

Diocese of Ballarat.

BISHOP TALKS ON HIS FINGERS.

Describing a recent confirmation, the Bishop of Ballarat writes:—

"In connection with my visit to Hamilton there are two matters that were of particular interest to me, and about which I want to tell you. The first was at Peshurst, where we had a confirmation in the afternoon. Canon Jessop had already reported to me that among the candidates that he would present for confirmation...

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PUBLICATIONS.

In our advertising columns will be found a list of leaflets and tracts useful for circulation. Archdeacon Denham writes clearly concerning problems and difficulties in the minds of Church-people and others. The Lenten season will lend itself to a large distribution. The titles are reasonably "catchy."

**This Thing Among Us! What?** A sermon by the Rev. C. L. Oliver, B.A., Th.L., preached in the Cathedral...

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7, No. 8—New Series.

APRIL 15, 1943.

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

Women at the Tomb.



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By Thine Agony and bloody Sweat;  
By Thy Cross and Passion;  
By Thy precious Death and Burial;  
By Thy glorious Resurrection and  
Ascension;  
And by the Coming of the Holy Ghost,  
Good Lord deliver us.

**NOTES & COMMENTS.**

The great Easter message is one of Hope, and that "a Hope that disappointeth not." Sometimes in the grave disorders and threatenings of a War-laden atmosphere, a wave of pessimism is seen to pass over and engulf the hearts of men with fear and evil forebodings. But the great Fact of Easter—the Risen Lord—declared to be Son of God by the Resurrection from the dead, is an adequate reply to all such pessimistic fears. Jesus said: "Fear not, I am the First and the Last; I am He that liveth, and was dead; and behold I am alive for evermore."

"Because I live ye shall live also."

Lift up your heads, ye sorrowing ones,

And be ye glad of heart.

For Calvary Day and Easter Day,  
Earth's saddest day and gladdest day  
Were just one day apart.

The synchronism of Anzac Day and Easter Day this year has led to some controversy. Anzac Day. The Church comes up against the world's lack of proportion in estimating spiritual values. To the man in the street Anzac Day is a day fraught with more real meaning than Easter Day or even Good Friday. Consequently the organisers of Anzac Memorial Services were not willing to put off their services to some more convenient day as Easter Monday, for instance, in order to keep the great day of the Christian year free for the observance of an event that has meant and means everything that is good for the world.

Anzac Day is a day of sacred memories—a day which for years to come will be observed with solemn exultation in view of the great sacrifice that our land was called to make in writing deeply on the annals of world history our national name. We thank

God as we remember the Anzac heroes, but we cannot but remember that Good Friday and Easter Day stand for something infinitely greater, not for one nation, but for men and women of every race and language throughout the world's being.

News comes from England of our Queen's interest in the religious welfare of the women of our Forces. Our Gracious Queen. Her Majesty a few days ago, paid a visit to Fulham Palace, the home of the Bishop of London, to meet representatives of two groups of women lay church workers who are now acting respectively as chaplains' assistants for spiritual work among the A.T.S. and as district organisers doing similar work among women of all three services. Mrs. Geoffrey Fisher, wife of the Bishop of London, and chairman of the Committee for the Churches' Work for women in the Forces, presented workers to Her Majesty, who remained for two hours chatting with them and showed great interest in their work and experiences.

The information comes through the "Protestant Newsletter" sent by the High Commissioner for the United Kingdom and contains a useful suggestions for our own Church leaders. While so much is being done for the spiritual welfare of the men of the Forces by the Chaplains appointed for that purpose, the provision for work among the Women's Forces seems to be strikingly and startlingly inadequate. When we think of the thousands of young women called from all parts and from all kinds of homes the great majority inexperienced in the sordidness of city life, we cannot help regretting the absence of specially trained women to care for the spiritual needs of young women who have set out to help their country in this special time of need.

From the High Commissioner for the United Kingdom we have received a booklet "The Church of value in relation Calling." to the question of the question of the New World that is to be built.

The Rev. Dr. William Paton, the author, is secretary of the International Missionary Council and Editor of the International Review of Missions. In this book we have six Talks on the Church and the World Order, "broadcast at the request of the Leaders of the Churches." This truly catholic message bears the imprimatur of the late Cardinal Hinsley, who wrote to Dr. Paton as follows:—"In your proposed Talks I can find nothing that is not in agreement with our principles."

Dr. Paton rightly says: "The present evils in the world are due to the failure of nations and peoples to carry out the laws of God." "The laws of God are just the laws of life." Dr. Paton enlarges on this topic in his second chapter entitled "International Anarchy and War." "War is so terrible a thing that no one, not even Hitler, could unleash it upon mankind unless he had some material to work on ready to hand." And we are reminded that the circumstances in which war has been made possible were not only political and economic but moral as well. "There is the moral angle: I do not think that anyone who takes at all seriously the teaching of Jesus will forget that the worse things are not outside us but within us. . . . The great moral and spiritual laws are not ideals to be aspired after, they are realities to be observed. . . . If men break these laws, which are the laws of God, they suffer, and we have seen what that suffering can be." We must face the facts. But we are not left without an optimistic hope. The Atlantic Charter between our Empire and America, accepted by Russia and China, gives a basis for hope. The two initiating peoples have a heritage in common "which makes them fairly safe from the point of view of the rest of the world." "The history of both peoples is so full of the record of freedom and the price that has to be paid for it, that it is not possible for either of them to forget it, either in domestic policy or in dealing with the world of other nations." At the same time they stand for the principle that "power must always be controlled by moral re-

sponsibility" and that "this is the only ultimate safeguard for freedom." This is where the Church comes in. "Justice and order are good and right words for the State to use, but the New Testament opens up a larger vocabulary. We hear there such words as forgiveness, reconciliation and love." This is the temper of mind and heart, energised by the spirit of Christ, which alone can evolve and maintain a New Order for this old world of ours.

We should thank the Professor of Philosophy in the University of Sydney for evoking such a general Religion in Education. The War seems to have given an impetus to renewed attention to the Word of God, over ten million copies of the Bible being sold there last year. Every American soldier in Britain has offered to him a pocket size New Testament. Within the cover is a message from the President of the U.S.A., himself a constant reader of the Book: "Throughout the centuries men of many faiths and diverse origins have found in the Sacred Book words of wisdom, counsel and inspiration. It is a fountain of strength, and now, as always, an aid in attaining the highest aspirations of the human soul."

Since the beginning of the War the British and Foreign Bible Society has made available for all the men of our Forces a similar copy of the New Testament, with a message from our gracious King, who is also a regular reader of God's Holy Word. Was it not General Montgomery who advised the men under his leadership to read their Bibles daily, confessing that such had always been his own custom? We thank God for the God-fearing leaders in political and military circles who thus give testimony to the faith that is in them.

It has been interesting to note how men who are responsible for the educational policy of this and other lands agree in insisting on the necessity of religion in education. Only last month, Mr. R. A. Butler, M.P., President of the British Board of Education, addressing the Free Church's Federal Council in London, appealed for the help of the Churches in providing a philosophy for schools which would ensure a generation worthy of our national destiny. The world of the spirit had not put forth sufficient effort against the rising surges of materialist opinion or against the competition of unbridled commercial showmanship. If our civilisation was not to deteriorate it was necessary to rally our forces and see that the old faiths and spiritual and moral values were made vivid to our young people and formed an inspiration for their actions. For this reason Mr. Butler said that religious settlement must take a vital place in the measure of educational reform.

All the while our leaders are alive to the importance of this, the Professor's vapourings will quietly vanish into oblivion.

From America comes the report that a great wave of Bible reading is in evidence in the United States. Back to the Bible. The War seems to have given an impetus to renewed attention to the Word of God, over ten million copies of the Bible being sold there last year. Every American soldier in Britain has offered to him a pocket size New Testament. Within the cover is a message from the President of the U.S.A., himself a constant reader of the Book: "Throughout the centuries men of many faiths and diverse origins have found in the Sacred Book words of wisdom, counsel and inspiration. It is a fountain of strength, and now, as always, an aid in attaining the highest aspirations of the human soul."

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The Archbishop of Canterbury in a New Year message published in the Canterbury "High Hopes" Diocesan Gazette and Notes, writes: Relaxation. "We enter on the New Year with high hopes, but it is no time for complacency or for relaxation. All our determination and energy are still needed; perhaps also all our endurance. Yet we have good ground for believing that the turning point is reached and past, and we should take stock of our capacity to crown victory in war with a just and secure peace. Victory tests the moral quality of a

nation very searchingly. Then, as now, there must be no relaxation. We shall have vast responsibilities and obligations. We shall need resoluteness and self-discipline if we are to meet them.

