

"A LAND OF WONDERFUL OPPORTUNITIES."

(The Bishop of London on Australia.)

A remarkable tribute to Australians and to Australia itself was paid by the Bishop of London last month when he bade Godspeed at Australia House to twenty-four boys and twenty-five young women who sailed the following day in the S.S. Orford from Tilbury for New South Wales, Victoria, Queensland, and Western Australia. It was probably Dr. Winnington-Ingram's last appearance as Bishop of London at an Imperial ceremony of this particular kind. The Earl of Bessborough, Chairman of the Church of England Advisory Council of Empire Settlement, which arranged the settlement of this party, presided and the host at tea was the Rt. Hon. S. M. Bruce, C.H., M.C., High Commissioner for Australia, who was represented, owing to his absence abroad, by the Acting High Commissioner, Mr. J. S. Duncan, C.B.E.

All the boys except four, and all the young women except one or two, will be proceeding to the State of New South Wales. In some cases the emigration of the boy or girl concerned has been made possible by a loan of the passage money from supporters or members of the Church of England Advisory Council of Empire Settlement.

The Bishop of London, in the course of his address, said: "You are going to a great land of wonderful opportunities, and I hope that you will make the most of them; and there is something else that I am hoping very much. It is that you will set an example to other boys and girls, and later to other grown-ups, in everything you say or do! I want

you to remember that all your lives most Australians whom you meet will judge England, and will also judge even Christianity itself, by your actions.

"I was greatly taken with Australia and the Australians. I hope you will come to love them as I myself felt drawn to love them. I think you will find that, broadly speaking, almost all Australians have three great qualities. (1) They are straightforward, people of their word; (2) they have immense courage; and (3) they are extraordinarily kind and gentle, especially to those in distress. These are their qualities, and it will be largely by whether you show yourselves to have those qualities that Australians will judge you. I hope that in the new and great land to which you are going you will be—I am sure you will all try to be, try with all your hearts—a credit to England and a credit to the great Church of England from which you come."

Lord Bessborough, in wishing the boys and girls Godspeed and good luck, added: "May God bless you and guard you, and prosper you in the great and wonderful land to which you are going."

Most of the boys and girls come from the North or South of England, but others come from Scotland and Northern Ireland.

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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 2, No. 9—New Series.

MAY 4, 1939.

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]**Let Us All Pray**

For the Peace of the World:

For the Non-Aryan Christian Refugees in their great distress
and need:For our own unemployed, and especially for the young men
of the Commonwealth who claim the right to work, and
the right to receive a living wage:For the very poor of our cities in view of the approaching
Winter:

At present there are thousands in our cities who are hungry, ill-clad, and without adequate shelter. That in itself is a sad state of affairs in a country as rich in natural resources as we are. Is it nothing to you who have plenty of food, suitable clothes and a comfortable home, that men, hundreds of them, are wasting the finest years of their life because they are denied the right of gainful employment?

Let us Pray for our Leaders in Church and State
that they may be guided to a righteous
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AND LET OUR CRY COME UNTO THEE.

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"THE AUSTRALIAN CHURCH RECORD."Editorial Matter to be sent to The Editor, Diocesan
Church House, George Street, Sydney.Advertising and Business Communications to be addressed
to the Advertising and Circulation Manager, Diocesan
Church House, George Street, Sydney, N.S.W.Victoria.—Melbourne: Miss M. D. Vance, 256 Williams
Road, Toorak, S.E. 2.Tasmania.—Hobart: T. A. Hurst, 13 Dynnyrne Road,
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Notes and Comments.**ANZAC CELEBRATIONS.**

THE whole Commonwealth has been engaged in keeping green the memory of Anzac and the fine spirit that pervaded the Australian forces in the Great War. The crowds this year seem to have made a record. The "Dawn" services in memory of the hour of landing on Gallipoli—that never-to-be-forgotten exploit which proved the wonderful mettle of the Australian soldier—were attended by crowds. Some 30,000 in Sydney and similar numbers in other cities gathered for a simple service of remembrance. Later in the day, hundreds of thousands attended the various services and other gatherings of celebration. On the previous Sunday in a large number of centres and churches, Anzac memorial services were held in which grateful remembrance was made of the brave men who had made the great sacrifice so willingly for country's sake.

We were glad to see that there was a general note of exhortation in order to lift these wonderful celebrations out of a barren sentimentalism, so that the national life preserved at so great a price, might be worthy of that sacrifice.

A DEEPER NOTE.

PERHAPS the cloud of war threatening the world, and incidentally, our own country and Empire, contributed to the remarkable enthusiasm and deeper reverence that have characterised this year's celebrations. Certainly the older members of the community who went through the sorrows and poignant anxieties of the Great War would be realising anew the meaning of war and its entail of suffering and loss. If we have to take part in another war, it will be with eyes widely open to what that war is likely to mean. No wonder that there is a growing desire for concerted prayer in order that such a war may be averted. Crises such as we are passing through have a tendency to drive thoughtful people back to God, Whose power is alone able to restrain "the unruly wills and affections of sinful men."

THE PRIME MINISTER.

IT was with an air of eager expectancy that Australia listened to the broadcast on Monday of last week from the lips of the new Prime Minister. The ignoble attack upon Mr. Menzies by the leader of the Country Party, and the latter's refusal to continue the former coalition of the two parties, have focussed all eyes upon the Prime Minister, and we were pleased to hear his appeal to the people for their prayer, tolerance and their assistance for him in a task made all the more difficult by reason of the confused state of the world. At a time like the present it cannot be too strongly emphasised that the call is for unity and co-operation as fully as possible in the preparation of our people and country to meet all possible demands and exigencies.

The Prime Minister introduced himself as a plain Australian, not born to the purple. He stressed his belief that the essential end of government is not of power and glory, but the good of a people. Mr. Menzies also indicated his conviction that if Britain had to go to war, then Australia must go to war with her.

We welcome the clear statement of his policy, and hope that politicians of all colours will give him "a fair spin," remembering that the country is bigger than any party.

THE LAYMAN'S PLACE.

IN a recent utterance the Bishop of Dornakal, Dr. Azariah, said: "Many people ask others, 'Are you saved?' It were better if they asked, 'Are you saving?'" The past ten years has witnessed the growth of a movement that has been largely a laymen's movement, and that movement has had as its main "aim," the transformation of life by the witness of the one whose life has been transformed by the power of Christ to the other who lacks such transformation. It is the old lesson of the parable of the leaven. The grain infected be-

comes a centre of infection; the infection passes from one to another.

This method of evangelism is stressed as that of the New Testament. It is pointed out that the whole membership of the Church has the responsibility of propagation. That the parson is not alone responsible for the bringing in of the outsider. So widely is this being realised that regular teams of witnesses are being used in the Church in England and elsewhere, whose duty it is to say what Christ has done and means to them in bearing witness to their fellowmen of the power of the Gospel. Individual work is going on in an unprecedented degree; and men and women are putting themselves under instruction in many places so as to make their witness more effective.

