

PROTESTANT LABOUR PARTY.

There has come into existence in Queensland a Protestant Labour Party, which at the last State election presented twenty-three candidates for election. They were able to secure some 45,000 primary votes. Mr. G. A. Morris won the Kelvin Grove seat, and thus the Party now has direct representation in Parliament. In a recent municipal by-election for the Brisbane City Council they won two seats.

Their slogan is "Clean Politics," and one of their fighting "planks" reads: "No preference to be given to any religious sect in the matter of Government employment." By the figures which they present, it would seem that this "plank" needs to be very definitely emphasised.

They state in the second issue of "The P.L.P." that Roman Catholics are 19.2 per cent. of the population in Queensland, yet that 19.2 per cent. provides:—

- 29 out of 46 Labour members of Parliament.
- 5 out of 7 Supreme Court Judges.
- 3 out of 3 Arbitration Court Judges.
- 2 out of 3 members of the Licensing Commission.
- 75 per cent. of the Civil Service of the State.
- 75 per cent. of the Police Force.

What is true of Queensland is true of every State of the Commonwealth. Roman Catholics hold positions in the Public and Civil Service out of all proportion to their quota of the population.

In one Federal Department which is situated in Melbourne, out of 250 employees, Rome is represented by 110

Roman Catholics, and in that Department of the last 22 appointments made, 14 were Roman Catholics. In a Gazette recently published, showing the results of competitive examinations, once again there is to be seen a tremendous preponderance of Roman Catholics.

Why is it that Rome has made such a special "drive" upon the Public and Civil Service, and Protestants practically ignore it? It can be traced to the emphasis placed upon the one in Roman Catholic schools and the absence of it in the State and public schools. There is no doubt that the Roman Catholic Church presents special facilities for the training of their youth for these services, whilst our State school system and our public schools educate entirely on general lines and do very little in placing before their students the desirability of entering the services.

Rome has been busy about this for a great number of years, whilst it would appear that the Protestant community is just beginning to awaken to Roman Catholic penetration and ultimate control.

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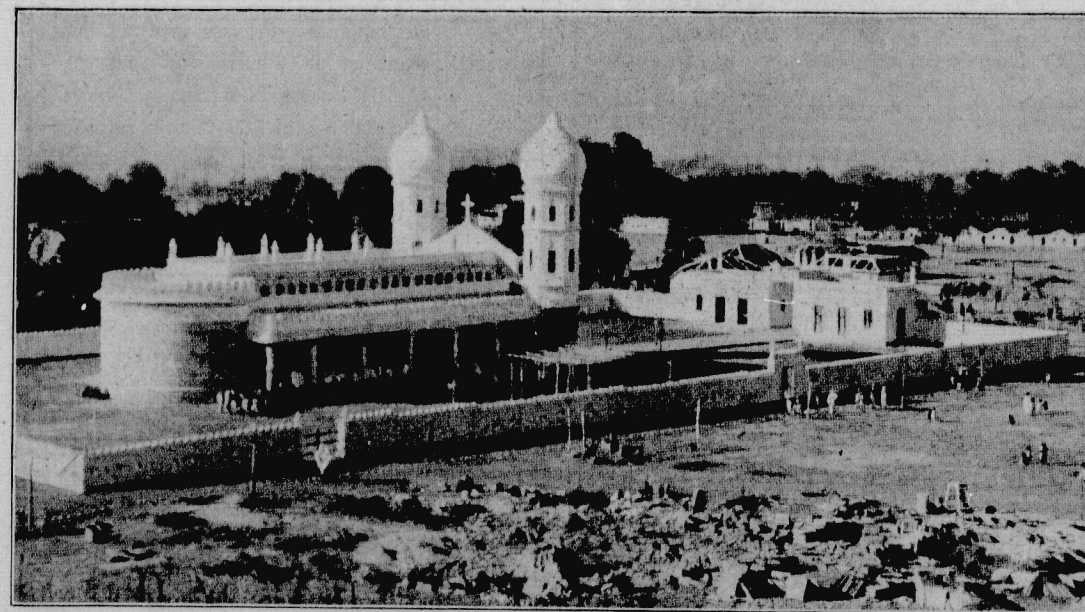
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Notes and Comments.

THE OBSERVANCE OF ASCENSIONTIDE.

THE logical as well as the chronological consequence of Easter is to be found in Ascension Day and Whitsunday. I have sometimes thought that we do not keep these festivals very well in this country. Such a failure is a very real spiritual loss. We badly need the triumphant joy that Ascension Day brings, and if we could only keep Whitsunday properly we should give more attention to the fact that we actually live under the dispensation of the Holy Spirit, Whose power should be an actual reality in our daily lives.

May I ask you to give special attention to these thoughts this year? I am certain that you will be amply repaid.

The nine days from Ascension Day to Whitsunday are very widely observed as a period of special prayer for the Reunion of Christendom. Real progress is being made in this direction, and it is certain that the rate of progress would be accelerated if the desire for it, on the part of the rank and file of Christian people in all denominations, were more keen. We should therefore pray not only that God will bring to pass the desired consummation,

but also that He will give us an earnest desire for that unity which was the subject of our Lord's own High Priestly prayer "that they all may be one."
—(From the Archbishop of Brisbane's Letter.)

EMPIRE SUNDAY.

IT is a matter of thankful appreciation that our political leaders are at pains to appeal to a Christian public for a truly Christian observance of Empire Day. The request from the Prime Ministers of Commonwealth and State that Sunday, May 21, the Sunday preceding Empire Day, should be observed as a day on which we, in thankful reflection on the fact and history of our mighty Empire, realise the need as well of humble reflection on our errors and failures, and in reliance upon God, dedicate ourselves afresh to the cause of justice and preservation of peace.

Mr. Menzies especially appeals to us that in our services we dwell "upon the responsibilities of Empire rather than upon the glory."

No doubt the Bishops of the Commonwealth will have done as the Archbishop of Sydney has done in sending out a letter to his clergy, with instructions concerning the form the services should take.

Christian people generally will be grateful to our State leaders for the appeal they have made, and the fine lead they have given. In this way Empire Sunday will be a "sacring day" of the Empire.

DEEDS NOT CREEDS.

FROM the point of view of the press reporter, this was the burden of an address in a Presbyterian Church on a recent Sunday. We venture the assertion that the antithesis is false, and all the more false inasmuch as it has become a common place of claptrap. There was a time when such words might have been justified as a protest against a barren profession of belief symbolised by the fig tree found full of leaves but devoid of fruit by our Lord Himself, and lending itself to a further symbol of condemnation.