"Above all, we shall need a sense of direction; and it is here that Christian public opinion should be well-informed, alert and vocal. Christianity does not tell us the ways and means by which we can reach our objectives, but it does tell us what our objectives ought to be, and that is the thing to settle first. It tells us to aim at conditions which foster the development of each human person with all the gifts which God has given him in the widest and deepest possible fellowship or community. That is a general aim which all parties may pursue in whatever they believe to be the best way. But if they are to be guided by Christian principles, that must be their goal and the criterion by which they judge particular proposals."

We are a sex-obsessed generation. A growing lad of some 16 or 17 years complained "You cannot get hold of a decent book to read—they are full of sex allusions." It was just another indication of the obsession which tightly grips the community. Even Church papers and pulpits discuss, ad nauseam, the question until some people, in disgust, avoid the churches that seem to have forgotten the great positive Gospel with which they are placed in trust.

The wave of immorality and its attendant evils, physical and moral, that threatens our social life is causing a panic in high quarters, and there is a grave danger of an increase in the evil by reason of "mortals rushing in where angels fear to tread." We are grateful to the Bishop of Newcastle for his straight-forward demurrer in view of a conference in Newcastle to deal with this question. The bishop's words are temperate but plain. Dr. Batty writes:—

"We must all be glad that the Mayor of Greater Newcastle has summoned a conference to deal with the question.

Especially in connection with the suggestion that what is called 'Sex-Instruction' should be given in schools. As to the desirableness of including such instruction in the school curriculum is an important difference of opinion. On two points, however, we should all be agreed. If such instruction is to be given at all, it must be given by experts specially trained for the task; and it must be given only by those whose own moral outlook is completely sound. Because it cannot be too often asserted that the principal instruction which is needed in this connection is not physiological but moral. It is not through ignorance of physical facts that the sins of unchastity are committed, but through indifference to the moral law, through the failure to recognise such sins as sins, perhaps through the refusal to recognise that there is such a thing as sin at all. The physical risks to which the unchaste are exposed are Nature's method of underlining the importance of the moral law, which can no more be defied with impunity than can the law of gravitation. But the object of education should always be positive rather than negative. The youth of both sexes should be brought to respect the moral law, not because they fear to break it, but because they genuinely desire to keep it; not because they are in fear of the consequences of impurity, but because they are in love with the ideal of purity. I greatly hope that the movement which is being sponsored with so much public spirit by the Mayor and Council of Greater Newcastle will give effective help to this end."

We stress the bishop's contention that "the principal instruction which is needed in this connection is not physiological but moral."

We are tired of hearing of the Early Victorian "Hush, hush!" policy. For some forty years to our knowledge there has been a growing openness in physiological teaching on this subject and we can only say with the prophet of long ago, "We are not better than our fathers." Some would say we are lamentably worse. It is for this reason that we object in plain words to a booklet entitled "Plain Words" by Mr. W. G. Thomas. As we read his book we are reminded of the examiner who said in relation to a hopeless paper he was correcting, "If only the questions had been different, those answers might have been right!"

So with "Plain Words"—an excellent physiological tract re-

plete with illustrations which, if designed for adults or medical students, might have been quite in order, with the exceptions of some obiter dicta regarding moralists like St. Paul; but as a book designed for the growing lad or lass we very plainly can give no encouragement for its circulation. Yes, we know that a Bishop has written a commendatory preface, and an esteemed man of science has added his approbation! but bishops are not always wise, nor are men of science always human in their approach to matters germane to the true building up of human character.

Some words from Dr. Stanley Jones in his latest book, "Abundant Living" are very relevant. He says:

"Sex has been occupying the centre of the stage, the centre of literature, the centre of dress, the centre of our thinking. Freud explains this modern absorption in sex by saying that all life must be interpreted in terms of sex."

"With all this emphasis upon sex, one would have expected this age to have found itself sexually. On the contrary, no age seems to have become more sexually dissatisfied and thwarted. . . . Evidently in the matter of sex man is up against something that cannot be set down to taboos and restraints."

"Men thought that, if they could only get rid of puritanical taboos and of moral codes written in the Scriptures, they could be free to do what they liked with sex."

"But now they find that the moral law is written in sex itself. Keep that moral law, and there is heaven; break it, and there is hell—here and now."

#### PRISONERS OF WAR FORBIDDEN TO ATTEND CHURCH.

Prisoners of war interned in Germany are forbidden to attend church, according to an article in the Munich newspaper, "Munchner Neueste Nachrichten," printed on December 21. The article said:—

"The Munich administration announces that it is every German's national duty to exercise the utmost reserve towards war prisoners. War prisoners can be employed, providing it does not necessitate their entering public buildings or private homes."

"The prisoners are forbidden to enter German shops, inns, amusement places, theatres, railway stations, or churches, and trade with them is prohibited."

"Severe penalties are threatened for any breach of the above regulations."

## QUIET MOMENTS.

### THE SUFFERINGS OF CHRIST.

(By "Senex.")

There are certain vital facts with which most people in nominally Christian lands have been familiar all their lives, and which in far too many cases lose their vividness and their power to influence life and character-building as years pass. And yet we know that these facts cannot be either ignored or lightly esteemed if life is to be what it is intended by God our Father to be.

And so it is a matter of thankfulness that as the year passes one after another of these facts is brought prominently before us by the regular recurrence of certain times and seasons as set out in the calendar of the Church. As these seasons come round, the wise Christian will seize on the opportunity of realising more and more fully the truths which are emphasised from time to time.

### Lent, "The Passion," and Holy Week.

Such a season pre-eminently is that which begins with Ash Wednesday and lasts till the eve of Easter. What is the fact that we then commemorate? Nothing less than the consummation of that Divine scheme planned by God before the world was, by which His wayward and rebellious children should be brought back into the family of God. We have been taught, and we at least nominally believe, that "God was in Christ, reconciling the world unto Himself"; that He Who died on the Cross on Calvary was not merely a Man, holy in life, beneficent in act, and supremely wise as a Teacher, and yet despised and rejected by the benighted people to Whom He had come to minister and save, but was veritably God manifested in the flesh.

If we give ourselves time to meditate on this article of our faith, we are staggered by its stupendousness, and we bow our heads in shame and penitence when we remember how small a

place we have given in our thoughts to the sufferings of Christ, Who, for us men and our salvation came down from Heaven, and was made Man, and suffered for us under Pontius Pilate.

May God in His mercy bestow upon us such an outpouring of His Spirit that the fact that we have been taught may become an ever-increasing influence in our lives, moving us to deep gratitude, to loving obedience, and to faithful service in His vineyard!

#### The Sufferings of Christ— Their Reality.

During Lent our study of Scripture will naturally cover the story of the last weeks of our Lord on earth, and also of His temptation during the "Forty days and forty nights," when He was "tempted in the wild." Let us endeavour to grasp as never before the reality of His sufferings as Very Man; let us think reverently of what He suffered for us in body, soul, and spirit—the physical suffering from hunger, thirst, weariness, pain and indescribable torture; the mental stress, due to being misunderstood, misrepresented, scorned by those whom He sought to bless and whom He did bless in spite of themselves, deserted by those who had been specially chosen to be His companions and disciples, and denied and betrayed by two of that chosen band. Think, too, of the strain on the spirit, assailed by temptation to evade the plan of the Father, and, finally, of the temporary clouding of the sense of that Father's presence when the cry was wrung from Him on the Cross, "My God, why hast Thou forsaken me?"

Yes, there is no doubt in the mind of every reverent reader of the Bible narrative that the sufferings of the Christ were real, that the story is of One Who was real Man, capable of suffering and being tempted in all points

as we are. Our Lord, the King of Glory, never yielded to the temptation to call to His aid help that is not equally provided for the weakest and humblest of us His servants.

#### Their Voluntariness.

Christ was able to say, "I lay down My life for My sheep. No man taketh it from Me. I have power to lay it down, and I have power to take it again." In one glorious sense, He was not sent; He came of His own volition; and though at any time He might have ended His suffering by returning to His Father, or invoking the aid of "more than twelve legions of angels," He went right on to the bitter end of His work of salvation. Other men, inspired by His wondrous example, have also counted their lives as of no account, and have faced threatened death rather than compromise with the truth as they saw it; but glorious as their conduct has been, they never have had the power to avert their doom as the Divine Man, the Son of the Father, could have done.

#### Christ's Perfect Obedience in His Sufferings.

Lastly, let us find in the sufferings of Christ an example of perfect submission to the will of God, and a determination to do that will at all costs. He said, "I came down from heaven, not to do My own will, but the will of My Father that sent Me." Of Him it is said that He "became obedient unto death, even the death of the Cross." He knew that the plan of redemption necessitated suffering, and that nothing but the full identification of the Divine nature with humanity, combined with the loving and willing surrender of ourselves to Him could effect that Atonement, literally that At-one-ment, which was the desire of Christ as voiced in His marvellous prayer (John

17), "That they may all be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us. I in them, and Thou in Me, that they may be perfect in one; that the love wherewith Thou hast loved Me may be in them, and I in them."