THE MORAL LANDSLIDE.

WE sympathise with the clergy in Sydney who are disturbed at the introduction of one of the notorious Oscar Wilde's books into the curriculum of the Sydney University. We hope that the protest indicated will be made, and made with the greatest possible strength. The bare fact that such a thing could happen is just another indication of the landslide in morals so typical of the times in which we live. When the foundations of a true religion are white-anted by theosophy, extreme modernism, and all the other "isms" that laugh at the idea of sin and make morality purely a question of expediency, it soon follows that human nature will revert to type and shelter itself under the cover of rationalisation, which provides a dope for otherwise troubled consciences.

We have not forgotten the recent publication of a book on sex and marriage by the A.S.C.M., and the startling reviews of it in some religious papers.

HITLER SPEAKS.

THE great occasion has come and gone. Hitler has spoken, and the world is but little the wiser. But the mingled anger and ridicule evident in the speech have relieved the tension. The Fuehrer seems to be "in a corner," and like a chained-up monster, gnashes his teeth. It is becoming more and more evident that his power is failing, and the probability of war is receding. For this grateful hearts will be giving praise to Him to Whom it is due, Whose power still restrains and Whose will is sure of fulfilment.

A FINE GESTURE.

In connection with the building of the new Cathedral at Guildford, the "Free Churches" have started a fund to raise £300 to provide the Lectern. The organisers of the fund point out that this Lectern "will witness for all time in the Cathedral to the common regard held by Free Churchmen and Anglicans for the inestimable book of the Open English Bible and the love of Holy Scripture, which is a bond between all believers in 'Our Lord Jesus Christ.'"

This is a very fine gesture of goodwill and spiritual unity.

Quiet Moments.

A PREPARED PLACE AND A PREPARED CITY.

AMONGST the things which God hath prepared for them that love Him may be mentioned a prepared place and a prepared city. On the night of His betrayal our Lord comforted His disciples by telling them that He was going to prepare a place for them in the many mansions or abiding places of His Father's House. To do this was one of the objects of His departure. "Though now ascended up on high, He bends on earth a Brother's eye." He still thinks of His people, and He is busy making ready a place in heaven for all the members of His mystical body. He was speaking to His real disciples. They represented all the members of the Church which He was about to purchase with His own blood. His assurance to them is equally an assurance to His believing people now. He is preparing a heavenly abode for all believers. It is a place sufficiently roomy for them all. The declaration that in His Father's House are many abiding places suggests that the great multitude of His people, which no man can number, will have abundant accommodation provided for them. Moreover, their evacuation from earth to heaven will not require any human organisation. He will come Himself to fetch them. "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." Whether there is a world war or not will make no difference. When the predestined moment arrives He Himself will descend from heaven with a shout, and the dead in Christ shall rise in resurrection bodies, and the living believers will be changed, and they shall be caught up together to meet the Lord in the air. Then indeed they will be where He is, for ever with the Lord. The comfort, the joy, the blessedness and the glory of being eternally with Him is beyond the power of human language to describe. No wonder the hymn writer asks, "What must it be to be there?"

Various figures are used to describe the blessedness of the heavenly country. Hence we read, "God hath prepared for them a city." We must not suppose that the preparations being made for the people of God are the work only of the Second Person in the Trinity. Christ and the Father are one, and He says to His people, "The Father Himself loveth you." The Father Himself, then, is concerned for the eternal blessedness of all the pilgrims to the heavenly Zion. When Abraham was called to go out into a place which he should after receive for an inheritance, he "by faith sojourned in the land of promise as in a strange country." He took up a temporary abode in the land. He built no permanent abode there, but dwelt in tents with Isaac and Jacob, who were "heirs with him of the same promise." "For," we read, "he looked

for a city which hath foundations, whose Builder and Maker is God." He and other Old Testament saints "confessed that they were strangers and pilgrims on the earth." They did not regard even the promised land as their permanent home. "For they that say such things declare plainly that they seek a country." In other words, "they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city." This city is Divinely built and made. It is a city with firm foundations. Its walls and habitations are proof against all the attacks of men or of devils. Those who dwell in it have no need of bomb-proof shelters. Zion, Jehovah is her strength; secure, she smiles at all her foes; and weary travellers at length within her sacred walls repose." It is a city to which both Old and New Testament saints are looking forward. To all believers it is said, "Here have we no continuing city, but we seek one to come." This city is heavenly. Its future inhabitants are now, so to speak, in touch with it. They "are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

No sin, and therefore no death will enter that city, nor will any uncleansed sinner enter therein.

Those who seek that city "are not of them who drew back unto perdition; but of them that believe to the saving of the soul." "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." The names of all believers are inscribed in that book. To all such the Lord says, "Rejoice, because your names are written in heaven." Paul had no doubt that his believing fellow-labourers were persons "whose names are in the book of life." In that city "there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face." That city will never be plunged into darkness. In fact, "there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." Happy indeed are they whose robes are washed in the blood of the Lamb. Such shall have right to the tree of life, and will enter in through the gates into the city. We are often impressed with the magnificence of earthly cities, but they are all doomed to destruction. "The earth and the works that are therein shall be burned up," but the city of the living God abideth for ever.

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

TEMPLE DAY.

On Ascension Thursday (May 18th) the C.M.S. is holding its Temple Day. There will be special C.M.S. Services at the Cathedral on that day, but C.M.S. is asking all Rectors of Parishes to observe a local Temple Day, by emphasising the needs of C.M.S. at their Ascension Day Services. These local services are to be followed by a final Thanksgiving Service in the Cathedral on Thursday, May 25th, at 8 p.m., at which all offerings will be placed in the "Temple Chest." The Rev. C. W. J. Gumbley, M.A., sometime Missionary in India, is to be the special preacher for that occasion.

THE CHURCHMEN'S RALLY.

The Diocesan Festival organised by the Home Mission Society will be held on Tuesday, May 23rd, in the Town Hall, Sydney. Tea will be served at 6.15 p.m. in the Upper and Lower Halls. There will be a service in the Cathedral at 7 p.m., at which the preacher will be Canon Bader. At 8 p.m. there will be a public meeting in the Town Hall, at which the speakers will be the Bishop Coadjutor, Judge Boyce, the Revs. J. H. Vaughan and E. H. Parsons. Every parish in the diocese should be represented at this meeting—the Home Mission Festival.

L.H.M.U.

The annual meeting and sale of gifts of the Ladies' Home Mission Union is to take place to-morrow afternoon in the Chapter House. The Archbishop is to preside.

HERALDS OF THE KING.

The annual service of the Heralds of the King was held in the Cathedral last Saturday afternoon. The Rev. M. A. Payten preached the special sermon.

Quite a number of branches, with their banners flying, attended the service and presented their Lenten offerings (£89/10/-) for the A.B.M.

THE BOARD OF EDUCATION.