But to-day we live in a professedly Christian world that is conventionally tolerant of all kinds of vagaries in belief or unbelief concerning the essentials of the Christian faith, so long as such vagaries are found on the "modern" side. In a recent book on Christian essentials, this point of view is plausibly and ably advanced. It is the life that matters, not the creed; just as if it were possible to base a life of patient and self-forgetting service upon a wrong belief. It is all very well to belittle creeds in a common life that has long been leavened with Christian ideals—ideals contended for by men and women of strong credal conviction concerning the living Christ. The futility of a reverse method could easily be proved by the proclamation of such a cart-before-the-horse

Gospel in lands like India, Persia, Africa and China, where the rotten life is so obviously seen to flow from rotten creeds.

It is a man's relationship to the risen Lord, made possible by his credal thought concerning Him, that transforms the life and links him on most strongly to others who are bound, in the same allegiance of love to the Christ. It is the great Christian fact of the Resurrected and living Lord that has produced those Christ-like deeds that characterise a true Christianity.

THE PROBLEM OF THE ABORIGINAL.

THE M.H.R. for the Northern Territory has been rather caustically replying to some allegations of cruelty recently made by Dr. R. M. Crookston in discussing the aboriginal problem before the Fellowship of Australian Writers. The white people of the North have found an enthusiastic protagonist in Mr. Macalister Blain, who deplores the armchair criticism of the white people as a whole because of some isolated acts of cruelty on the part of persons unfit to employ natives. He complains that these ill-informed critics "shut their eyes to what is being done by those white people who for generations have looked after the natives in the vicinity of their cattle holdings." "For every case of cruelty," he said, "there are thousands of cases of kindness."

"While I look upon Dr. Crookston as an eminent medical man," he added, "I do not regard him seriously as a sociologist or an authority on the natives."

"And, while I admire the impulse which moves other tender-hearted people in Sydney and Melbourne to speak up on behalf of the natives, I do not think a solution of the problem can come from them. It can only come from the station-owners and managers and their wives, who are the real protectors of the aborigines in the North."

Mr. Blain claimed that the Queensland system of dealing with aborigines and half-castes was "as near to perfection as could be devised," and said he thought that senior churchmen, like the Bishop of Carpentaria, would agree with him.

"The missions are doing wonderful work in the north," he added, "but I feel that they are unable to portray the real facts of the situation to their Church folk in Sydney and Melbourne, because they would not be understood by people who have always lived in these big cities."

THE NATIVE MIND.

MR. BLAIN'S contention is largely true. Our aboriginal brethren are not easy to understand. The very fact of their being "remote" from civilisation at this stage in our national history indicates the difficulty of the problem. So great a scientific authority as Professor J. Y. Simpson, of Edinburgh, long ago indicated its difficulty.

Speaking of investigations of the ideas of the savage races, with our own aborigines in his mind, he said, "Continually the investigator is in danger of reading his own ideas and introducing his own problems into the savage mind that he is trying to understand, while the subject of investigation sometimes tries to please, and even occasionally to mislead or mystify. One of the most remarkable doubtful assumptions of modern scientific work is that it is possible for any trained anthropologist to arrive at so sound a knowledge of the religious beliefs and practices of a tribe after, let us say, some five or six months' sojourn on an island, as he has reached in his purely anthropometric investigations. This implicit assumption, which becomes explicit in many misleading ways, simply serves to show how far the nature of the problem is from being ever understood."

"Only by long residence amongst a tribe, and by a life of sympathetic service, that will in turn elicit a corresponding response in which secrets and mysteries of the tribal and individual experience are laid bare, can any investigator hope to approximate to a satisfactory understanding of the matter which he is pursuing."

Professor Simpson's studied opinion is a valuable contribution to the understanding of our aboriginal problem.

NOBLESSE OBLIGE.

THE State Minister of Justice, Mr. Martin, must have caused "a flutter in the dovecote" last week in the University of Sydney, at the ceremony of conferring of degrees. An august body in what is esteemed the Home of Culture, could hardly listen to the complaint of the State Minister without feeling rather sick at heart. Only ten—a meagre number indeed—in the Legislative Assembly bearing the imprimatur of any University. Men and women from our great schools, passing out from the further "educational" process of our great Hall of Learning without having kindled in them a patriotism and zeal for service strong enough to make them face all the music of political strife in order to serve their country in one of its most urgent needs.

It should not have been left to a Minister of the Crown, a visitor to the University, to tell its alumni that they ought to remember always that it is not right to take more out of life than they put into it. It was a challenge that should have come from other lips.

We note with appreciation Bishop Pilcher's appeal to University men to let high ideals influence their lives. The University is much in the public eye to-day when commemoration programmes are in course of arrangement. We, in common with all right-thinking people, deplore the lowering of the tone of University life by disgusting pageants and by such public procedure as is too well advertised in one of the Sydney morning dailies. We refer to what the Daily Telegraph apparently con-

done and features as "The first Sydney 'Open Varsity Beer-drinking Championship.'" Does the University of Sydney really stand for such prostitution of its name?

THE HOME MISSION SOCIETY.

THE annual report of the Sydney Home Mission Society reveals a wealth of service in the interests of the Kingdom of God. This Society, formerly known as The Church Society, has a long record of devoted ministry in assisting the outback parishes where scattered population makes for extensive parishes, and also in the congested areas of the second greatest cities of the Empire. Its splendid work in the Mission Zone Area, in the Children's Court and amongst the "down and out," makes its appeal for support well-nigh irresistible. We venture to hope that the Annual Festival, to be held on May 23rd in the Sydney Town Hall, will be crowded with representatives from every parish, where possible, in the diocese. An examination of the contents of the report will justify the Society's claim to the general and generous support of all churchpeople.

"DAY OF THE LORD."

The Bishop of Lichfield, Dr. Edward Woods, in a message to his diocese, writes:—

The more I reflect upon what is happening in the world to-day, the more convinced I am that we are indeed living in a "Day of the Lord."

It is unquestionably a Day of Judgment. Our civilisation is in process of being judged; and in so far as it rests, and should continue to rest, on secular and godless foundations, then its collapse is certain.

But this "Day of the Lord" is also without doubt a day of opportunity; an opportunity, that is to say, for a renewed and revived Church, proclaiming afresh the Eternal Gospel of God's love and righteousness to lead the nations back into the way of peace. It seems to me that there are many evidences that men are beginning to perceive that the Christian religion could save the world, and they would be prepared, if they knew how, to apply the healing power of Christianity to their own lives and to the social, economic and political life of the world in which they live. It is for the Church, the Society of the forgiven and the forgiving, to declare this Gospel, and to live it out boldly and clearly before the eyes of all men.

I am well aware of the difficulties and the frustrations, both within the Church and outside it, which hinder any striking advance. At the same time I am quite convinced that if clergy and other Christian leaders, reading the signs of the times, would speak and act with something more of prophetic power and authority, they would find a great and immediate response. It is useless to repeat ancient formulae in platitudinous fashion; what we must do is to proclaim the Christian Gospel in terms strictly relevant to the situation confronting us to-day, and in a way that ordinary folk can grasp and understand.

Quiet Moments.