#### A Prayer for Grace.

(By Dr. F. B. Meyer.)

"The world is dear unto Thee, O Heavenly Father. Thou didst send Thine only Son to save it, and a Spirit to comfort and renew. May He brood over the chaos of this distracted world, and may order and peace and love reign among men."

#### HUMANE SUNDAY.

On Sunday, May 2, the Royal Society for the Prevention of Cruelty to Animals is asking the clergy and other preachers to stress the need of the practising of kindness to dumb animals.

The week, April 29-May 7, is to be observed as "Be Kind to Animals Week."

#### INTERCESSION FOR PRISONERS OF WAR.

A special service of intercession on behalf of prisoners of war was held on Sunday, January 17, at St. Margaret's, Westminster. The ancient church is under the shadow of Westminster Abbey, and in its parish stand the Houses of Parliament and Downing Street. The address was given by the Bishop of Southampton, Dr. Arthur Karney, who was a prisoner in the last war.

The following special prayer, written by the Dean of York, was used:—

"Look, O Lord God, with the eyes of Thy mercy upon all prisoners of war, especially those known and loved by us. Preserve them in bodily health and in cheerful, undaunted spirit. Convey Thou to them the support of our love on the wings of Thine own, and hasten the day of release, through Him Who hath made us free eternally, Thy Son and our Saviour, Jesus Christ. Amen."

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W. S. LESLIE, M.A., Headmaster.

### THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A., Bible House, Sydney.)

#### THE SILENT MAN.

Perhaps the chief justification of the work of the British and Foreign Bible Society is the fact that the Christian Scriptures make their own appeal—in plain speech, they work. I have before me a strange story illustrating the power of a Chinese New Testament. It may be called "The Silent Man."

A number of missionaries hired some rooms in a Buddhist monastery to evade the heat, and to secure a time of quiet rest and study. The monastery was situated on the Drum Mountain, about six miles from Nantai, on the river Min, in the Fukien Province of China.

Down the river they sailed in a houseboat, landing near the foot of the mountain, and ascending the stone steps to the huge Kushan monastery, where a learned abbot presided over a company of monks. In the far distance stretched a magnificent view, and near at hand shady groves gave prospect of much-needed rest. In the days that followed they saw Buddhism in reality. They saw the worship of the monks and they saw the degradation of their lives.

The abbot was friendly and willing to talk, and the missionaries explained to him the Gospel story, but all they learned in return was, "We do not worship your God, we worship the devil, and try to appease him so that he will not torment us after death."

#### SILENT FOR FOURTEEN YEARS.

One day they noticed a very pale man joining the group of monks, and one of the missionaries asked who he was. "He is a silent man who has not spoken for fourteen years," was the reply. "He leaves his cell once a day, goes to the service, eats a basin of cabbage soup and a little rice. He is at present eating his meal in the hall." The missionary took stock of him from a distance. During the days that followed the silent man was much in her

thought, and she asked if she could see him in his cell. "Certainly," was the reply, "if he will admit you." The lady missionary was conducted to the cell, where the attendant knocked at the door. From the inside the silent man pulled a string, the latch lifted and the door opened. "A foreign lady wishes to see you. May we come in?" said the attendant. They entered the tiny cell. "I could see nothing for a moment," said the missionary, "until I lifted my eyes and I saw behind the door a sort of cupboard with a curtain in front, just like a Punch and Judy show." "Good morning," she said, "are you well?" The curtain was drawn aside and there he sat, tailor fashion. "I am told you never speak," she continued. He shook his head. "Do you not wish to mix with your fellow men?" Again he shook his head and pointed to a paper picture of Buddha on the wall. The attendant explained that he spent much time gazing at the picture, hoping in time to be absorbed in Buddha, then his body would be burned and his image would be worshipped in the hall of the monastery. The missionary withdrew, distressed by the silent man whom she could not forget. A few nights later she was lying awake praying for him and she became convinced that she must do something definite. When the opportunity occurred she made her way to his cell and knocked at the door. Again the latch was lifted from within and she stood before the closed curtain. "Sir," she said, "only God can save your soul. Only the blood of Jesus Christ, God's Son, can cleanse away your sin. Only God's Holy Spirit can teach you. I have brought you a book which if you read it, will teach you the truth. Read this book prayerfully, believe its teaching and you will be saved. Will you accept it?" The curtain was drawn aside, he took the book and she came away. Some time later she returned and saw the silent man again. "Have you the book?" she asked. He took it in his hand and held it up. "Do you read it?" He nodded in the affirmative.

#### THE LONG SILENCE BROKEN.

Here is the ending of the story which I quote in the lady's own words. "Now I am in South Africa. One day the

postman brought me a copy of the 'Christian Herald.' Looking at the pictures I was arrested by the statement that a monk who had been silent for thirty years had now professed faith in Christ through reading a Chinese New Testament given him years before by a lady missionary. Time, place and circumstances all tallied with my silent man. You may be sure I praised God, feeling sure He had answered prayer." She closed, "Will you join me in thanking God for the British and Foreign Bible Society for making it possible for that man to have the New Testament?"

### PERSONAL.

We offer our congratulations to the Rev. and Mrs. Frank Hulme Moir on the birth of a son in Sydney last week. Mr. Moir is a Senior Chaplain to the Forces on Active Service.

Mr. C. P. Taubman has been elected a lay canon of St. Andrew's Cathedral, Sydney, in the late of the late Sir Kelson King. We congratulate Mr. Taubman on his appointment.

The Rev. Bernard Judd, who has been curate of St. Clement's, Marrickville, was married last week to Miss Ida Southwood, at St. Andrew's Church, Wahroonga, N.S.W., by Archdeacon Hammond. Mr. Judd was formerly associated with Archdeacon Hammond at St. Barnabas, Sydney; and Mrs. Judd has been a valuable assistant to the Archdeacon in many of his activities.

We offer our congratulations to the Rev. P. R. Westley, rector of St. Andrew's, Lane Cove, Sydney, on his engagement to be married to Miss M. G. Alexander, of Lane Cove.

#### A.R.C. PUBLISHING FUND.

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ALEXANDRIA

## To Australian Churchmen

### WHAT GOOD FRIDAY MEANS

Dr. J. H. Bernard, whose commentary on St. John has won him renown, drew attention many years ago to the fact that the doctrine of Atonement did not occupy the place in public preaching that it held formerly.

There are many reasons for that. In modern times a new conception of the relation of man to God has largely taken possession of cultivated minds. The idea that "There is a divinity which shapes our ends" is associated with the idea that this capacity for the divine is resident within us and only needs to be encouraged and developed. Matthew Arnold in this as in many other things is the prophet of the new order: "Sin," he writes, "is not a monster to be mused on, but an impotence to be got rid of. All thinking about it, beyond what is indispensable for the firm effort to get rid of it, is waste of energy and waste of time." Modern psychology with its inveterate habit of sticking on labels, would call the person who broods on sin an "introvert." Now we know, and all is beautiful in the garden. Humanity is turned into a vast camping ground of knights errant with the proper pennon fluttering over every tent.

#### Face to face with Good Friday.

When we seek to come to terms with Matthew Arnold's smooth philosophy, one question at once stirs in our mind. Is the effort to get rid of sin, confined to the sinner? This is an important question and it would appear that Matthew Arnold answers it in the affirmative. But then we have the tragedy of Good Friday. We have the recorded testimony of the dying thief "This man hath done nothing amiss." Here we touch something deeper than individual reform. Can we find a place for the suffering of the Sinless in our conception of getting rid of sin? If we can and if we do our whole general outlook will have to be altered.

#### The First Factor.

It is not possible to exclude the co-operation of others in the effort to get rid of sin. In ordinary experience other people affect us for good or ill. Ahab was not naturally much inclined either to the sterner or the gentler virtues. Still he would have been a better man had not Jezebel, his wife, stirred him up. And this is true in the other direction also. Herod did many things on account of John the Baptist. The hold of the prophet tamed in some respects the heart of the wild Idumean. Whether we like it or not there is a true intervention of others in the task of getting rid of sin, as there is an unholy intervention in the direction of incitement to sin.

We can carry the thought a little further. This intervention is most apparent when we consider the penal consequences of sin. We live in an ordered society. Our neighbours are the instruments of justice. They are often also instruments of injustice. The very order of society invites us and sometimes compels us to bear the iniquity of our neighbour as our neighbour has to bear our iniquity. This fact opens the door to the greatest mischief and to the highest self-sacrifice. When Matthew Arnold exhorts us to get rid of our impotence he might at least warn us that we cannot do so without getting rid of the impotencies of others. At every turn the unreasonableness and wickedness of our neighbours re-act upon us. I could more easily get rid of my bad temper but for the senseless chump next door who provokes me to wrath. It only aggravates me more to be told that he has precisely the same difficulty. I started out cheerily with an earnest desire not to brood over my sin but to bash it. Now the thing has got beyond me and climbed over the fence into my neighbour's garden.