The special attention of the Board has been directed to the very important task of providing for special religious instruction in public schools. The startling fact that more than half the children of nominal Anglicans do not attend Sunday School indicates the urgency of renewing and strengthening this part of the Board's work. Already the Board's agents are assisting in five of the more congested city parishes.

NINETEENTH ANNIVERSARY.

St. Stephen's Church, Normanhurst, celebrated its nineteenth anniversary last Sunday night. The Church was beautifully decorated and the choir rendered the musical portion of the service splendidly. The anthem was "O Thou that tellest good tidings" (Handel). The Rev. S. Taylor, a former Rector, preached and referred to the beginning of church work in Normanhurst, where the first services were held in a large garage lent by Mr. Bell.

Two of the first Churchwardens to be elected were present, Messrs. R. R. Savage and Richard Allen, both of whom have been constant and generous supporters of the work. In spite of a very wet night, the little church was comfortably filled and there was a pleasing number of young men and women present for the occasion.

Diocese of Riverina.

EASTER DAY IN WILCANNIA.

Special services were held in Wilcannia on Easter Day. The attendances were a record for many years. The children at the B.C.A. Hostel played a full part in preparation for the joyous day, and had their share in the services. The Rev. Livingstone officiated. His ministry is being very much appreciated.

SOUTH AUSTRALIA.

Diocese of Adelaide.

CIVIC FAREWELL TO CITY RECTOR AND WIFE.

The Lord Mayor and Lady Mayoress (Mr. and Mrs. A. G. Barrett) held a farewell reception on Tuesday, April 18, to the Rev. J. Bruce Montgomery and his wife. Mr. Montgomery, after seven years as Rector of St. Luke's, Whitmore Square, has accepted a call to St. Matthew's, Prahran.

There was a large assemblage in the Lady Mayoress's room at the Town Hall. Among those present were the Dean of Adelaide (Very Rev. G. H. Jose), Canon E. H. Bleby, the Methodist Central Mission Superintendent (Rev. S. Forsyth), the British and Foreign Bible Society secretary (Rev. E. H. Swan), and the Director of Education (Mr. W. J. Adey).

The Lord Mayor praised the work done by Mr. Montgomery and his wife, particularly the dinners to poor children.

Alderman T. H. Grundy said that in their splendid work among the poor of the west end of the city, Mr. and Mrs. Montgomery had been friends to all, irrespective of class and creed.

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Mr. Montgomery, in responding, paid tribute to the community life of Adelaide, and to the way in which all sections had co-operated in aiding his work. Without that it would not have been possible to grapple with the big problems of poverty, distress and despair.

Mr. Montgomery will preach his farewell sermon in St. Luke's Church at the evening service on Sunday, April 30th. On the following Thursday he will be inducted at St. Matthew's, Prahran, and his ministry there will begin on Sunday, May 7.—(Extract from "The Adelaide Advertiser," of Wednesday, 19th April, 1939.)

VICTORIA.

Diocese of Gippsland.

THE SYNOD OF THE DIOCESE OF GIPPSLAND.

On Tuesday, May 2nd, the Synod gatherings commenced with a garden party at Bishops Court. At 8 p.m. the Synod Service was held in St. Paul's Cathedral, the form being Choral Evensong, at which service the Rt. Rev. the Bishop delivered his charge.

On Wednesday, May 3rd, at 8.45 p.m., there was a Corporate Communion for the members of Synod in the Cathedral, led by a choir of clergy. At 10 a.m. Synod assembled, opening with the Presidential Address delivered by the Rt. Rev. the Bishop.

On Thursday, May 4th, at 7.30 a.m., Holy Communion for the members of Synod. Synod met at 10 a.m. and continued until the late afternoon, when it adjourned to attend the Festival Tea at 6 p.m. and the Diocesan Festival at 8 p.m., when the Rt. Rev. the Bishop was in the chair and the special speakers were the Rt. Rev. the Bishop of Ballarat and the Hon. Lt.-Col. White, M.H.R., who chose "Citizenship" as the subject of his address.

QUEENSLAND.

Diocese of Carpentaria.

BIG TOUR OF HIS DIOCESE.

Under the above heading the Sydney "Sun" features the enormous work of the Bishop of Carpentaria. The special representative at Darwin refers to it as follows:—

"A 54-years-old Englishman, who signs himself 'Stephen Carpentaria,' and whose vocational interests extend over 620,000 square miles of Australian territory, arrived at Darwin a few days ago with his wife.

"He will undertake a seven-months' tour of that area and will travel so many thousands of miles that he cannot enumerate them.

"He is the Right Rev. Stephen Harris Davies, Bishop of Carpentaria, the world's largest Anglican diocese.

"Every year, as soon as the rainy season is over, he starts on a tour of his huge domain, and his wife usually accompanies him.

"They leave their headquarters at Thursday Island about the middle of April, and it is late in October before they return.

"The diocese embraces the Northern Territory, Cape York Peninsula, and 15 Torres Strait islands. It contains a population of 50,000, comprising 10,000 whites, 35,000 aborigines and half-castes, and 5000 Chinese, Malays, and other Eastern races.

Bishop and Mrs. Davies will travel by steamer, auxiliary ketch, lugger, motor launch, train, motor truck, aeroplane, and car on their long journey."

We understand that the Bishop is due to visit Groote Eylandt for its first confirmation some time in May.

Personal.

Mr. J. H. Mowll, brother of the Archbishop of Sydney, who has been on a visit to Sydney, has been elected churchwarden of his parish church, Dover, England, for the 17th year in succession. His father was churchwarden for many years of the same church. Mr. Mowll left Sydney last week for England via the United States and Canada.

The Rev. R. W. Hemming was inducted on Thursday last as Rector of Milton, N.S.W., by the Archdeacon of Sydney.

The Rev. H. R. Smith, B.Sc., who has been in charge of Cann River district, Victoria, has accepted appointment as Assistant Minister in the parish of Enfield, Sydney. Mr. Smith has worked with the Bush Church Aid Society for five years.

The death is announced of the Rev. J. R. Dummelen, the compiler of the One Volume Commentary on the Bible.

The death occurred in Sydney on April 28th, of Judge Milner Stephen, one of the most highly respected members of the N.S.W. Supreme Court. The deceased collapsed in Court. For some years the late Judge was a member of the choir of All Saints', Woollahra, Sydney.

The Archbishop of Sydney dedicated the Cathedral tower in Armidale yesterday.

The Bishop Coadjutor of Sydney presided over the eighth annual Kurrajong Convention for Sydney clergy, which commenced last Monday evening.

The death is announced in Brisbane of Mrs. Anne Blanchard, mother of the late Rev. Harold Blanchard, and mother-in-law of Rev. A. J. B. King, of Sydney.



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To Australian Churchmen.

RIGHTEOUSNESS EXALTETH A NATION.

WE remember with reverent regard and gratitude that "Call to Prayer" given to us as a people by one who was an eminent leader—eminent in simplicity of faith, as also in greatness of leadership. But that call to prayer was of necessity a recall to penitence, and moral and spiritual rearmament.