A PEOPLE SOUGHT OUT AND NOT FORSAKEN.

THE people of Israel were in themselves no better than other people. Moses describes them as "rebellious against the Lord from the day that I knew you." Yet God loved them, chose them and redeemed them. He planted them in the promised land, and bore with all their waywardness all through their history as given in the Old Testament, and at length He fulfilled His great promise to send them a Redeemer. Their rejection and crucifixion of Christ has brought upon them prolonged and terrible chastisement, and judicial blindness for the majority. Yet the Lord says of them in reference to a time yet future, "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighted in thee, and thy land shall be married." See here a marvellous illustration of the sovereign grace and the abiding faithfulness of God. "The gifts and calling of God are without repentance." But which of us Gentiles could stand before Him if He noted to the full our iniquities and dealt with us as we deserve? It is His rich unmerited grace which hath put a difference between His saved people and those still sitting in darkness and in the shadow of death. What a mercy it is that God hath not cast off His people, and that the day is coming when His people Israel shall be called "Sought out, a city not forsaken." Without waiting for that day to come, all believers may now be described as a people sought out and not forsaken. Well is it, too, that they should remember and dwell on these precious truths. Sought out they needed to be, because they have to confess that "All we like sheep have gone astray; we have turned every one to his own way." Moreover, when sheep go astray, they cannot find their way back of themselves. They must be sought for, and the great Seeker of the sheep is the Good Shepherd Who gave His life for them. He is "the Shepherd and Bishop of their souls." He came down from heaven "to seek and to save that which was lost." He "goeth after that which is lost until He find it." The lost sheep are precious to Him. When He finds one of His lost sheep, "He layeth it on His shoulder rejoicing," and joy shall be in heaven over every individual sheep whom the good Shepherd seeks, finds and brings to the fold. These sheep belong to Him. They are already His, and He will not be content until they are all brought

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back from their wanderings. "Other sheep I have," He says. "Them also I must bring, and they shall hear My voice; and there shall be one fold (literally 'flock'), and one Shepherd." Let not those who earnestly preach the Gospel, whether at home or abroad, imagine that they alone are concerned about the sheep who have wandered away. The good Shepherd Himself is concerned. Having laid down His life for the sheep, He intends to bring them all back. Ministers and missionaries are privileged instrumentally "to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever." But Christ by His Spirit accompanies such seekers, and by His secret operations He makes the sheep conscious of their wanderings and brings them back into the fold. "Thus saith the Lord God; Behold, I, even I, will both search My sheep, and seek them out . . . And will deliver them out of all places where they have been scattered in the cloudy and dark day." One of His sheep, after being sought for and found, wrote, "Jesus sought me when a stranger, wandering from the fold of God; He, to rescue me from danger, interposed His precious blood." Another of His sheep who was a senior wrangler, after he had been found by the good Shepherd, could never sing the lines just quoted without feeling his eyes "filling with tears of gratitude to the God of all compassion."

God's people are also a people not forsaken. This will be abundantly true of the people of Israel at a future time. Even now they are not cast off, despite all their sins, and consequently a remnant of them are being saved according to the election of grace. But when as a nation they shall experience the full manifestation of God's promised grace, it will then be evident beyond the shadow of a doubt that they are a people not forsaken. With great mercies the Lord will gather them. With everlasting kindness will He have mercy on them. "The mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, said the Lord that hath mercy on thee."

No less true is it that the Lord will never forsake His people now. There are times in their experi-

ence when they are tempted to say, "The Lord hath forsaken me, and my Lord hath forgotten me." But what saith the answer of God to such thoughts? He says, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." Whatever our circumstances, then, the word comes to us, "Be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me." This great assurance was written for times like the present. God is always the refuge and strength of His people. Therefore they should not fear though the earth quakes and though enemy bombs drop from the sky. He "will not cast off His people, neither will He forsake His inheritance." They are a holy people, a redeemed people, a sought-out people, and a people not forsaken.

Personal.

The Governor-General, Lord Gowrie, and Lady Gowrie attended the morning service at St. Mark's Church, Darling Point, Sydney, on May 7th. The Rector, Canon H. W. Barder, was the preacher, and his text was from the Revelation of St. John: "And immediately I was in the spirit; and behold a throne was set in Heaven . . . and there was a rainbow round about the throne, in sight like unto an emerald." Canon Barder said that the words were not merely the dreams of an idle man. They challenged interpretation, but they had a meaning. To-day people referred to the spirit of the age, but there was also the spirit of the ages which should influence the present. One often wondered what the next step would be, and where the world was drifting to. God's throne endured, and there was about it something permanent and something that mattered. There often came into the lives of people something that was shattering and disappointing, but in the darkness there was to be seen the rainbow encircling a throne. If the throne stood for power, the rainbow stood for mercy.

Rev. J. W. Ferrier has returned to parochial duties at St. Barnabas', Chatswood, after a leave of absence of three months. Mr. and Mrs. Ferrier have had an Eastern tour, and are looking remarkably well for their extended holiday.

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Canon Rigby, of Bangalow (Dio. of Grafton), has been appointed Rector of St. James', Kyogle, to succeed Canon James, who has been appointed to Kempsey, and will take up his duties there in June.

Some generous-hearted and missionary-hearted Christians of Victoria have responded to the urgent appeal from Groote Eylandt for a workable lorry. A new truck of 30 cwt. capacity is being obtained, and we understand that the Rev. Len Harris, accompanied by Mrs. Harris and Mr. J. Harris, of the Oenpelli Mission, are just about to commence the long "trek" to Darwin and thence to Roper, en route to Groote Eylandt. The Rev. L. Harris preached his farewell sermon at St. Matthew's, Manly, last Sunday, and was farewelled by the Manly parishioners at an enthusiastic meeting held last Monday. The Rev. A. R. Ebbs presided.

We regret to learn that the General Secretary of the Sydney Home Mission Society, the Rev. R. B. Robinson, has been suffering from a severe attack of tonsillitis.

Sir Henry Lunn, a well-known advocate of Reunion, and the founder of several conferences in Switzerland, died in London on March 18th at the age of 79 years.

The Rev. C. E. Raven, Canon of Ely and Regius Professor of Divinity at Cambridge, has been for a tour in Canada. Needless to say, Canon Raven has found himself overlaid with invitations to preach and lecture.

In the presence of over 1000 people the Archbishop of Brisbane laid the foundation stone of the additions to St. Mark's Church, Warwick, Queensland.

When the Bishop of London retires next September he will set out on a long tour, in the course of which he hopes to see a great deal of Anglican missionary work throughout the world. He will be accompanied by Mr. Ormond Blyth, an old friend, who was with Dr. Winnington-Ingram on his world tours in 1926 and 1928.

"Bunny" Austin has gone to America to join Dr. Buchman in a national campaign for Moral Rearmament. "I am going," he said, "because I believe that Moral Rearmament is the strongest bridge across the Atlantic."