#### The Second Factor.

When I think on these things I discover a difference that did not appear at first. Sin is a two-edged weapon. It wounds externally. My circumstances are affected. I can lose money. I can lose health. I can lose the esteem and goodwill of my neighbours. And I can do all this through the wrong action of others to which I have not contributed. A thief can rob me. A dishonest grocer can adulterate my food. A calumniator can spread evil reports and cause me to be hated or despised. I share in the sin so far as the consequences are concerned though I am no partaker in the wilful transgression. Some people have been so impressed with this that they reserve the name sin to wilful wrong acts. They change the labels and are as happy as the psychologists. But changing labels will not change facts. The Bible speaks of sinning against God and sinning against our neighbour. The act goes out beyond the individual. And the individual re-acts against it and is influenced in some way by it.

Sin also wounds internally. The sin done against me leaves my inner self untouched. But the sin I commit while it turns one edge towards God and my neighbour, cuts deep into my own being with the other edge. Augustine the shrewd observer, said this. He wrote a very wise sentence when he said "The punishment of sinning is sin." To the ordinary man it is the consequences that matter. To the enlightened man it is the character that matters. The tongue of the calumniator cannot touch my character and I can always hope to restore my loss by the fact that falsehood finally reveals itself as false. Also, like Job, I am sustained in the hour of bitterness by the consciousness of my integrity. But my sin degrades me. It changes me inside making me different from what I was and destroying my very power of recovery. Repentance is a change of mind. So is transgression. It breeds lawlessness — the quality that no longer recognises obligations. Sin is a complex thing.

When Matthew Arnold tells me to get rid of it, he is telling a paralysed man to walk.

#### The Lonely Figure on the Cross.

What has this double-edged fact to do with Good Friday and its great tragedy? Does it not suggest that we are bound together in the bundle of life so that our sin reaches out and touches others, as others sin reaches out and touches us. Suppose that sin reached out and touched Him. "Sinless, harmless, undefiled, separate from sinners." Still He hangs there. And the story of the Cross tells us that the harsh, unscrupulous judge who condemned Him "knew that for envy they had delivered Him." Envy is a deadly thing. They surge round the Cross, wagging their heads and heaping odium on the Sufferer. Sin is indeed double-edged. There is, however, something strange in the circumstances. The centurion who watched the scene was greatly impressed. He said: "Truly this man was the Son of God." The earthquake and the darkened sky added significance to the whole drama. Men beat upon their breasts as they returned from Golgotha. We are facing something out of the ordinary. And yet it is linked with the meditation presented above. Had sin been simply individual, an impotence of which the individual should get rid—the whole issue could be narrowed. That was the tendency in Matthew Arnold's day. He was a prophet of the simple. Unfortunately for him but fortunately for us the simple is not always the true. Could Jesus Christ have got rid of sin? He came to do it. But He did not do it in the way that Matthew Arnold imagined. He was resolute in resistance to it. He challenged it on every occasion. Still sin persisted not in Him but in others, and reaching out in its dire consequences, enmeshed Him and slew Him.

#### The Loud Cry of Victory.

Is it only one more illustration of the capacity of sin to violate the sanctities even of the morally upright? If so, Socrates with his cup of hemlock, and Jesus on the

Cross, are alike evidences of our sad condition and nothing more. There are those who lend support to a theory that the full meaning of Calvary is exhausted when we regard it as a stimulus to endeavour. It is suggested that we follow the Christ even to the death and so achieve our liberty. We get rid of sin. We cannot discover in this theory any recognition of the obvious fact that sin has impaired our power to follow and weakened our power to resist. There must be something more than this. To point the way is not to secure followers. We find something more in the great cry. "It is finished." At last sin, by reaching out and enmeshing the Son of God, over-reached itself. The full penalty that it might demand has been met and satisfied. The Divine re-action has been perfectly realised. The talk about the evil character of any penal theory of Atonement ignores this double aspect of sin. There must be some way of rolling back the influences that visit consequences upon the guilty and the innocent alike. The guilty must bear the penalty unless the innocent bear it for them. And Calvary tells us that God Himself undertook the task of so rolling back these dire influences. Good Friday means nothing less than this. The Campaigns of Witness are seeking to impress this fact on the community. What are you doing to help this witness?

#### THE FUZZY WUZZY.

(Taken from the C. of E. Chronicle, Cronulla.)

Here's to you, Fuzzy Wuzzy, in the fight against Japan,  
You have taught us all a lesson in the brotherhood of man;  
Where the aching Owen Stanleys taunt and daunt us on the track,  
We have seen the white soul shining out of faces ebon-black;  
And as one we've worked and suffered, and as one we've lived and died,  
By the rapids of Waicopi, in the swamps of Gona side.  
So here's to you, Fuzzy Wuzzy, savage men of tender heart!  
We, the fighters, we, the wounded, we've seen you play a part  
That will ever be remembered when the warrior tales are told  
How you showed us in New Guinea something finer than its gold.

#### THE CHURCH AND EDUCATION.

(By the Rev. W. F. Pyke, B.D.)

Scarcely a week passes but someone, either a professor or a teacher or clergyman, has something to say about "What is wrong with the Church?" There certainly are signs of dissatisfaction with the orthodox Christian point of view, and an increasing vigour of attack against the faith of the Church.

There is a lot of this criticism which does not merit serious thought—it springs from petulance or ill-nature. But there is also responsible and instructed criticism which the Church must answer. There is a good deal of modern philosophy which is frankly atheistic. A Cambridge philosopher recently talked about the "mind destroying hocus-pocus of theology," and "the mysterious and non-sensical verbiage" which the church arrays against "the mass of ascertained biological and physiological facts."

Others say the Church has lost its hold on the masses because she no longer teaches a creed that fulfils the spiritual need of contemporary man. The language of the Church is out-moded and words like "Incarnation and Atonement" are meaningless terms.

Mr. H. G. Wells never misses the opportunity of jeering at Christianity. He calls the gospel a "silly story." Meanwhile the harm goes on.

We know that Democracy can only succeed if it calls religion to its aid. But it needs a "revolutionary Faith," presented, not as "a spiritual bath-chair in which a decadent age wheels about its sick conscience," but as the only way of life which can bring harmony and peace to mankind.

There is an urgent necessity for the Church to formulate the fundamental doctrine of the Christian Faith in simple terms and to separate the essentials from the excrescences.

The Church is not getting its case over" to the general public. We need a cheap apologetic literature which the "man in the street" can read at his leisure. The Church has a wealth of disciplined scholarship at its command which should be used to produce "Tracts for the Times." Their influence would be enormous.

And as regards the youth of to-day, the main battle for the future will be fought in the schools. Youth from the ages of 12 to 18 receive a stamp that nothing will eradicate. The home is the rock on which religious education is built. When teachers have to build on the sands of a godless home, we must not be surprised if the building falls down.

A recent headmaster of a well-known school said: "75 per cent. of our youth care nothing about religion. They do not think about it, or talk about it, or say a prayer or enter a church. Some have not a conscious thought of

God from one year's end to the other, or even a vague, unreasoning assent to Christian principles." This may be a little overdrawn.

The test of education is a man's character and habit, five or ten years after he has left school. If the nation is to be re-called to Christianity—and the boy is the nation of to-morrow—education is not enough. The homes and the churches must play their part in increasing strength.

As far as any outward manifestation is concerned, we are largely a pagan country. Only a small percentage of the people make any profession of faith. But there is more "diffused" interest in religion than there has ever been. There is a steady demand for religious books. But having an "interest" in religion is not faith. The devil knows it may give the patient just enough "diluted religion" to inoculate him against ever taking it properly.

The apathy and worldliness of to-day is not a new thing—it is a new challenge to the Church. If we do not go on, we go back. Where shall we start? It is the Church's duty to evangelise and convert the younger generation. To interest, instruct and inspire them.

What matters most in life is a sense of God, a desire to know Him, to study His Word and to do His Will. This is the true basis of education. It is nearness to God that matters, not intellectual gifts. Some gifts can be a hindrance to the spiritual life.

Youth does not want exhortation, but it is profoundly impressed by the force of unconscious example. We never see the results of our efforts to live the Christian life. We must not look for "quick returns." God alone gives the increase, when we have sown and watered faithfully. On parents to-day hangs a heavy responsibility, to train up the child in the way he should go. And he usually goes the way of his father.

#### REST.

My bark is wafted to the strand  
By Breath Divine;  
And on the helm there rests a hand  
Other than mine.