Two remarkable statements were made last November in connection with Armistice Day. Lord Wakehurst, referring to the storm that had just been averted, said: "We all devoutly pray that a permanent basis of understanding may be established among conflicting Powers, but we cannot ignore the possibility of a challenge to our destiny as members of an association of peoples with a common duty to uphold common ideals."

"We successfully resisted such a challenge 20 years ago. We paid a heavy price, but we must always remember that if the effort and the sacrifice had not been made we should have been utterly destroyed. Effort and sacrifice are still required, and it is up to those of us who have been through the fire to pass on the torch to a generation which seeks leadership."

"To-night we remember those who died and suffered in order to maintain a view of civilisation, which, whatever our shortcomings, acknowledges Christian standards. Let us resolve to do all we can to live up to such standards so that we may sincerely say, 'They have not died in vain.'"

But Lord Gowrie, the Governor-General, was more emphatic and insistent. He said: "We have no alternative but to rearm to the utmost limit of our capacity for the peace of the world. But material rearmament alone will not be enough for the future of civilisation. Moral and spiritual rearmament are more vital still, and unless a new spirit is initiated and enthroned, the strongest armaments can only postpone another world catastrophe, compared with which the last war was child's play. So let us devote our energies in the coming year not only to our national defence, but also to a determined and united effort to show that national security can only be gained by moral regeneration, and to give hope and encouragement to the great mass of people in every land who are crying out for peace to make their influence felt in the cause of humanity and a saner and better world."

That call to moral and spiritual rearmament is but an echo of a great movement on the other side of the world—a movement which has the enthusiastic support of men of all shades of political opinion and social standing. Some 33 members of the House of Commons (20 Conservative and 13 Labour) sent a letter last September to the English Press, in which they said: "Danger lies in paying lip-service to democratic principles and refusing to

pay the full price of freedom. Democracy without high character and the discipline of purpose disintegrates. . . . Whence, then, can come that inner quickening that is so greatly needed? May the answer not be found in a re-awakening to the fundamental values on which democracy was built; in a re-dedication of our people to those elementary virtues of honesty, unselfishness and love which so many of us have allowed to take a secondary place; in the subjection, as the Foreign Secretary once reminded us, 'of every part of our being to the service of God's will'? In an age when lowered moral standards have become a breeding ground for destructive forces, is it not time for democracy to seek again the sources of her strength, and to demonstrate to the world the power of moral principles?"

It was this letter that stirred Lord Baldwin, the Marquess of Salisbury, Field Marshal Lord Birdwood and twelve others of the highest political, educational and commercial standing, to write to "The Times" a letter on "Moral Rearmament—the Great Need of the Day." They said, *inter alia*: "The strength of a nation consists in the vitality of her principles. Policy, foreign as well as domestic, is for every nation ultimately determined by the character of her people, and the inspiration of her leaders; by the acceptance, in their lives and in their policy, of honesty, faith and love as foundations on which a new world may be built. Without these qualities, the strongest armaments, the most elaborate pacts, only postpone the hour of reckoning."

"The real need of the day is moral and spiritual rearmament. A growing body of people in this and other countries is making it their aim. Were we, together with our fellow men everywhere, to put the energy and resourcefulness into this task that we now find ourselves obliged to expend on national defence, the peace of the world would be assured."

We cannot refrain from quoting the final paragraph of this weighty utterance: "God's Living Spirit calls each nation, like each individual, to its highest destiny, and breaks down the barriers of fear and greed, of suspicion and hatred. This same Spirit can transcend conflicting political systems,

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can reconcile order and freedom, can re-ignite true patriotism, can unite all citizens in the service of the nation and all nations in the service of mankind. 'Thy will be done on earth' is not only a prayer for guidance, but a call to action. For His will is our peace."

H. W. Austin, popularly known as Bunny Austin, the tennis star, has collected a number of such letters from men representing all classes in the community and other nations. His pamphlet on M.R.A. is well worth reading. It has gone through two editions of half a million copies in three or four months. Amongst many other statements the "Call" to her own nation by the Queen of the Netherlands reveals the wide extent of this moral rearmament movement.

Queen Wilhelmina said: "Longing for peace forms a bond between all peoples. But this longing, even though it is undergirded by the reinforcement of our military strength, is still insufficient to make peace lasting. It must be supported by the conviction which has been expressed in the call for Moral and Spiritual Rearmament."

"This inner urge which produces an outward change has also the effect that honesty, confidence and love become the rule of conduct between individuals and nations."

"Need I assure you," her Majesty continued, "that the deeper our conviction and the more our lives express this conviction, passing it on throughout our own circle and beyond, the greater will be the possibility of realising a better future. Whoever understands the signs of the times knows that now is demanded of us an act of confidence, self-sacrifice, moral courage and faith."

These words of the Queen of the Netherlands will endure.

Imagine, if you can, an incident that took place in London in February last, when a football crowd of some 60,000, just before the kick-off of a long-awaited match, listened with eagerness and enthusiasm to what four of their sporting heroes had to tell them about Moral Rearmament. Bunny Austin left them with this challenge: "Moral Rearmament is the highest form of national service. Moral Rearmament says 'Let's figure out how we can start now, with ourselves, to build a new Britain that could lead the world'; or to put it in the words of the Mayor of Johannesburg, S.A., at a great meeting on the question in South Africa: 'We must get together and start reconstructing the whole of our public and private life. It is of no avail building on sand; we must build on the headstone of Christendom. We must reconstruct our lives, get into unity and banish rottenness. Let us go everywhere and preach and practise that.'"

That is to say, that the righteousness that exalts a nation must be manifested in and through the lives of its citizens. That is the challenge of this crisis to those who have eyes to see, ears to hear, and hearts to respond.

PRAYER.

Give me the heart to work,
Though tired I be;
Make me more clear to bring
Knowledge of Thee;
Grant me the wisdom, Lord,
To do Thy will,
Knowing that this alone
Can life fulfil.

Send powers of insight fresh
To whelm the wrong;
Let me not rest then, Lord,
But labour on
Till I have given life
And not secured
Even as Jesus did,
To death inured.

Make me live recklessly,
Speaking for truth;
Stay all my selfishness,
Blind and uncouth.
Last, let me patient be
(Truth's time is slow)
Send me forth endlessly
On with its flow.

—John F. Davidson, Hubbards, N.S.

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WINTER APPEAL

A Public Meeting to launch the Archbishop's
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MONDAY, MAY 15th

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in

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The Archbishop will preside, and first-hand
stories of the need of the poorest parishes
will be told.

PARRAMATTA RURAL DEANERY QUIET DAY.

(From a Correspondent.)

Under the auspices of the Sunday School Teachers' Association, the seventh annual Quiet Day for clergy, teachers and friends, was held at St. John's, Parramatta, on Anzac Day.

The three meetings during the afternoon and evening were well attended by members from 11 parishes and 16 Sunday Schools of the district.