The Rev. T. H. Pickburn has been appointed Priest-in-Charge of the Beech Forest area. The work in this area has been undertaken by the Bush Church Aid Society. It is gratifying to learn that the fine work being done there will go on undisturbed, and that Mr. Pickburn has been accepted as the Bush Church Aid Society's worker in the Otway. A vicarage is to be built at Apollo Bay, and a new vicarage will replace the derelict structure at Beech Forest. —(Ballarat Ch. Chron.)

The Rev. Canon Sherris, of Goulburn, has been granted twelve months' leave of absence. The Rev. P. de M. Pickburn, Rector of Binalong, is acting as locum tenens. The parish of Binalong is still his responsibility, too.

The Rev. J. H. Duffy has been appointed Curate at Natimuk, which has for that purpose been included in the area over which the Vicar of Horsham has the cure of souls. The Rev. F. E. Fawell has been appointed Priest-in-Charge of the district of Apollo Bay with Forrest. Both of these are in the Diocese of Ballarat.

The Bishop of Bunbury, the Rt. Rev. L. A. Knight, M.A., is Selecte Preacher in the Adelaide Cathedral for May 7th, 14th and 21st. His Lordship was the speaker at the A.B.M. Rally in the Adelaide Town Hall on May 10th, and is now presiding at the Missionary School at Port Elliot, S.A.

The Ven. Archdeacon Clappett has resigned the rectory of Mitcham, S.A., the Archdeaconry of Strathalbyn, and his canonry, and his resignation will take effect on June 30th.

The new Bishop of Durham, the Right Rev. Alwyn T. P. Williams, D.D., Dean of Christ Church, Oxford, was consecrated at York Minster on March 25th, by the Archbishop of York, assisted by twenty other Bishops.

The death is announced in England of the Rev. L. N. Knox, brother of the late Bishop Knox, at the age of 85 years.

We are sorry to note the death of Mr. H. E. Taylor, of Castle Hill, N.S.W., the father of the Rev. H. E. Taylor, Rector of Holy Trinity, Dulwich Hill, Sydney. Mr. Taylor had a fine record of church work. He had been a chorister for 70 years, and was a Synodman of Sydney Diocese.

We understand that the Rev. C. J. Gumbley, M.A., locum tenens of All Saints', Woollahra, Sydney, has accepted the parish of St. Luke's, Adelaide, in succession to the Rev. J. Bruce Montgomerie. Mr. Gumbley was a C.M.S. missionary in India, and was ordained by the Indian Bishop of Dornakal. Prior to coming to Sydney he was Rector of St. Mary's, West Maitland.

The Bishop of Chester, Dr. Fisher, has been elected Bishop of London, and will take charge of the diocese in October.

Mrs. Carey, Secretary of the Ladies' Home Mission Union, Sydney, has resigned her position and has planned to leave for Ireland at the end of next month. Mrs. Carey had been the L.H.M.U. Secretary for four years.



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ALEXANDRIA

CHURCHMEN'S REMINDER.

"Act well at the moment, and you have performed a good action for all eternity."—Lavater.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—Our Lord.

18th—**Ascension Day.** One of the neglected days of the Calendar, partly because it is not celebrated in a holiday. But it is a most important Holy Day. Two thoughts dominate. The Ascension of Jesus after the great Forty Days of demonstration of His Resurrection. And the ascension of our thought. "That we in heart and mind might thither ascend." What loss neglect of this Ascension means.

21st—Sunday after Ascension. The Collect prays for our participation in Ascension as Christ ascended, whereas the Collect of Ascension Day is a petition for our spiritual ascension in mind.

24th—**Empire Day.** God Save the King."

27th—Calvin died, 1564. A noted and learned Reformer. From his teaching on predestination is derived the term Calvinism.

28th—**Whitsunday.** The Festival of the gift of the Holy Spirit. He is a Person of the ever-blessed Trinity, and is more than an influence.

29th—Monday in Whitsun Week.

30th—Tuesday in Whitsun Week.

31st—Wednesday, Friday and Saturday are Ember Days. These Ember Days occur four times in the year. The word means probably a recurrent happening, associated often in olden days with ordination. These days are set aside on the Prayer Book for intercession for candidates for Holy Orders, but they are very properly made inclusive of prayer for all clergy.

To Australian Churchmen.

THE ASCENSION AND WORLD CONDITIONS.

THE Prime Minister of the Commonwealth, Mr. Menzies, has made an appeal to the various Churches in the land to set apart Sunday, 21st May, the nearest Sunday to Ascension Day, for the purpose of awakening people to a sense of their responsibility. He points out that in the present condition of the world the burden of Empire is not easily carried. There is very grave danger that we may boast to ourselves of power and opportunity, and forget that on Britain lies the grave weight of momentous decisions. At no period can we be insensible to the fact that our far-flung Empire is an important factor in hindering or preserving the peace of the world. Our statesmen are responsible for the well-being of millions of people, many of them belonging to what are called, whether rightly or wrongly, the subject races of the world. Many of them depend for their peaceful continuance more or less on the strong arm of the mother nation. The seas have to be patrolled by our navy. Long coast lines have to be protected by the sons of Britain, many of whom have found their dwelling-places remote from the land of their birth, and are, as it

were, bound to a dual patriotism. It is theirs to further the interests of the land of their adoption. It is theirs also to treasure and propagate the high ideals which long centuries of history have formed in the British mind. The thoughtless may exult over visions of wealth and power. The thoughtful will meditate deeply on these things, regarding them not as causes of adulation of ourselves, but as conditions that open up possibilities of high service in the interests of humanity.

There are certain features in the national life of England that need fresh emphasis at the present time. Great Britain was pre-eminently the home of the Bible. Green, the historian, has painted for us in moving terms the mighty revelation which made the English-speaking race "The people of the Book." Britain has been a pioneer in missionary enterprise in the later stages of the world's history. Her sons have gone forth to every land and every clime, bearing the message of the everlasting Gospel, and reaping a rich harvest of reward in souls brought into the Kingdom of our Lord. Britain has been the home of great religious revivals. We remember with thankfulness the movement that scattered the forces of scepticism in the 18th century, and introduced a new and living faith, revitalising old truths. We need to recall our people to these great facts. If once we lose sight of our spiritual heritage, and utilise our opportunities for self-seeking, mere militarism, or the proud spirit of aggression that contributed to the downfall of ancient Rome, we may expect to share the fate of the mighty Empires of antiquity that crumbled into dust.

The Meaning of the Ascension.