One Who has known in storms to sail  
I have on board;  
Above the raging of the gale  
I hear my Lord.

He holds me when the billows smite—  
I shall not fall;  
If sharp, 'tis short; if long, 'tis light—  
He tempers all.

Safe to the land! Safe to the land!  
The end is this;  
And then with Him go hand in hand  
Far into bliss.

—Dean Alford.

"Inward peace can only be espoused to inward purity."

### "COUNTING NOT THE COST."

#### THE INNER SPIRIT OF THE CROSS IN THE CHURCH MISSIONARY SOCIETY.

All great enterprises must of necessity find the measure of their greatness in the cost of fulfilment. It is the Divine law of values. And not less, but even more, does this law hold in the great spiritual endeavours in the Christian world. On this plane, the greatest task ever undertaken—the salvation of a lost world, was completed at the awful cost of the life of the Son of God. "Who, for the joy that was set before Him, enquired the Cross, despising the shame," that He might redeem men and women and bring them back to God. But although this salvation was a full and finished sacrifice, available to all mankind, the task of the propagation of this glorious message still remained to be done. It was to the Christian Church, small and insignificant, in name and numbers that our Lord committed this task of making known His love and redemption.

Once again the measuring line was laid on the pathway of Christian witness, and St. Paul, the great missionary Apostle, and all others down the centuries who have followed him in obedience to our Lord's command, have come to understand the great eternal values hidden in the heart of this spiritual campaign, as they have entered into the experiences of the cost of fulfilment.

In this article, let us enter, reverently, the secret doors into the inner spirit of our Church Missionary Society that we may catch a glimpse of the radiance of great and worthy souls, who, "counting not their lives dear unto them, have, in the missionary service of Christ, won through to a rich and eternal heritage.

The early chapters of the C.M.S. West Africa epic, show at what cost the Dioceses of Sierra Leone, Lagos and the Niger have been brought into the Church of Christ. In the early years, sickness and death frequently invaded the missionary parties to this part of the world so aptly called "The White Man's Grave." In 1823 seven missionaries landed at Sierra Leone, five of whom were married. Of these twelve persons, six had died within twelve months, and four more within eighteen months. In 1826, out of a total of 79 missionaries who had gone out to West Africa in the 22 years, only 14 remained! And yet, in face of all this, a friend of the Society could write to the Committee: "We ought not to be discouraged by our losses in Africa. Go and tell of rains and fevers, of graves, of deaths, of missionaries dead, of missionaries dying, of missionaries fainting under the burden and heat of the day; tell of the good already done, and that others are panting to enter this very field. In

short, Africa is an advantage to the Society, a creditor and not a debtor." And in West Africa a missionary of this sad period could write: "I am not cast down—only I would crave your earnest prayers for us the survivors." And yet another—"We are not discouraged, but encouraged."

Let us look at East Africa in April, 1849. Within a fortnight of the arrival of the first four labourers at Mombasa, all were attacked by fever, and, early in May, one had died. Krapf, the leader of the expedition, wrote home to the Society: "God bids us first build a cemetery before we build a church or dwelling house; showing us that the resurrection of East Africa must be effected by our own destruction. Though I also should have to fall, it does not matter; for the Lord is still King."

Nothing is more superb in the annals of Christian Missions than the story of Bishop Hannington, of Uganda. Not long after his arrival on the East Coast of Africa, his health broke down completely and it was decided that he should return. After many vicissitudes, he had reached the Victoria Nyanza, but, in a rough hammock, he was carried back to the coast. Twice he seemed so near death that his bearers put down the hammock and decamped, leaving him to die. His unconquerable spirit, however, prevailed, and enabled him to crawl after the caravan both times, and pick it up again. Years afterwards, on his return to Africa as Bishop, he was murdered by the treacherous King of Uganda. How did Hannington count the cost? In his last letter to the Church Missionary Society he wrote: "Starvation, desertion, treachery, and a few other nightmares and furies hover over one's head—yet in the midst of it all I can say:

"Peace, perfect peace, the future all unknown;  
Jesus we know, and He is on the throne."

Ah, yes, and through the shedding of his martyr's blood, and that of three African Christian lads, who were cruelly put to death for their faith in Jesus Christ, there has sprung up in Uganda a strong, virile, Christ-propagating, witnessing Church.

What happened early on the morning of August 1, 1895, in Kucheng, China, adds another shining record in the history of our Church Missionary Society, when nine missionaries, including Rev. and Mrs. Robert Stewart and two of their little children, were done to death by Chinese Vegetarians.

What was the reaction following this terrible announcement? The father of one of the murdered lady missionaries, preaching to his congregation somewhere in England, uttered these significant words: "I believe that I shall see that glorious harvest in China that is to spring up from these precious buried grains that hold, in God's mysterious purpose, the germs of eternal life; and I know I shall rejoice in that

day that God allowed me to call one of these grains mine." It is always so! Victory lies for ever at the heart of Calvary. The cost of missionary work cannot be counted. The harvest richly exceeds the expenditure.

But what of to-day? Has this Calvary love faded from the inner spirit of our Church Missionary Society? A few brief word-sketches will answer that question:

During the present world war, Miss Atkins, of St. Stephen's College, Hong Kong, refused to leave the school-girls when the enemy rushed into Hong Kong, and gave her life with and for them.

The Rev. Harry Wittenbach and his wife, and two children are prisoners of war at Stanley Camp, Hong Kong, after years of teaching, rural reconstruction and latterly, work among the Chinese refugees. In addition the C.M.S. has 27 missionaries and two children either prisoners of war or interned, two have died of starvation.

Bishop Heaslett, of Japan, was three months in solitary confinement, and two weeks in a common prison.

Dr. Leslie Griffiths, a brilliant surgeon, with gentle, happy face, and a character filled with quiet content, a love of the beautiful and deep selflessness of service, was shot, in company with his eleven-years-old son, by bandits in Iran last year. Nevertheless, in Isfahan, he lives on in the love of his fellowmen. Why? Because goodness triumphs over death.

In this Lenten Season the Church Missionary Society would like all Church-people to get a new spiritual vision, and to enter into a partnership of service and suffering with fellow Christians all over the world. This would include a partnership in Africa with 500 missionaries, in India with 300 missionaries, in China with almost 200 missionaries. This fellowship reaches out also to Egypt, the Sudan, Palestine, Iran and the Northern Territory of Australia. Soon a new opportunity will present itself in the sending of a Mission of Help to the impoverished Churches of the Netherlands East Indies.

#### THE QUEEN'S MESSAGE.

For the first time since August, 1941, our gracious Queen Elizabeth spoke last Monday over the air to the women of the Empire. In the course of her remarks Her Majesty said:—

"The courage of women is reinforced by one of the strongest weapons in our national armory—a sense of humor nothing can daunt. With this weapon of amazing temper that turns every way, our people keep guard over their sanity and their souls.

"You have met the enemy. You have endured his bombs, and you have helped put out the fires he kindled in our homes. You have tended those he maimed, brought strength to those he bereaved.

"All of us women love our family life, our homes, and our children, and

you may be sure our men overseas are thinking just as wistfully of those homes.

"I know we shall not fail them. We shall go forward with them undismayed into the future.

"It is on the strength of our spiritual life that the rebuilding of our national life depends. In these last tragic years many have found in religion the source and the mainspring of the courage and selflessness they needed.

"It does, indeed, seem to me that if the years to come are to see some real spiritual recovery the women of our nation must be deeply concerned with religion. Our homes must be the very place where it should start.

"The King and I are grateful to think that we and our family are remembered in your prayers. We need them and try to live up to them."

It was a great and inspiring utterance.

#### LENT IN ENGLAND.

The British churches are now fully engaged in their programmes of Lenten observance and a number of special features can be noticed this year. The Archbishop of Canterbury has issued a series of suggestions for intercession mentioning one subject for each day in Lent. His suggestions have been widely published in the secular and religious press. Another contribution made by Dr. Temple is the publication of another Lenten book under his auspices. This year he has asked Dr. Nathaniel Micklem, the leading theologian of the Confessional Church, to write a book, which Dr. Micklem has done, on the subject of "The Doctrine of Our Redemption." In the preface Dr. Micklem says: "There is not and there never has been any controversy between the Church of England and orthodox dissent in respect of articles of Christian faith."

All the leading cathedrals and churches of London are holding special Lenten services. On Lenten self-discipline the "Church Times," March 12, writes: "War has accustomed the people of Great Britain to do without many things they normally like. The degree of self-restraint in food, drink and other sensual indulgence is far more stringent than that usually required by the Church and has been enforced by external circumstances." The article goes on to say: "Self-discipline finds its justification in neither national nor personal efficiency taken by itself, but in the concentration of the will, affections and the whole personality on man's sole ultimate end, God and His glory." Elsewhere the article states: "The very bloodshed and devastation which cover the face of the earth and the very character of the tasks to which patriotic citizens must devote their keenest efforts are the most striking testimony to the need of corporate and personal penitence."