The Rural Dean, the Ven. Archdeacon H. S. Begbie, conducted the services and led in special prayers for the day for peace, and a deepening of the spiritual life for Christian service. A series of inspiring and helpful addresses was given by Archdeacon S. M. Johnstone, Diocesan Registrar, and former Rural Dean and Rector of St. John's, on "The Apostolic Benediction." (1) The love of the Father. (2) The grace of Christ. (3) The fellowship of the Spirit.

The Apostolic Benediction, as given by St. Paul at the conclusion of his second letter to the Corinthians, and as commonly used in public worship of the Christian Church all over the world, was proof of Paul's experience and intimate knowledge of the Godhead and the doctrine of the Holy Trinity. The beauty and glory of the prayer in its reference to St. Paul's Epistle and our own life, was often overlooked through frequent use.

Although severely beset with trials, persecutions and disappointments, St. Paul's faith remained steadfast in the three great truths which burned brightly in his soul for God and his fellow man. The love of God the Father, the grace of the Lord Jesus Christ, and the fellowship of the Holy Ghost. Nobody could destroy this faith of the great Apostle, and his love in the work for the Church.

Love of the Father.

In John 3: 16, "God so loved . . ." we have the central and fundamental manifestation of the Father's love. As we study the Bible references to the best earthly father, we learn of the love of the Heavenly Father. Compassionate, watchful, protective care. Provider, merciful, bestower of gifts, and sometimes a chastening love for our highest interests and character. Above all, the Father shows His love by His forgiveness. "He will abundantly pardon." God manifested His love in the sending of His Son to be our Salvation, the Redeemer of the world.

The Grace of Christ.

Jesus, the embodiment of grace, love and courage—in His prayer and apprehension at Gethsemane, courageous before Pontius Pilate, and courage in which He died. By the grace of the risen Christ, Peter proclaimed the glories of the Cross. St. Paul experienced the grace of Christ, and lived for His sake. Stephen, the first martyr, died for his convictions, because the grace of Christ was in his heart. There is no weakness or flaw of human character that cannot be overcome by the grace of Jesus—the giving of an energy to live out the Christian religion—the ideals of God. The grace of Christ is the free gift of God in Christ Jesus.

The Fellowship of the Spirit means a sharing of the great things of God. The joys of salvation, of victory over sin, influence for service and spiritual truth. The Holy Spirit also shares the burden of our infirmities, and makes intercession for us, and helps in every anxiety except sin—and helps to get rid of that. The Holy Spirit sympathises, comforts, encourages. The Holy Communion is a holy sharing of the consecrated bread and wine—the Body broken and the Blood shed of the Lord Jesus Christ, that we might live through Him "Who was delivered for our offences, and was raised again for our justification."

PATRONISE OUR ADVERTISERS

VICTORIAN JOTTINGS

(By "Melborton.")

The Victorian Missions to Seamen held its annual meeting just prior to the departure of Lord and Lady Huntingfield. Lord Huntingfield presided, and spoke in the highest terms of the work of the Senior Chaplain, the Rev. F. L. Oliver, M.A., from first-hand knowledge, as their Excellencies have taken a very keen personal interest in the work of the three Institutes. The building at Port Melbourne is, in Lord Huntingfield's judgment, the first of the great chain of such buildings in the British Empire. It was the gift of the Nicholas family, who, though attached to the Methodist Church, recognise the great work of the Mission. In the printed report, Mr. Oliver gave the following valuable information. In the year 1937-1938, to take two wheat transactions alone, sales to the Russian and Grecian Governments totalled 225,000 tons, representing a financial turnover of nearly one and a half million pounds. Sugar exported to the United Kingdom should, in comparison with the previous year's figures, be worth nearly four million pounds. Then there are wool and fruit exports for the year. The former totalled nearly thirty million pounds, and the latter six million pounds. Add to these the exports in dairy produce, timber, meat, to say nothing of manufactured products, and we realise something of what the seaman means, especially as every single unit of export trade is carried on only with the use of the ships and the men who form their crews. While we were in the A.I.F. we were held to be the first line of national importance, and in spite of the fact that every one of us was a paid servant, a wealth of philanthropy in the form of religious and secular huts grew up wherever the army found its way. These huts were the temporary counterparts of our own institutes amongst the seafarers. The prosperity of Australia depends upon her seaways. The seaman is of first rank importance to the Commonwealth. Is it too much to hope that as we ponder over the many millions of pounds the seamen help to bring into the country, that they who benefit from his labours will give the extra £1000 per annum we need to free us from anxiety in respect to the modest £2000 we need annually to keep us going?

Personal Evangelism. The following is taken from a recent letter from a missionary in the Anglo-Egyptian Sudan. He is a young man of high academic record, a first-class engineering graduate, an ex-officer of the A.I.F., who received his missionary call when a youth at St. Hilary's, East Kew. Speaking of his daily very close contact with the Sudanese, he says, "How a simple word of personal witness grips these people! There is no place for fine sermons here, well reasoned and nicely delivered, otherwise there would be no place for me here. But surely anyone who has experienced God's great grace, and the blessing of sin's

load lifted from his heart, can tell about it in simple and compelling language! Surely there is need of such simple witness in our own lands, and not only here."

Is not this a message for us in our several spheres of influence? May it get right home to our hearts.

The following comes from the parish magazine of St. John's, Camberwell, the April number. It carries an urgent message to us.

Speaking for Christ. A well-known clergyman in England tells this experience. In the course of his pastoral work he was called to conduct a funeral service of a young girl who had died quite unexpectedly. As he entered the house he met the mission worker in charge of the mission church where the family attended, and asked him, "Was Mary a Christian?" To his surprise a pained look came into the young man's face as he replied, "Three weeks ago I had a strong impulse to speak to her, but I did not; and I do not know." A moment later he met the girl's Sunday School teacher and asked the same question. Quickly the tears came as she said, "Two weeks ago a voice seemed to say to me, 'Speak to Mary,' and I intended to, but I did not, and I do not know." Later he met the girl's mother, and said to her, "Mary was a Christian girl?" Tears came to the mother's eyes as she replied, "A week ago a voice came to me saying, 'Speak to Mary,' and I did not at the time, and you know how unexpectedly she went away."

The Holy Spirit tried to get the use of the lips of three persons—a mission worker, a teacher, and even a mother!—to speak the word that evidently He longed to have spoken to her, and He could not! Has He ever tried to use us like that?

A HYMN OF HATE.

The noise of the motor 'buses in London seems to me to grow more insistent and clamorous every day. Perhaps I am specially conscious of it after a holiday. Now I have rediscovered, to my joy, Godley's hymn of hate to the motor 'bus. To my mind it is the best macaronic ever written:

What is this that roareth thus?
Can it be a Motor Bus?
Yes, the smell and hideous hum
Indicat Motorem Bum!
Implet in the Corn and High,
Terror me Motoris Bi:
Bo Motore clamitabo
Ne Motore caedar a Bo—
Dative be or Ablative
So thou only let us live—
Whither shall thy victims flee?
Spare us, spare us, Motor Be!
Came in hordes Motores Bi:
Thus I sang; and still anigh
Et complebat omne forum
Copia Motorum Borum.
How shall wretches live like us
Cincti Bis Motoribus?
Domine, defende nos
Contra hos Motores Bos!