It is fitting, therefore, that we should recall to our people at this juncture in their history the wonder of the Ascension, which falls to be considered at this season of the year. We may well ask ourselves, "What does the Ascension mean?" With regard to the actual circumstances, we can express our faith in the language of Bishop Gore:—"(In His) risen body (our Lord) appeared to His disciples during forty days for the confirmation of their faith and for their further instruction, and mounted out of their sight by an ascension above the clouds which represented to their eyes the spiritual truth of His assumption to the throne of all the world, whence He shall come again in the final day of the Lord to be the Judge of quick and dead." As the Rev. Stanley Leathes says:—"Account for it we cannot; believe it we may; get rid of it we dare not, if we are willing that the simple faith of the first Christians should be ours, or should govern ours."

Professor Zahn, of Erlangen, who fought the battle for the Creeds at a time when their authority was gravely disputed in the Prussian Church, has rendered valuable service by pointing out that this doctrine of the Ascension is part of the earliest deposit of faith in a Credal form, and Dr. Lumby has shown us that Tertullian asserted that our Lord was

taken into heaven, while Irenaeus gives a more concrete form and speaks of His Ascension in the flesh. So that from the very earliest days we have an unbroken testimony to the faith of the Church in this stupendous event.

It cannot be contended that all who accepted the literal fact of the resurrection were insensible to the grave problems which surround the relation between earthly and heavenly experiences. It is truer to fact to declare that they felt compelled to accept the records of the New Testament in this particular as historic, seeing that there are many passages that apply the fact of the resurrection, and make it the base of great spiritual truths. For our present purpose, we have to remind ourselves that our Lord has ascended and seated Himself on the throne in glory, having received the Kingdom from His Father. The days of His humiliation are over, the days of His exaltation have commenced. Now He has been given the Name which is above every name, and through His gracious operation the kingdoms of this world must become the kingdoms of our Lord and of His Christ.

A Message of Comfort.

This at once offers a Christian comfort amid the clash of conflicting interests in a disturbed world, and challenges him with a new sense of responsibility in view of the mission of Christ our Lord. It offers comfort because however long delayed may be the process of redemption, ultimately the world, through Jesus Christ, shall be saved. He who sees the Lord with the eye of faith seated on the throne, knows that no weapon forged on earth or in hell can rob Him of the triumph which He won by His agony and death. He who looks round on the world about him may well be filled with foreboding. He who looks within at the resources resident in his body may well give way to despair. A disordered world and a sense of personal incompetency compel the cry, "Who is sufficient for these things?" But we are bidden to lift up our hearts, and we lift them up unto the Lord.

The eleven disciples watched with amazement the slowly ascending body of their Redeemer. It was to them a new experience, not untouched by sadness. The blessed, all too brief, moments of intercourse which characterised the forty days, were now over, never to be repeated. But they were given the assurance that the same Jesus would come again. We, like them, are resident in the interval between His Ascension and His coming in glory. We, like them, have to meet the mockers who ask, "Where is the promise of His coming?" It is well for us if we, like them, have the definite assurance that He ascended into heaven, and is seated at the right hand of the Father. For this confidence bids us remember that the world is not sweeping on to total destruction. Amid all the gloomy evidences of our fallen and parlous condition there are tokens that the Living Spirit of God, sent forth by the Son, is working His purpose and fulfilling His will.

Its Challenge.

The Ascension is not only a source of comfort, it is also a direct challenge to us in this day of opportunity. We have not been gifted with the privileges of our happy lot simply to treasure them as personal boons. We have no occasion for boasting either over our civilisation, or our military and naval power. Such an attitude is foreign to the Christian, who should realise that in all the details of our varied experience, Christ is working His purpose out. And we have His own injunction concerning our part in this purpose:—"Ye shall be witnesses unto Me." It is idle for us to thrust aside this responsibility. We are charged with the message of Christ to the world, and we are under obligation to exemplify this message alike in our national, civic, and personal life. We cannot be satisfied with the present condition of our nation. He would need to have rose-coloured spectacles who would see everything in our midst tinted with the glory of the coming dawn. There are grave evils to be righted. There are grave wrongs to be condemned. There are great purposes that remain unfulfilled.

It has been said in our columns recently that the Ascension in its literal aspect appears to some as "a meaningless marvel." We are wholly unable to apprehend the state of mind which regards any event in our Lord's life as meaningless, and we cannot find sympathy for those who think that they can eliminate either the miraculous or the marvellous from the career of the Son of God. But there is a sense in which the words may utter to us a serious challenge, "Can that be said to have any meaning which has no potent influence in life or conduct?" If, indeed, we are idly quiescent in view of the amazing revelation of the glory of the Son of God, not only is the Ascension, but the whole message of Incarnation and Redemption practically meaningless to us. We can avoid this danger, and acquit ourselves of this transgression, only by heart-felt devotion to Him Who ascended far above all principalities and powers that He might fill all things. In the problems which confront us, whether they are national, civic, or personal, we can gain fresh strength by the recognition that it cannot be a losing battle because already the Lord has entered on His heritage.

But we cannot justify on that account apathetic indifference to the responsibility that rests upon us. He ascended that He might become to the sons of men a quickening Spirit, and it is as we are quickened by the limitless power of the Son of God that we discharge our responsibilities, realise our stature in the fulness of Christ, and glorify Him in our bodies and in our spirits which are His.

A WEIGHTY UTTERANCE.

Moral Rearmament.

The following important Manifesto has been issued by leading citizens of South Australia.

The Manifesto.

"In the breathing space between crises that arise in rapid succession a bewildered world is asking, 'Is there any sure way to lasting peace?' Although we in Australia are remote from the violent storm-centres of Europe, each crisis brings home to us more clearly our own share in the common danger. To-day the security that the men of Anzac fought for is being threatened. That places upon us an increasing responsibility to share in any attempt to find a remedy for the ills of the world by penetrating below symptoms to their causes.

"In recent months leaders of all sections of life in Great Britain and elsewhere have been emphasising the urgent need for a widespread change of heart among men, if there is to be an end to the causes that breed such crises. The roots of strife are to be found in the fear, selfishness and hatred that dominate the lives of men and women. An attack upon these evils is a fundamental issue to which we must bring the same energy and resourcefulness as we are obliged to spend upon other measures for national security.

"The moral and spiritual forces of the nation must be built up to a strength adequate to win the battle for peace. In the creation of a new spirit lies the hope of freeing the world from the menace of war. Here is a task in which every Australian can share by making real in private and public life the ideals of honesty, purity, unselfishness and love, which though often forgotten, lie at the basis of our Christian community.

"Our Supreme need is to restore God to leadership. Public prayers in a time of crisis must remain ineffective unless they come from a people willing to see in their own lives the changes which the answer to such prayers would involve. God's Spirit alone can bring about that change which will give to whole nations a new level of living.

"This programme of moral rearmament can begin in our nation and become a pattern for others. When we in Australia have accepted the way of peace in personal relationships, in business, industry and politics, with a readiness to place the well-being of the community before personal or group interests, and to face the world situation free from prejudice, selfishness and fear, we shall be able to help more effectively in the solution of the grave problems with which the world is grappling.