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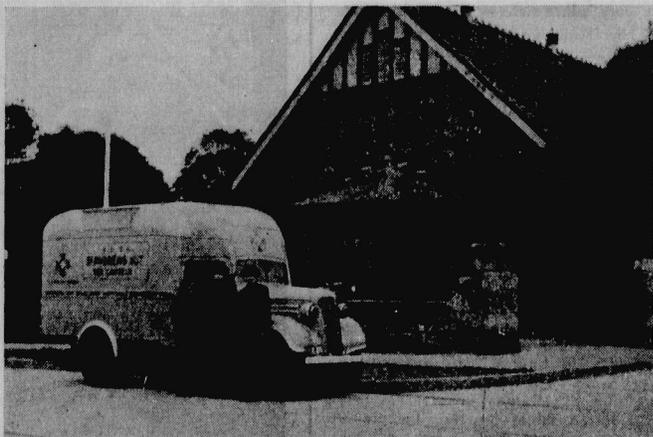
## CENE F

III.

## MOBILE CANTEENS.

## No. 1 (Metropolitan District).

Early in 1942 came before Cenef the need of mobile canteens to provide comforts during the night for troops stationed at isolated posts in and about Sydney and in the Kembla-Wollongong area. It was realised that this need was an acute one and would be more keenly felt during the winter months.



Cenef Mobile Canteen No. 1.

The voluntary workers connected with the Cathedral Hut faced up to finding the funds for the first of these mobile units and felt that they could undertake the task. A very suitable second-hand van was found and this was reconstructed and fitted out for the purpose at a total cost of £597. Then a garage and filling depot had to be found and equipped. Once again the Standing Committee of Synod came forward and granted the use of the private lane beside the Cathedral School. Here construction and equipment cost £272, an amount also found by the Hut voluntary workers.

Meanwhile the staff to run the canteen was under consideration and this has been undertaken by the same group of ladies. They supply the "crews" each day, about 50 of whom have passed the driving test. They wear the Cenef uniform for women workers—navy blue with the badges on hat and shoulders. The members of the crews have been granted military passes and these facilitate their entry within the lines to render service to the troops. This canteen is in operation every night in the week and returns to the depot in the small hours of the morning. It is doing a fine work and letters of grateful appreciation have been received. Although the canteen was for some time previously in

commission, it was formally opened by Major-General Fewtrell on Anzac Day, 1942. The service of the canteen has been organised on the basis of being available for the civilian population in the event of an air raid.

## No. 2 (Kembla-Wollongong District).

Then came representations from the Rev. C. A. Goodwin—then rector of Port Kembla—for a similar mobile unit for the Kembla-Wollongong district. Here again a good second-hand van was

acquired, reconstructed and equipped, the total cost being £270. It is not so large as No. 1 canteen.

This cost was met by Cenef out of its general fund, to which substantial amounts were contributed by Wollongong and Kembla parishes. The Rev. R. C. M. Long, of Wollongong, and Mr. Goodwin co-operated in arranging details of the area to be served by the canteen. It was dedicated by His Grace the Archbishop of Sydney on June 11, 1942. The "crews" are found locally and they too are doing a splendid piece of work. To this also we have grateful testimony from those who benefit by the service rendered. This canteen will also serve the civilian population in the event of an air raid.

These canteens serve in the name of the Church of England. Many thousands of the fighting forces have been helped and comforted through their ministrations. There is no more welcome and cheering visitor to these lonely, outlying posts than "The Cenef Mobile Canteen." For military reasons it is not possible to publish names of the outposts they visit, or with what frequency; but, when the war is over, Church-people will have no more interesting information to read about the activities of Cenef than the full record of the activities of the mobile canteens.

## CORRESPONDENCE

## "A MODICUM OF GREEK."

(To the Editor, "Church Record.")

Rev. and dear Sir,

I was extremely interested in the reading of the article "A Modicum of Greek" which appeared in the issue of your paper on April 1.

The Greek tongue, that "Most perfect vehicle for the expression of human thought," always fascinated me, and it is indeed refreshing to find someone bringing again to our notice the neglect, especially among the clergy, of this beautiful and dignified language. To ask any clergyman when did he last read his Greek Testament might be considered rude on the part of the questioner, but it would certainly be very interesting to ascertain exactly how many clerics actually can and do read their Greek Bible. I am not prepared to call a want of linguistic ability "appalling ignorance," because this forms only one branch of human learning, and I am certainly not inclined to blame the Theological Colleges for their lack of interest, as the majority of the heads of these colleges are men of sanctity and profound learning.

In my own opinion two factors are ever present to militate against the "turning out" of tolerably good Grecians, first the student himself, secondly the time in which he is, in the present circumstances, compelled to complete his course.

Let me consider first the student. Is he linguistically minded? Does he mind spending many hours over Greek declensions and the Paradigms of those long Greek verbs? Does he revel in solving the problem of those subtle Greek prepositions? Has he "that infinite capacity for taking pains," as Bouffon aptly puts it in his definition of a genius? If my student can answer these questions in the affirmative, then the principals of the theological colleges have good material upon which to work; if the answer be "No" then their work is generally in vain.

The question of time then comes into the picture. I venture the opinion that the space of three years is hardly long enough in which to acquire a

"I followed your advice," said Mrs. Jones, "and took Uncle George to have lunch at C.M.S. House. Really, it was splendid."

"Ah!" said Mr. Jones, "I knew you'd like it! What's that book you are reading?"

"Wasn't Uncle George a dear? It's the latest missionary book on China. He bought it for me as we were going out. He was so interested, and you know he always used to think that the heathen ought to be left alone."

good working knowledge of Greek when other reading has also to be done. Money is the root of all evil, so we are told, and the monetary question is partly the root of this question. I think if each student could enter college with £1000 behind him and with the right spiritual and material make-up our theological heads would produce better results. That, of course, is a dream and may not at any time be realised.

"Proteus" suggests the A.C.T. course being altered in Part I. The cutting the Gospel into half and placing in its stead Greek Grammar. This might be beneficial and certainly worth the trying. A thorough knowledge of Smith's "Initia Graeca" and Goodwin's Greek Grammar still serves as the very basis upon which to build a good superstructure in the Greek tongue, and to those who are keen enough to wade through these books and thoroughly to master them will there be opened a veritable storehouse of useful information for future use. A clergyman's first duty is to know his Bible. That is the Book round which all his teaching should be concentrated, and to have an intelligent grasp of that great Book, I am still of the opinion that a knowledge of the Greek language is very essential.

Yours faithfully,

A. B. SIDWELL,

A Justice of the Peace,

Berowra Grammar School,

Park Street, Berowra.

April 6, 1943.

(Our correspondent must not blame "Proteus" for our own suggestion.—Editors.)

## TRUE HUMILITY.

(From the Bishop of Goulburn's Letter.)

Tolstoy in one of his stories tells us about a Father Sergius who fell into sin after becoming a very famous holy man. Sergius had been a very ambitious and capable officer. He aspired to the greatest offices in the land and was well on his way to achieve his ambitions when he was disappointed in the woman he loved. By way of reaction he entered a monastery and now put his unbounded energy into the pursuit of holiness according to the monastic way of life. At length he became a hermit and practised the most rigorous austerities.

In spite of himself he became famous, and pilgrims with every kind of need sought out his hermit's cell. Presently miracles were attributed to him and the sick and distressed came from far and wide. He was sought after by the rich as well as by the poor. Hostels arose around his cell for the accommodation of the pilgrims and he became profitable to those who managed his affairs.

But in the heart of Sergius the old love of power began to renew its

strength. He enjoyed the fame that came to him and his proud spirit could not be quenched. The fact that the rich and the mighty sought his counsel and advice gave him secret satisfaction. He was aware of the fading power of humility in his soul. Sometimes he realised the danger in which he stood. He made plans to flee from it all, but could never reach the point where he could tear his heart away from all that fed his secret pride.

At length he fell. Then he fled in disguise and became a tramp. In the uneasy sleep of his first night on the road he dreamt of a little girl with whom he was forced to play as a boy and whom he joined with other boys in teasing. "Go to Pashinka," the dream seemed to say. "Find out what you have to do."