—(C.E.N.)

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STEWARDSHIP.

(From "The Lookout.")

I bought gasoline; I went to the show;
I bought some new tubes for my big radio;
I bought candy and peanuts, nut bars and ice cream;
While my salary lasted, life sure was a scream!
It takes careful spending to make money go round,
One's methods of finance must always be sound.
With habits quite costly, it's really hard to save;
My wife spent ten dollars on a permanent wave.
The Church came round begging. It sure made me sore;
If they'd let me alone, I'd give a lot more.
They have plenty of nerve! They forget all the past!
I gave them a quarter the year before last!

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LETTERS TO THE EDITOR.

THE LECTIONARY.

The Editor,
"Church Record."

Sir,

I wish to ventilate a subject which has exercised my mind for some years, and I sincerely hope that my doing so will lead to further correspondence in your columns. It is the Lectionary of which I want to speak.

The Prayer Book Lectionary of 1871, now called the Old Lectionary, seems to have been largely substituted by the New Lectionary, which has a somewhat greater reputation than merely being part of the Revised Prayer Book of 1928. Being an old-fashioned churchman, I suppose I was one of the last to adopt the Revised Lectionary in place of the Old, but I did so about ten years ago.

I will admit that there are certain advantages in the New Lectionary, and perhaps also disadvantages. While it may join us with the present, it seems to me, at the same time, to cut us off from the past. It does seem strange to be reading other lessons to-day than those we used to read some twenty years ago.

Last Advent, after due consideration, I decided to return to the Prayer Book Lectionary, which, while it may have deprived me of the fellowship, in reading, of many who are living on earth, it seems to have enhanced the belief in the communion of saints, by reading to my people to-day what was read to me as a boy and as a young man. Moreover, it must seem strange to methodical members of the congregation to hear lessons read in church, for the most part different from what they see prescribed in the present lawful Prayer Book.

It is a good many years now since the Revised Lectionary was put forth, and there has been ample time to decide as to its reliability. It seems to me that for the sake of order and convenience, either it should be printed in the Prayer Book or else dispensed with. It is neither good for the clergy or the laity to have two lawful Lectionaries in use at the one time.

When I decided to return to the Old Lectionary last Advent, I was agreeably surprised to hear that the Old Lectionary has still a large use in this diocese. That news makes the problem of the two Lectionaries all the greater.

It would simplify the matter if we followed what is done in the Cathedral Church of a diocese, although the Old Lectionary would still be found in the Prayer Book after seventeen years' use of the new.

I am, etc.,

P. R. WESTLEY.

St. Andrew's Rectory, Lane Cove.

25th April, 1939.

A CORRECTION.

"Ardenode,"

31 Victoria Road,

Camberwell, Victoria, E.6.

26th April, 1939.

The Editor,

"Australian Church Record."

Dear Sir,

From recent comments by your Melbourne correspondent relative to C.M.S. and the tenancy of its premises in Melbourne, it is evident that he is not properly acquainted with the facts. I will only refer to his statement in the last issue: "The premises have been valued by an independent valuer and he said that C.M.S. has been paying too much rent for them."

The valuer said nothing of the sort. I asked him to inspect the offices, and he reported to me that for commercial purposes a rental of £50 p.a. less than that paid



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by the Society would be a fair one. During the negotiations I informed the authorities of this, but added that the Society did not consider that for our purposes the rent was excessive.

I hope that your correspondent, before making any further comments on the affairs of the Society, will seek for information from an authoritative source, for I feel

that his remarks in the past have been provocative and have not assisted us at all in a difficult position.

Yours faithfully,

F. L. DEXTER HOMAN,
Chairman C.M.S. Committee, Victoria.

THROUGH LANDS OF THE BIBLE.

(H. V. Morton.)

By J. A. I. Perry, Chancellor of the Diocese of Grafton.

"The Record" was good enough to publish my review of Mr. Morton's book, in which review I drew attention to a mistake as to the name of a prophet. As a matter of fairness I wrote to Mr. Morton enclosing a copy of the review, and asked him not to hit me on the head for drawing attention to the mistake. I am now in receipt of the following letter:—

London,

30th March, 1939.

Dear Mr. Perry,

Many thanks for your letter and for sending me the review. I am very obliged to you for the correction, and shall make a point of having this altered in any new edition of the book.

Yours sincerely,

H. V. MORTON.

PROTESTANT REFUGEES FROM CENTRAL EUROPE.

(From the Hon. Sec. of the Inter-Church Committee.)

The heads of the Protestant Denominations in New South Wales have established an Inter-Church Committee to care for those refugees coming to Australia from Central Europe who are Protestant by faith, and yet have to leave their native land because they cannot prove a pure Aryan ancestry. The Jewish and Roman Catholic communities have established similar committees.

Of the hundreds of thousands of refugees who have to find a new home, the Commonwealth has agreed to admit 15,000 in the next three years. The Inter-Church Committee appeals to all members of the Protestant Churches, on the ground of our common faith and of dire human need, to hold out the hand of Christian fellowship to these strangers in a strange land, and a Pastoral Letter is being prepared to be sent through the heads of the Denominations to every church in New South Wales.

The Committee appeals for funds—

- (1) Whereby refugees may be assisted in finding employment and sustained until they find employment.
- (2) To assist approved refugees to find the necessary landing money. (The minimum required is £50 for each person.)
- (3) To give help in the hundred and one ways that we ourselves would welcome under similar circumstances in a strange land.

The Right Rev. C. V. Pilcher, D.D., Bishop Coadjutor of Sydney, is Chairman of the Committee, and the Treasurer is Mr. J. R. Firth, 10 Victoria Street, Strathfield, to whom gifts may be sent.

POWER AND FORCE.

Last November the Bishop in Southern Sudan wrote the following paragraphs: "For nearly forty years I have been like the prophet Elijah in the cleft of the rock, and seen the Lord pass by. There have been wars and rumours of wars, but the Lord is not in these. They have raised a thunderous, almost earsplitting noise, but the Lord is not in this. I have heard the still small Voice speaking in the silence to the hearts of men and women, and calling them out to sacrificial service. I have seen them come without boasting, giving their lives utterly and quietly for the souls

of men, without observation from the world, which never has understood, and never comes to enquire into, the inwardness of the call to the service of God—"The Kingdom of God cometh not by observation."

"Extremely hard and infinitely difficult is the work amongst the Moslems in the Northern Sudan and in Egypt. There, with wonderful powers of endurance and love, by means of schools, hospitals, literature and evangelistic effort, a large number of missionaries of all denominations are carrying on a seemingly uneven conflict with Islam, which, like some impregnable fortress, blocks the way of progress, civilisation, freedom and thought, and attainment of any higher values for the people of these countries. This fortress is gradually being undermined by pity, compassion and love, and Christian missionaries are displaying towards the natives of this country the Spirit that is in Jesus.