"Only through a determination to face its own faults, and to accept the will of God as its guiding principle, will each nation find its true destiny. By that determination and that acceptance every member of our community can enter upon the highest form of national service and make his contribution to lasting peace."

The signatories to the message are: The Premier; Mr. Justice Richards; the Consul for Japan; Senator K. C. Wilson; the President of the Chamber of Commerce; the Speaker of the Assembly; the Leader of the Opposition; the Lord Mayor; the Crown Solicitor; the Director of Education; Mr. F. T. Perry; the Vice-Chancellor of the Adelaide University; the Professor of Music; the Senior Lecturer in Geology; the Hughes Professor of Philosophy; the Manager of the Australian Broadcasting Commission; the Commonwealth Director of Works; the Chairman of the

Adelaide Stock Exchange; Vice-President of the S.A. Chamber of Manufactures; the Commissioner of the St. John Ambulance Brigade in South Australia; and Dr. F. S. Hone.

The Bishop of Adelaide has made the following interesting reference in his monthly diocesan letter:—

The Laymen's Call.

The other message is the manifesto which was published on Anzac Day, to which many public and representative men in our city have attached their names. It is a laymen's call to moral and spiritual rearmament, and it is a splendid witness that will not go unheeded. Quite plainly and simply they say, "Our supreme need is to restore God to leadership." "Only through a determination to face its own faults, and to accept the will of God as its guiding principle, will each nation, like each individual, find its true destiny. By that determination and that acceptance every member of our community can enter upon the highest form of national service and make his contribution to lasting peace." These are noble words. But the time is short. Shall we not respond to this call? respond at once? return to God? and begin by making real in private and public life the ideals of honesty, purity, unselfishness and love?

THE BASIS OF SPIRITUAL REARMAMENT.

Oxford Conference Findings.

At the Oxford Conference of Evangelical Churchmen (in continuation of the Cheltenham Conference) held at St. Peter's Hall, Oxford, on March 26, 27, and 28, under the presidency of the Rev. C. M. Chavasse, the Master of St. Peter's Hall, the general subject for consideration was Spiritual Rearmament. The following Findings were agreed upon. They are to be taken as expressing the general sense of the Conference, and not as representing in detail the views of individual members.

The Fruit of Spiritual Rearmament.

1. The call to moral rearmament will be ineffective unless it is the fruit of spiritual rearmament. The first necessity of such spiritual rearmament is the re-establishment of God at the centre of our national life. The resort to prayer by a nation on its knees in time of crisis only would be perilous without change of heart. To seek God's presence in time of trouble carries with it the obligation to walk in the light of that Presence in daily life.

2. The only possible basis of spiritual rearmament is the Word of reconciliation—"God was in Christ, reconciling the world unto Himself." That Word of reconciliation is committed to the Church in trust, not for a favoured nation only, but for the whole world, and not for one generation only, but for every age; and the Church to which it is committed is not the particular national Church of one people or a collection of churches of one polity, but the whole congregation of faithful people in whom the Holy Spirit dwells and works. The truth of God is unchanging, but its application to each age must be expressed in language familiar to the people of that day, and adapted to the conditions of the times.

3. Christianity is the revelation of God in Christ, His will and His purpose, seeking and finding man. The Gospel of salvation for the world surmounts all barriers of race and speech and transcends all limitations of ecclesiastical organisation. It is found in the Holy Scriptures alone, ir-

radiated and made effective by the Holy Spirit of God; the mission of the Church with the Scriptures in its hand is to proclaim that Gospel to every creature.

God Wills Unity.

4. God wills unity in His Church. This is not primarily a unity of visible organisation, but the unity of the Spirit. Unity of Spirit must precede unity of framework. If it be true (as stated at Lambeth in 1923) that the ministries of non-episcopally governed churches are "real ministries of Christ's Word and Sacraments in the Universal Church," then it is inconsistent and unreasonable to demand episcopal reordination of those who exercise such ministries in order to recognise their validity. It is the Holy Spirit Who validates the ministry, and not the ministry that constitutes the Church. The Conference is of opinion that the time has come for the spirit of fellowship produced by the oecumenical movement to be translated into action in a carefully regulated practice of intercommunion, which ought not to be delayed as if it were a goal only to be reached after organic union has been otherwise attained.

5. The Conference is of opinion that the historic relationship between Church and State in our land is of vital importance. We need to recover the conception of the Church as the soul of the nation; for the nation as well as the Church has, in God's providence, been put in trust with the Gospel. The nation needs to learn that none of us liveth to himself, and none of us dieth to himself, and that the whole world, east and west, is bound up in the bundle of life, and suffers from the same sin and needs the same Saviour. This is not to impose upon the younger churches the burden of our own traditions, but rather to assist them to develop the expression of their spiritual life in accordance with Holy Scripture consonantly with their own national or racial genius.

6. The strength of the nation is in the home. It is there, in the individual relationships of the family, that the problems of sin and of saving health are most acutely felt. The Gospel begins with the personal relationship of the individual soul with the personal God. As it confronts the home, the Gospel sanctifies the marriage bond and hallowes the relationship of parent to child, and brother with brother, and master with servant. Then will its power be adequately seen in the larger relationships of the community, the nation and the world.

7. The Gospel of salvation, the message that God was in Christ, reconciling the world unto Himself, is the authentic and final message of God to man. This only can meet and adjust the fallacies alike of authoritarianism and of communistic idealism, and dispel the prevailing religious apathy. The Christian must take his Christianity seriously. His life is his Lord's. The claim of God is upon the entire service and devotion of every individual, and demands the complete abandonment of all claims of self "for Christ's sake and the Gospel's." He cannot abdicate or delegate his individual responsibility. In the ultimate challenge he must choose between God and the prince of this world, between the way of the Cross and the enticements and fascinations of the age.

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

SHORE!

The C.E.G.S., North Sydney, has been celebrating its Jubilee. The Archbishop preached at the jubilee service in the beautiful chapel that has come to mean much in the affections of the Old Boys of the school. The Archbishop rightly stressed the need of a religious basis to education. "Unsanctified knowledge could be a curse." All the more necessary was the Christian outlook for effective living.

ST. MARK'S, DARLING POINT.

The monthly meeting for men was held at St. Mark's, Darling Point, on the afternoon of May 7th. The Rev. R. C. Firebrace, of St. Andrew's Church, Wahroonga, delivered an address on "Freedom."

The Rector, Canon H. W. Barder, appealed to the congregation to take a greater interest in the affairs of the church. The future of St. Mark's, he said, depended on the strength of devotion and the sustained enthusiasm of the lay people.

UNIVERSITY SERVICE.

The annual service in connection with the University Commemoration was held at St. Andrew's Cathedral last Sunday morning. The Archbishop conducted the service, and Bishop Pilcher preached. There was a large attendance of University representatives. Bishop Pilcher spoke of the need of higher ideals in the average student mind in relation to education and life.