In due time he rediscovered Pashinka. She was now a widow with grandchildren. A sickly son-in-law, her daughter, and three grandchildren lived in her poor cottage and were dependent on her. She gave music lessons and cared for this helpless crowd. When Father Sergius appeared at her door she gave liberally to the beggar and expressed sorrow that she could do so little. Then she recognised in the beggar the famous holy man and the playmate of her childhood. She took him in and gave him the best room in the house. He asked her how she lived. She spoke simply of her work; thanked God for the music lessons she had hated as a child which now enabled her to keep her household; showed her concern for everybody in the house except herself. He watched her answering the peevish calls of a neurotic group. He reflected; then light came. "That was the meaning of my vision," he said to himself. "Pashinka is what I should have been and was not. I lived for man, on the pretext of living for God; and she lives for God, imagining she lives for man!" He concluded his reflections: "There is no God for the man who lives for the praise of the world, I must now seek HIM."

He took to the track again and ended up in Siberia teaching little children and caring for the sick.

Lent recalls us to personal discipline and there is no question at all about the need for such discipline. We need to learn how "to keep under our body and bring it into subjection," but we must always remember that that is not the end of the Christian life. Whether it has value or not depends upon what is the aim or purpose of the disciplined life. Such a life may serve good or evil, God or the devil. Satan is always represented as being an ascetic type. Hitler, we are told, is ascetic enough. Satanism usually demands an austere type of servant. The famous moral philosopher, Solovyev, in his book, "The Justification of the Good," tells us that "The ministers of the Mediaeval Church who used to torture and burn heretics, Jews, sorcerers and witches, were for the most part men irreproachable from the

ascetic point of view. But the one-sided force of the spirit and the absence of pity made them devils incarnate."

This warning shows us how difficult it is to practise the Christian faith. Its very simplicity makes it profoundly difficult. It is nothing less than the defilement of love. To become Christians we must love with a purely disinterested love.

If ascetic practices help in this they are good and useful. If they do not, then they have nothing to do with the Christian faith at all. If we are not moving in the direction of disinterested love we are not moving in the Christian direction at all. And this means loving people simply, helpfully, unconsciously, as Pashinka did.

It is interesting to notice in the Gospels how the unconscious goodness of people meets with the highest approval. "When saw we Thee ahungred and fed Thee." The good are surprised to find out that they are good. They go on simply, naturally, objectively, doing generous and kindly acts and thinking nothing of it. This is the true Christian humility. Uriah Heep was conscious that he was humble; Pashinka never dreamed that she had any humility at all.

The person possessed of true humility never speaks about it, and is not conscious that he is humble. Christian goodness has to be attained by being good not by professing goodness. Self-conscious goodness is a most unpleasant condition. Our egoism, our self-interest is the most subtle of all our inner motives. It seldom falls to frontal attack. The more we attack it by ascetic practices the tougher we make it in defence. That is why professedly religious people are so often not good companions.

The art of losing oneself which is the Christian way of life, is simply a matter of dropping self out of the centre of our interest and concern. But how can we do it? "The wind bloweth where it listeth." We cannot force it to blow as we will, but we can go out and put ourselves in the places where the breezes of God blow most naturally; We can open our heart to them. We shall find them where human need exists, where man is fallen by the wayside.

In self-forgetful service our love will be refined. The Love of God will possess us. God will love in us and through us, and we shall most probably be entirely unconscious of the fact.

## BOOK-KEEPING.

The Art (or artfulness) of not returning borrowed books.

What a wealth of good "book-keepers" there must be!

Some create happiness wherever they go; others whenever they go.

## BOOKS.

**Abundant Living**, by E. Stanley Jones. Published by the Abingdon and Cokesbury Press, New York and Nashville, U.S.A. Price one dollar. Our copy from the publishers.

This book from the well-known and inspirational writer, Dr. Stanley Jones, is well described as "A new and truly dynamic book of inspirational and devotional readings for our times."

"Abundant Living" begins where most of us are and helps us advance day by day in Christian truth and experience until abundant living is fully realised.

The arrangement of this book is in the manner of "Victorious Living" by the same author, with a page for every day of the year. It is divided into two main sections:—

1. Facing and overcoming obstacles in the Quest.  
2. Exploring and appropriating Resources for Abundant Living.

The Quest begins from the desire for God and proceeds to an analytical examination of the difficulties in the way, mainly found in our own selves. Then in the second section the treasures of Grace are shown as available to meet all life's needs.

Each chapter has passages of Scripture relevant to the subject dealt with.

Of course there may be details in which we shall not be able to go all the way with the writer—for instance, his chapter on Ghandi and Pacifism will start a query in many a Christian mind and heart. But Dr. Jones has given the Christian public another treasure which will win a very general responsive appreciation.

The book is handy in size and attractively printed. A good Easter gift!

## THE WAY TO DIE.

Almighty and all-present Power,  
Short is the prayer I make to Thee;  
I do not ask in battle hour  
For any shield to cover me.

The vast unalterable way  
From which the stars do not depart  
May not be turned aside to stay  
The bullet flying to my heart.

I ask not help to strike my foe,  
I seek no petty victory here,  
The enemy I hate, I know  
To Thee is also dear.

But this I pray, be at my side  
When death is drawing through the sky.  
Almighty God who also died,  
Teach me the way that I should die.

In "The Telegraph" (Brisbane), 8/2/43, the above poem appeared, together with the following statement:

NEW YORK, Feb. 7th: The "Herald-Tribune" heads the week's poetry column with the above poem by Sergeant Hugh Brodie, of the R.A.A.F., a former student of Melbourne University, who is now missing in action in the Middle East.

## CHRISTIAN FRANCE AND ITS FUTURE.

An important meeting with the subject "Christian France and its Future," was held in London on Wednesday, March 24. The Archbishop of Canterbury was to have presided but was unavoidably prevented from attending. He sent, however, an important message. In the course of this he said that the traditions of Britain and France though very different could mutually supplement each other. "In fact," he said, "the inspiration of both English and French culture has been deeply Christian. Neither of our two countries of course has ever perfectly corresponded to the Christian ideal but the standards whereby we have been to be judged have been Christian standards and thus accepted. It is true that one result of the French Revolution was to make a division in the mind of France between its religious inheritance and its democratic aspirations; but for many years now it has seemed that this is in the process of being healed and we may at least hope that when France emerges again triumphant and vigorous from the depths into which she has been cast by the German aggressor it will be found that the rift is well on the way to being closed up. But I am sure that it is by insistence upon this community of spiritual inheritance in Christian faith that we shall most promote mutual understanding and certainly for us who are Christians the vision of the future for regenerated France is the vision of a nation reborn in its own traditional faith, carrying the influence of that faith into every activity of the mind and spirit."

Addresses were given by Monseigneur Closos, Secretary for the Interior at Fighting French Headquarters, and one of the editors of the Sword of the Spirit Paper "Volontaire." He spoke of strong opposition to the Vichy regime among the lower clergy as well as being shared by some of the bishops. "Christian France," he said, "will have to give to the revolution which is already taking place in France its spiritual and moral basis to ensure that economic social changes which will result in its exist will be inspired by the Christian respect for human liberty and individuality." Monsieur Andre Phillip, Commissioner for the Interior and formerly Professor in the University of Lyons, and a prominent French Protestant, said that the hand of God could be seen at work in all resistance movements in France. Many had resisted at a time when there was no human hope and purely because they believed in certain universal principles which they could not surrender even if they had to die for them. He said that France would stand by these principles in the future: they were universal in their scope but it would be for the French to give the particularly French expression to them and this would be their contribution to the welfare of the whole human community.—Protestant Newsletter.



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## A NEW ANGLE ON MISSION STUDY.

Miss Sue Weddell, of the Foreign Missions Conference, reports the following incident:—

A mission board secretary recently worked over her mail as her train carried her from New York to another city. Sharing the Pullman section with her was a young woman who watched her for a while and then said, "I am so curious. What do you do—do you travel for a living?" "My work does call for a good deal of travel," was the answer, "I am a mission board secretary." The girl's face lighted up. "Oh, I am so glad I have met someone who knows about missions. You see, I don't, and I've got to learn."

She explained that her husband, a dentist in the armed forces, was stationed in Africa. She had had a letter from the husband's chaplain, telling her about him. He has become interested in a mission school, and was giving the children dental attention. And he had caught the contagion of Christianity, as he saw it exemplified out there. "I have watched your husband's spiritual growth," wrote the chaplain. "He is developing visibly. He will be a changed man when he comes back to you. I am writing you so that when he comes back, he may find that you have grown spiritually, too. Do not let him down. Be sure that you are ready to meet the man he is so rapidly becoming."

"I must learn about the Church," concluded the young woman. "I must prepare. I want to be ready to meet my husband."

## CHURCHMAN'S REMINDER.

"Play the man. Look not on pleasures as they come, but go."—G. Herbert.

April.

18—6th Sunday in Lent. Also known as Palm Sunday, commemorating our Lord's entry into Jerusalem. It begins Holy Week.

22—Maundy Thursday. The Washing of the Disciples' Feet by our Lord, teaches the sublimity of service.

