOP.

The Bishop of Worcester (Dr. A. W. T. Perowne) has had presented to him by Mr. Robert Haines, of Stourport, a shepherd's crook which was in actual use 100 years ago. The staff is of oak, and the crook is hand-wrought iron. The Bishop used it at Bredon on January 1st, when he dedicated a Children's Corner in the Church, and spoke to the children of "The Good Shepherd."

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Good Friday

Behold THE LAMB OF GOD, which taketh away the SIN of the WORLD!

Crucified = Dead = Buried



Behold the Lamb of God! O Thou for Sinners Slain,

Let it not be in vain that Thou hast died;

THEE for my Saviour let me take, My only Refuge let me make
THY PIERCED SIDE.



Easter Day

The Lord is Risen indeed: Hallelujah!



"The Third Day HE ROSE AGAIN from the Dead."



Lift up your heads, ye sorrowing ones

And be ye glad of heart

For CALVARY Day and EASTER Day,

Earth's saddest day and gladdest day,

Were JUST ONE DAY apart.

"Weeping may endure for a night, but joy cometh in the morning"



"Go ye therefore into all the World and
Preach the Good News to every creature."

"I AM WITH YOU ALWAYS. EVEN TO THE END."