ST. MATTHEW'S, WINDSOR.

A special commemoration service was held in St. Matthew's Church in connection with Mother's Day. Just at the commencement of the service an Air Force plane dropped a wreath of rosemary close to the church in honor of Mother's Day.

F.F.S. COMPETITIONS.

The Exhibition of Handwork done by the members and associates of the G.F.S. is to be exhibited in the Lower Hall of the Chapter House on Friday afternoon and evening, 26th May, 1939, from 3 p.m. to 5 p.m., and from 7.45 p.m. to 10 p.m. The official opening will be at 8 p.m., when we are hoping that Lady Gordon will perform the ceremony. There will be a display of needlework, art, poker work, hand-made toys and many other interesting articles made by the G.F.S. Afternoon tea and supper will be served.

We anticipate a good attendance of both the girls and their friends. Admission will be by silver coin.

SAINT MATTHEW'S CHURCH, THE CORSO, MANLY.

Annual Vestry Meeting.

The annual Vestry Meeting, which was held on the 9th May, was well attended. The reports and financial statements were considered to be most satisfactory. A motion of sympathy with refugees coming to Australia was carried. It was decided, as soon as funds permit, to proceed with the erection of a new Kindergarten Hall, kitchen and caretaker's quarters. It was reported that the sum of £447 is in hand for this purpose. Satisfaction was expressed for the progress of the new work at Saint Philip's, Pacific Parade. It was reported that the attendances at the four Sunday Schools in the parish are steadily increasing. It was agreed to make a great effort to increase the number of scholars during the coming year from 400 to 600. The sum of £52/1/- was given to the Moore College Appeal. The income amounted to £2,305, whilst the



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expenditure was £1,971, leaving credit balances of £333. The report closed with this statement, "Our primary purpose is the exaltation of our risen and ascended Lord as a personal Saviour and a wonderful Friend to all who believe in Him." This objective stands in the very front of our programme. We are particularly glad to know that there is such keen devotion to our Lord amongst

many of our young people, particularly in the Sunday Schools and in the Young Communicants' Fellowships.

Thankfulness was expressed that the Rev. L. J. and Mrs. Harris are going to work amongst the aborigines of North Australia.

Diocese of Newcastle.

THE SYNOD.

"The Synod will begin with the official service in the Cathedral at 7.15 p.m. on Monday, May 22nd. The Synod Sermon will be preached by the Warden of St. John's College, Morpeth (the Reverend T. M. Robinson). I hope that all members of Synod will make a point of attending this service, and also the Corporate Communion which will be held on the following morning. It is only in a spirit of full reliance on the help and guidance of God that Synod can profitably approach its tasks. May I also express the hope that members of Synod will remain to the end of the session, unless they are prevented from doing so by really unavoidable causes. A good deal of the business which has to be postponed to the end of a session is of very great importance, and it is most desirable that it should receive the attention of the full Synod.

"You will, I know, join with me in prayer that God will bless all our deliberations in Synod, and will use its decisions for the furtherance of His Kingdom amongst men." —(From the Bishop's Letter.)

Diocese of Goulburn.

ANNUAL STATISTICS.

The annual parochial returns have now all been received and their figures consolidated. There are 294 centres worked in the diocese, at 200 of which we have our own churches. The communicants on the roll show an increase of 1468, communicants at Easter a decrease of 878 (no returns from two parishes). The number of Sunday Schools has decreased by 2. Scholars remain about the same, 4009, also teachers, 333. 480 classes are given religious instruction in the day schools, with a total of 8774 lessons. In addition, 2182 scholars are receiving mail bag instruction in the Faith with a total number of lessons in the year of 82,840.

Collections in churches, £10,873/16/10, decreased by £1087/3/-; subscriptions, £7758/10/4, increased by £942/19/9. The total income of the diocese from all sources was £51,278, a decline of £4345 for the year. Debts, £29,421/3/10, were greater by £3,238/5/-, accounted for by building operations at Albury, Barmedman and Young.

TASMANIA.

MADRAS.

"Another happy experience for us has been the visit of the Rev. Canon Needham, Chairman of the A.B.M. In addition to conducting the Three Hours Service at the Cathedral on Good Friday, his engagements included services and meetings in the North and South. By means of a return flying trip, Flinders Is. also received the benefit of his visit. Judging by the interest aroused by his stirring address at the representative meeting in the Hobart Town Hall, when he gave an account of the recent World Missionary Conference at Madras, one may well hope for some response to the challenge which he so earnestly threw out for greater co-operation and unity on the part of the whole Church of God in its aggressive Christian witness." —(From the Bishop's Letter.)

TEACHERS' ASSOCIATION.

The annual meeting of the above association was held on April 19th at 8 p.m., in the Synod Hall. The Bishop was

in the chair and there was a representative gathering of clergy and teachers from the affiliated Sunday Schools.

The annual report of the association was presented by the secretary, Rev. L. S. Benjafield, who stated that despite prevalence of the infantile paralysis during the early part of 1938, the year had been a successful one. Attendances at the six meetings showed increase on previous years, whilst the syllabus, in the capable hands of Canon Barrett, Archdeacon Blackwood, Mr. R. B. Findlay, Canon Wilson and Rev. E. C. Robertson, proved interesting and instructive, and the speakers and their subjects were much appreciated by those who heard them.

During the year classes in backgrounds for "Trowel" lessons were conducted by Miss Joan Perkins and Revs. H. Shepherd and C. Cowling, to whom the association expresses its gratitude.

The teaching of crippled children at St. John's Park was undertaken by the association, and twenty teachers, whose transport was cared for by several car owners, came in contact and taught over four hundred children.

MISSIONS TO SEAMEN.

The Easter period was a very busy one. The "Zealandia" came in on Thursday; on the morning of Good Friday the "Orama" arrived. A crowd of seamen were at the Institute in the evening, but we were able to meet the situation and after a service in the chapel, Miss K. Crosby and her helpers were able to provide supper. On Saturday the "Orford" arrived, doing an Easter cruise. Easter Sunday evening again found the Institute full of seamen.

German seamen are regular visitors at the various Missions in the ports they call at. Early in the month the S.S. "Stassfort" arrived on a Sunday. A visit was paid to this vessel and a large number of the seamen accepted the invitation to the Mission. Every one of the men came into the chapel and joined in the service. The following evening they again attended in full force, when a very happy time was spent.—(Jottings from Our Log.)

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VICTORIAN JOTTINGS

(By "Melberton.")

Mr. F. L. D. Homan's "Correction." The information on which I based my recent comments on the C.M.S. and the Cathedral Chapter, came from a member of the C.M.S. Executive. I believed that they conveyed an accurate account of the position, as my informant is known as a most reliable person. If, however, I have hindered, and not helped, a difficult discussion, I am sincerely sorry. I thank Mr. Homan for his courteous letter.