23—Good Friday, or the Day of the Cross. But every Friday is a reminder of the Cross, which is our continual as well as our daily salvation.

This is also St. George's Day. The Cross of St. George is on the Empire's Banner.

24—Easter Even. The preparation for Easter. We need in these days a lively faith in the reality and greatness and the beauty of the other world.

25—Easter Day. The Queen Festival it is called. Every doctrine depends on this. "If Christ be not risen, your faith is vain."

This is also Anzac Day. May our nation rise to newness of life.

## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

## PUBLIC SERVICE (N.S.W.) ANGLICAN FELLOWSHIP.

The first corporate service of Holy Communion was held at St. Andrew's Cathedral, Sydney, on Sunday, April 4, for the members and friends of the above Fellowship.

The Archbishop of Sydney, after welcoming the members, gave a very helpful address on the text, "Whence shall we buy bread, that these may eat" St. John 6: 5, emphasising the opportunity of members to help to deepen the spiritual life of the members of the Fellowship and Public Service.

Members felt that this first corporate Holy Communion Service had indeed a spiritual uplift and blessing.

Members of the Fellowship are invited to attend the Good Friday Procession of Witness as a unit.

It is hoped to arrange a social function shortly in order that members and friends may have the opportunity of meeting socially.

## REVIVAL MOVEMENT.

The Australian United Revival Movement is arranging for a special convention on Easter Eve (not Easter Saturday!). April 24, at which Canon

Hammond and Rev. E. Clatworthy will speak. Full particulars as to time and place will be advertised in the daily Press.

## QUIET DAY.

The eleventh annual quiet day for the Rural Deanery of Parramatta, will be held at St. John's, Parramatta, on Saturday, April 17, 1943, from 3 to 4.30 p.m., and 7.15 p.m. It will be conducted by the Rev. B. H. Williams, B.A., Resident Tutor, Moore Theological College. A general invitation is extended to all church-people. The day has been arranged under the auspices of the Parramatta Rural Deanery Sunday School Teachers' Association.

## AN INTERESTING MEMORY.

From St. Paul's, Wahroonga, Parish Paper we extract the following note:—

"St. Stephen's Sunday School and other friends will be interested to know that a letter has been received from Mrs. Chambers, the wife of the Bishop of Central Tanganyika, telling how our Native Reader, Tadayo Tupa, is progressing in his work of preaching the Gospel. St. Stephen's Sunday School supports Tadayo Tupa year by year as a memorial gift in memory of the Rev. Reginald Tuck, who at one time was a curate of this parish. Mrs. Chambers writes as follows: "Tadayo Tupa, who cannot go into the Forces, is doing his part nobly at Nghahelezi. In spite of constant ill health he has developed the work wonderfully. There is an excellent atmosphere about the whole place, and Canon Banks, the Educational Secretary of the diocese, was much impressed when he went there to see the school. The gifts from St. Stephen's Sunday School and the prayers are making this corner of Mvumi district a worthy memorial to Reginald Tuck."

## GOOD FRIDAY WITNESS

"I should like to draw the attention of all Church-people to the Procession of Witness on Good Friday, which will leave the Domain at 4 o'clock. The Rev. H. N. Powys, rector of St. Michael's, Vaucluse, is again the honorary organiser of it, and I trust all Church-people will endeavour to take part, for its success depends on the numbers joining in it. On Good Friday evening at 7.30 the Annual United Service of Witness will be held in the Town Hall. The Heads of the Churches are again joining with me in this. The Rev. Lionel Fletcher will give the address. The doors of the Town Hall will open at 7 p.m. It is planned that massed bands will accompany the singing of familiar hymns."—Archbishop's Letter.

## "ABBOTSLEIGH" . . . . Wahroonga

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## VICTORIA.

## Diocese of Melbourne.

## POINTS OF INTEREST.

"The Bishop of New Guinea was welcomed in the Melbourne Town Hall by one of the most enthusiastic gatherings of Church people I have seen for many a day. We have reason to be proud of the work of the Church in that area. We have reason to be humble because we might have done so much more. We have reason to be hopeful because widening knowledge of the value of Christian Missions is bound to mean increased support. The Bishop paid his tribute to the work of other missionary organisations in that second largest island in the world, part of which is an Australian Bishopric. The offering for post-war work in the island amounted to over one thousand pounds, a spontaneous and direct offering from the people present. Congratulations and good wishes to those concerned.

"The British and Foreign Bible Society held their meeting on Tuesday night, March 23, when the new Secretary, Mr. Russell S. Baker, was officially welcomed. The Bible Society is performing a very valuable service for our Church, as well as for many others, in the provision of Bible translations into an ever-increasing number of tongues. I have given Mr. Baker a licence to preach for the Bible Society whenever the vicar may invite him so to do.

"On Friday, March 26, an 'Aid for China' meeting was held in the Mel-

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bourne Town Hall. It is said that there are probably 50,000,000 people whose lives have been utterly changed, who have either been rendered homeless or who have been compelled to leave their lands, with the result that poverty, disease and famine are spreading like a fire over great areas of that very wonderful and interesting country. I hope that Church-people will do their best to help the China Relief Committee in their great task.—From the Archbishop's Letter.

#### MOTHERS' UNION QUIET DAY.

A plea to mothers in these difficult times of war so to influence and guide those who belonged to them that, with the power of the Spirit, the world would be transformed was made by Archbishop Booth at the annual quiet day service of the Mothers' Union at St. Paul's Cathedral on March 25, the Festival of the Annunciation.

Lady Dugan, the patroness, accompanied by Mrs. P. Henry, the Lady Mayoress (Mrs. E. Campbell), the president of the Mothers' Union (Mrs. J. Booth), the deputy president (Mrs. D. Baker), representatives of the Scottish Mothers' Union and about 500 members were present.

"What you are we men become, and what you are your children become," said Archbishop Booth. People were saddened because of the evidences in the streets of lightness and foolishness, which in the end, if it were spread, would destroy. They were also afraid that those in authority were not always taking the necessary precautions which were in the hands of a Government to see that they were safeguarded against the evils that should be prevented. He was not yet satisfied that all was being done which might be done to protect people from some of the stupidity and shame that still darkened the streets of this city.

There was perhaps a difficult task for mothers, as the young people grew older and away from restraint and the authority of the home. There had been a growing tendency of recent years to stress the allowance of freedom, but there were some freedoms which were licence, and some that might destroy.—C.E. Messenger.

#### A PRAYER FOR VICTORY.

"May the Great God whom we worship grant to the British Commonwealth of Nations and the United States of America, to Russia and China, and all who are allied in the cause of freedom, a great and glorious victory, and may no misconduct in anyone tarnish it, and may redeemed humanity, after victory, be the chief concern of all these countries, and may God's blessing alight on our endeavours in serving our country faithfully. To Him we resign ourselves and the cause which is entrusted to us to promote.—Amen."

#### SPECIAL PSALMS AND LESSONS.

**April 18, Sunday next before Easter. Palm Sunday.**

M.: Isa. lii 13-14; end; Matt. xxvi; Psalms 61, 62.

E.: Exod x 21-xi, end or Isa lix 12; Luke xix 29 or John xii 1-19; Psalms 86, 130.

**April 23, Good Friday.**

M.: Gen. xxii 1-16; John xviii; Psalm 22.

E.: Isa lii 13-14; end; John xiii 31 or 1 Pet. ii 11; Psalms 40, 69.

**April 25, Easter Day.**

M.: Exod. xii 1-14; Revel. i 4-18; Psalms 2, 16, 111.

E.: Isa. li 1-16 or Exod. xiv; John xx 1-23 or Rom. vi 1-13; Psalms 113, 114, 118.

**May 2, 1st Sunday after Easter.**

M.: Isa. lii 1-12; Luke xxiv 35 or 1 Cor. xv 1-28; Psalms 3, 57.

E.: Isa. liv or Ezek. xxxvii 1-14; John xx 24 or Revel. v; Psalm 103.

#### KATOOMBA CHRISTIAN CONVENTION.

MID-YEAR RALLY

will be held on

SATURDAY, JUNE 6,

at

ASSEMBLY HALL,

Margaret Street, Sydney.

Chairman: The Archbishop of Sydney.

Speaker: Rev. Lionel Fletcher. "A Challenge to Christian Youth."

7.30 p.m., Reports of last Katoomba Convention by Secretary and Treasurer, etc.

Intercessions, National and International, by Youth Leaders.

8.15 p.m., Rev. Lionel Fletcher.

#### WOLLONGONG.

West Wollongong has been granted permission to build our second parish church hall to the value of £1275, in Crown Street. Our committee have accepted a tender to do the brick work and to go as far as possible with the remainder of the building. Men are promising to help with labour to reduce our costs. The minister, Rev. A. Dyer, would be glad to hear of seating or furniture if any can help.

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