"Volumes could be written by those intimately connected with these splendid missionaries, telling most interesting stories of confidence won and barriers broken down by these warriors of God. I can boldly declare that this is going on all over the world, unobserved, except by those who have been called to be fellow workers with God in the Extension of His Kingdom."

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BOOKS

ESSENTIAL CHRISTIANITY.

Our heading is the title of an interesting book published by Messrs. Angus & Robertson, and written by Dr. S. Angus, who is well-known to residents in Sydney. The cover slip informs us that the Religious Book Club of the United States has selected this volume "as one of the three most distinctive books of 1939 issued to date."

Those who are familiar with the usage in Oxford and Cambridge may be unintentionally misled by the description of Dr. Angus as "Professor of New Testament and Historical Theology, St. Andrew's College, University of Sydney." There is no chair of New Testament and Historical Theology in the University. The professorate is conferred by the Presbyterian Church authorities.

Dr. Angus deplores, as we trust all Christians do, that the Churches lack the driving power for their machinery. He would like to see all Christians regarded by each other as trusty colleagues amid all their diversities of rituals and separating theologies. He suggests that fruit-bearing as a mark of Christian discipleship is not urged as prominently as other less world-convincing marks. His standpoint is clearly indicated. He would lay stress upon the primacy of the Christian experience which theologises. He contends that we must have a Christianity with Christ, but that it can be a Christianity with various official Christologies. The Christian must not ask: "Do I conform to the Creed of Nicaea?" but "What would the Church and the world be like if all Christians were like me?" Only one thing makes a Christian—the possession of the Spirit of Christ. This apparently is what Dr. Angus means by "the full-orbed Evangel of the Incarnation." We are to guard against looking at our problem through Jew-Greek binoculars. God becomes known immediately in experience. The Church should be not merely preservative, but creative. Interpretations are merely the employment of the highest category available to formulate what must be only an approximation to the deeper reality in experience. No one familiar with what happened at Ecumenical Councils can consider that their decisions have much moral or spiritual value. Ephesus, the Robber Council and Chalcedon, were all almost equally farcical. The idea of the Church formed no part of Jesus' teaching. Christianity is a matter of ideals. Christianity is indeed a historical religion, in the sense that it took its rise through contact with a Personality—Jesus. But it is a blunder to make it depend on any historical "facts," as disruptive criticism has rendered most of these at least uncertain. The underlying reality is that God is a God of history, and is making history in and through individual believers to-day. God Who spake in a Son is still the revealing God.

Hence, and this conclusion is definitely drawn in pp. 106-112 of the book, the Christian formulations concerning the Trinity the physical Resurrection and the competing verbal theories of the Atonement, can all be safely laid aside as no portion of Essential Christianity. Even Dr. A. C. Headlam's minimum, "Jesus Christ was perfect God and perfect Man, truly God, very God," would exclude many who have the only hallmark of Christianity—the Spirit of Christ.

Dr. Angus' Protest.

We hope we are all in sympathy with Dr. Angus' protest against unlovely Christianity. However much we may fail in exhibiting that gentleness toward all men which is a characteristic of the followers of the Lamb of God, we desire earnestly to attain unto it. And many of his readers who would be classed as conservatives are as resolutely opposed as he is to authoritarian religion. They believe, as he does, in the autocracy of conscience. They appreciate his earnest desire to guard against the perils and absurdities of a stabilising traditionalism. And they recognise further the wisdom in the reflection that we simply cannot begin from the beginning with each generation. We need a spiritual society that furnishes a spiritual environment and conserves a moral heritage. There is a continuity in religious experience and the Church is a witness to that fact.

They recognise also the uniqueness of Jesus as that is feelingly set forth by Dr. Angus. He stands for them far above all institutions, even if they are prepared to go further than Dr. Angus and contend that He established a Church. Possibly they could even find a place in their system for the further admission that certain ideas which have attached themselves to the formulations of the Church are destined to drop off and die. No one stands, so far as we are aware, for a simple acceptance of a dead weight of dogma. Even the dogmatic Roman Catholic Church would indignantly deny the validity of such a description. Her defenders are busy seeking to establish the fact that no such consequence follows from the decree concerning the infallibility of the Pope. Earnest divines in Dr. Angus' own communion are equally insistent that no such results follow from acceptance of the infallibility of the Bible.

Along all these lines of earnest pleading we can find ourselves in sympathy with Dr. Angus, and can join with him in the prayer that dogma may not override compassion, or tradition imperil truth.

What is Essential Christianity?

But we confess that for us the main question of the book remains unanswered, and that the form of presentation raises ten ghosts for every one it lays. It is the fashion with reviewers to be scrappy, and this is the greatest injustice that can be done to a serious book. Within the limits of our space we hope to escape this charge. Dr. Angus seems to us not to have fully digested his theme. Much that he says is true, but would be equally true if Christianity were all the things he says it is not. Would we be relieved from speaking the truth in love if Christianity were a body of intellectual propositions?

Dr. Angus and the Church.

Some difficulties that present themselves appear to be of the gravest character. Dr. Angus holds that the Church maintains a continuity of experience. That in itself is not an illuminating phrase. The record of an experience is different from the experience itself. But apart from verbal difficulties, we are asked to believe that the whole progress of Christianity has been mistaken. Dr. Angus divides the credal content of Christendom into two unequal parts. Some of it—he instances as we have seen the Trinity, the Resurrection and the Atonement—is capable of re-construction. Some of it—he instances the Parousia or Second Visit of our Lord, our Lord's own belief in demons and Paul's conception of Propitiation—must fall off the modern tree and die. But none of the Creed remains as an abiding heritage of humanity. We confess to be a little puzzled as to where the continuity comes in.

Is Jesus God?

We are further somewhat at a loss to discover wherein the uniqueness of Jesus resides. He is not God, but a God-possessed Man. He is a Divine Man, as one of Dr. Angus' Authorities declares. Wherein does Jesus differ from Spinoza, "that God intoxicated man." Wherein does He differ from Dr. Angus? We are told quite definitely that any man who has not the Spirit of Christ has no right to the title Christian. And we agree. But what is this Spirit of Christ? It is not a communication of any moral dynamic from this Person other than the moral power which emanates from any great leader. True, Dr. Angus will probably retort that Jesus is so far the highest exemplar that humanity has evolved. But He requires to be corrected at points by Dr. Angus. He erred in the question of demon possession. He was probably mistaken as to His Parousia. These entanglements from a first century environment hampered Him. Apparently by following His Spirit we relieve ourselves of His errors. Is this essential Christianity—to improve on the teaching of Christ? Dr. Angus is quite convinced that Jesus is not God in any metaphysical sense. He is not unique—He is simply man *par excellence*. We find it difficult to understand how a Professor of New Testament exegesis fails to grapple with the problem of the words "only-begotten." Dr. Angus indeed suggests that the Greek word "Theos" is fluid. He does not seem to realize that its fluidity would equally impair its appli-

cation to the Divine Being throughout the whole of the LXX, and in many passages of the New Testament, e.g., "God who commanded the light to shine out of darkness."