Temple Day. St. Hilary's, East Kew, had its red-letter day on May 3rd. It was the culmination of much prayer and faith in the Giver of the means of giving. From 8 a.m. to 8 p.m. the Vicar, the Rev. A. R. Mace, B.A., received the donors who placed their offerings in the Temple Chest, and asked God's blessing on each one. Folk of all ages, including little children, came with their envelopes. When the day's total was arrived at, it was announced that it reached £1896, made up as follows:—Cash received for Church building, £464; promises for building, £7; cash for furniture, £99; promises for furniture, £6; promises for three memorial windows in stained glass, £320; Miss Smythe's legacy, £1000. It was with full hearts that the congregation at the thanksgiving service sang the Doxology right heartily. Miss Smythe was a regular worshipper for many years at St. Hilary's, and her last illness terminated after a brief period in St. George's Hospital, very shortly before Temple Day arrived. It is specifically stipulated that her legacy is to be used for the chancel and sanctuary. The result of Temple Day is the outcome of many years of patient sowing and prayer on the part of Mr. Mace and former Vicars, and a faithful people. It is, too, we believe, a reflex of the practical interest which St. Hilary's has always shown in home and overseas missions. It was evidenced last year in the building of St. Hilary's, Kibondo, Tanganyika, by the people of St. Hilary's, and the fact that a considerable number of the young folk are serving in overseas and home ministries. In proportion to its parochial population, St. Hilary's occupies first place in the number of workers sent out.

The following items from the current number of the C.M.S. monthly notes are full of interest:—

Fellowship Room. Last month we published a farewell to our Fellowship Room. This month, by the grace of God, we give the news that that "farewell" will not have to be made. In the six weeks between the two decisions there was much activity. Kind offers of storage space for Exhibition, Market Fair, and Summer School kit in the city and two suburbs were made, and working bees were held to pack curios, costumes, crockery, etc., for removal. Furniture and other things were professionally valued for sale, and plans made for rearrangement for meetings, etc., to be held on the

ground floor. And all the while "we made our prayer unto our God," and this "prayer came up to His holy dwelling place, even unto Heaven," for on April 13 word came that we could remain and praise immediately took the place of prayer. Now we are getting straight again, and hope that much good will come out of it all in seeing that the best use is made, upstairs and downstairs, of the space at our disposal, and much improvement made, and that all our work may be done for His glory, and that alone.

Finance. There are as yet two months to go before our financial year closes on June 30, so it is well to take stock of our position. If Prayer is the hub of the wheel, Finance is the pin, and when the pin isn't secure there is danger of collapse. The Hon. Treasurer reports:—"This year, up to 21st April, our ordinary receipts amount to about £7875 which is over £4000 short of our budgeted expenditure (including the £832, plus exchange, our annual payment to London for the past year's debt) for the whole year. We have received nearly £2300 in legacies, and there is little more than two months' ordinary contributions to be received. June is usually a fruitful month." We appeal to those concerned to send in full parish quotas in good time, as well as to any Tanganyika or Annual subscribers who have not yet sent in their promised contributions.

Welcome and Farewell Meeting. It is safe to say that this meeting, which took place on April 27, was one of the most inspiring ever held by the Victorian branch of C.M.S. It was unique in that three members of the League of Youth were commissioned for their future work at one time, and it was a happy thought to place the whole management of the meeting in the hands of the League. The house was full, and to those present who have grown old in the service of our loved C.M.S. (and the writer is one of them), it was good to see that many of those present were young, and that the commissioning mentioned above took place in our Cathedral Chapter House, reminding one that the Church was fulfilling to that extent our Lord's great commission to "Go into all the world, and preach the Gospel to every creature."

Mr. Colin Duncan, B.A., Chairman of the L.O.Y. Council, presided efficiently and happily, and on the platform, besides the girl members of that Council, were representatives of the Anglican Bible Class Union, of which Miss Wilkinson was one of the first members. Scripture reading was taken by one of these.

Several apologies for absence were received, one being from the Archbishop of Melbourne; and it was a thrill to get a message from Eric and Claire Constable (Isaiah 42: 6), from the far West Coast of South Australia, where they work for the Bush Church Aid Society.

The Rev. W. T. C. Storrs then welcomed Miss Simon, who is Head Mistress of the Mowbray Girls' School, Kandy. He commended her work,

and hoped that in the enforced rest she was to take she would find rest in the Lord, and refreshment in the company of those who know and love Him. Miss Simon, in response, gave brief particulars of her work, and said that Mowbray was a centre of light and hope to the people around.

The messages given by the three recruits, all different, of course, gave evidence of the faith and trust possessed by each, and deeply touched the hearts of the audience. Miss Harrison based hers on the message of St. Paul, to "walk worthy of the vocation wherewith all were called." Miss Camm said, "This is the Lord's doing, and it is wonderful in our eyes," and quoted the text, "He that loveth father and mother more than me," adding, "he that loveth son or daughter more than Me"—with an appeal to put God first; and she touched a very tender spot when she said, "It is sometimes harder for those who stay at home to see others go," but the harvest truly is plenteous, and we must pray the Lord of the harvest to send others. She thanked God for all the faithful workers at home, and made an earnest appeal to the young people present. Miss Dunsford, who was L.O.Y. Secretary for several of the seven years she belonged to it, spoke chiefly to the members. Her verse was, "What shall I render unto the Lord for all His benefits towards me?" and she drew lessons from the disciples' experience on the Mount of Transfiguration, thanked the W.M.C. and other friends for all they had done for her, and told us that Mr. Prentice, her fiance, had said that their motto must be, "Jesus first." Miss Wilkinson's bright description of what might be expected on the voyage, etc., caused much amusement, but she said "a steamer ticket to the field does not make a missionary," and warned them of the temptations awaiting them, that bodily comfort or discomfort might interfere with devotional exercises, that "fame" and adulation might puff them up, and that the zeal of always "doing" might injure their prayer life.

In introducing the Rev. C. H. Nash to give the solemn closing item, the charge for the C.M.S. Committee, Mr. Duncan said that his ministry to the L.O.Y. had meant more than that of any other. Mr. Nash gave them four words—(1) Mission. They being sent forth by the Holy Ghost. He is the special Person to call, direct, inspire. Remember in all circumstances, "I was sent forth by the Holy Ghost." In Romans 10 there are six links in the chain of missionary work, and the ideal charge is in Matt. 10, though the principles, not the details, of it apply to-day. (2) Vision. This may become blurred with changing scenes, etc., which bring in this danger. Always live Jesus Christ. Cultivate an intimate and personal contact with Him, the living Lord. A personal relationship with Him is one of the strongest cables of support. (3) Compassion, or sympathy, the power of identifying yourself, as Christ did, with shame, contempt, and hatred. It is easy to become professional, omitting real compassion. (4) Fear not—the very hairs of your head are numbered. His promise

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

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

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

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

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

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

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