We regret that Dr. Angus pillories the failings of Church leaders in the far past. It is a short-sighted policy to minimise important findings by referring to the plaint of Gregory Naziansen and the intrigues of Theophilus. If we might say so, Dr. Angus falls below his usual standard in this outburst. Were the Arians meek martyrs to circumstances? Our reading of history does not suggest that. When advocates of orthodoxy, and these alone, are thus censured, the impression is bound to be one-sided. We think Dr. Gwatkin a safer guide than Dr. Angus in this particular. He points out that once the question of our Lord's essential Deity had been raised, an answer was imperative, and no answer short of absolute assertion of true Deity could be sufficient.

Adding a Competing Verbal Theory.

Dr. Angus is almost contemptuous of the competing verbal theories of the Atonement. Does he not realize that he adds one more to these competing verbal theories? And it is a shallow one in our judgement. God simply forgives. There is no Mediator except One Who mediates knowledge. There is no wrath. The agony of the Lord Jesus is left simply unexplained. If there is no wrath in God, why are we keeping prisons and policemen and ostracizing the sinner? Dr. Angus sees and states that repentance is not the cause of forgiveness. It is reformation. But what of the past? God can make the soul anew in Christ Jesus. That is the Gospel message. Man makes himself anew under the inspiring example of Jesus—that is Dr. Angus' message. Between the two a great gulf is fixed—the gulf of centuries of deep reflection and prayerful meditation. Essential Christianity has sunk to the limits of a genial beneficence which recognises the duty of serious thinking, but apparently never includes in its essence the content of serious thought. We could say much more, but in general that is the impression conveyed by this book.

The Gospel Story. A short life of Christ, by Canon Peter Green. Our copy from the publishers, Longmans Green & Co. English price, 2/6 net.

The short account of our Lord's life and ministry has been written by request, for use in mission schools abroad. The life itself occupies 109 pages, and there are 10 useful appendices covering another seventeen pages.

It is hardly necessary to say that the work is well-done, so far as the limited space would allow. Copious references are made to the Old and New Testaments. It is refreshing to find that the author regards the supernatural as the "natural" in the record of a life so transcendent. His reference to Old Testament reading as necessary to understand the preparation of Israel for Christ's coming is most useful.

Church Army Hymns. A useful production of mission hymns and form of service has just been published by the Church Army at their headquarters in Newcastle. It is well-printed and can be purchased for the small sum of 3d. a copy, with a 10 per cent. discount on orders of 50 and upwards, from the headquarters at Newcastle.

THE GERMAN CHURCH CONFLICT.

The following article is culled from the Canberra Church Notes for March. It has its distinct warning for us.

The Lutheran Church in Germany has issued the following warning to parents, in an article in one of the few remaining religious magazines.

"Many parents will feel anxious if they pause to ask themselves the question whether their child, who is just beginning school, is spiritually prepared for the new kind of life that he will meet there. What will the child answer if a school friend asks him: 'Do you believe all the stories

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in the Bible? I think that they are only fairy tales." What will he think when he hears prayer ridiculed?

"The impressions which he has gained at home are all-important. Has the child really learned from his mother and father that prayer is the most important thing in the world? Has he discovered the devious ways of mankind, from the stories of the Bible; and does he realise that when men run counter to God, they run grave risk of utter spiritual ruin? It is our duty to show our children that men to-day are little different from the men of Bible times. They still make God in their own image; they still believe in a man-made deity; they are still so self-sufficient and self-righteous that they think that they have no need of a Saviour. A child who goes to a German school must be prepared with this knowledge, if he is to meet the difficulties that will confront him."

With this warning in his mind a young German, who has been travelling in England, has written the following impressions of the religious crisis in Germany at the present time.

"For more than five years, pastors and priests have been continually threatened, molested and attacked." He continues: "I once saw a pastor break down during family prayers, when he was interceding for his people. A friend of the poor, modest in all his work, he had been bitterly attacked in a Party newspaper, and the strain of long persecution gradually broke him down. I know of a rectory near Cologne which was partially demolished by Storm Troopers, who fired on the house under cover of darkness, shouting indescribably vulgar slogans. The police did not dare to interfere, further than to take the pastor into a car, when he ran from the house, and prevent the Troopers from beating him publicly."

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.

WANTED—Scripture Union notes for the years 1927, 1928, 1929. K. W. Scott, 62 Lyle Street, Willoughby.

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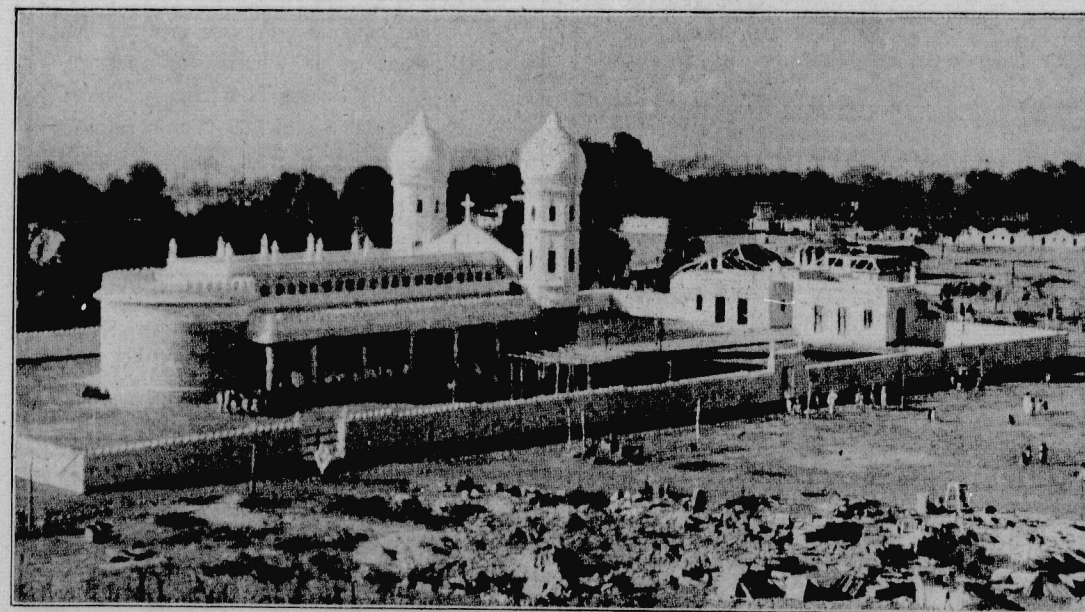
THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 2, No. 10—New Series.

MAY 18, 1939.

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



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