

ready planning hospitality, for synodsmen and their wives, and representatives to the Women's Conference. It is many years since Synod was held in Moree, which should be a more popular venue than Armidale, which is usually experiencing very cold weather by the early part of May. On Thursday, May 3rd, Canon John Bell, of the A.B.M. will conduct a Quiet Day for the Clergy.

DAY SCHOOL INSTRUCTION.

Special courses of lessons for Religious Instruction in the Day Schools has been prepared by the Bishop in conjunction with the Religious Instruction Council of the Diocese. Classes 5 and 6 are studying St. Mark's Gospel, while St. John's Gospel is the subject for super-primary classes.

VICTORIA.

Diocese of Melbourne.

CATHEDRAL NOTES.

Ordination.—The Ordination Service was held at 10 o'clock on St. Matthias' Day, February 24. The Preacher was the Rev. J. D. McKie, M.A., Vicar of Christ Church.

Rev. C. F. Withington was admitted priest, and the following were ordained deacons: R. W. Dann, H. C. Hollis, A. A. Roberts and N. A. Tolhurst.

People's Services. — A new series of People's Services commenced at the Cathedral on Sunday afternoon, February 18. The general title of the series is "Menace to Melbourne" and Dean Langley was the first speaker, his subject being "The Menace of Drink." Other addresses in the series will be:—

March.

18—"The Problems of Sex Relationship," Canon F. E. Maynard.

25—"The Menace of Irreligion," Dean Langley.

An organ recital has been arranged for the afternoon of March 11.

Wayside Services: The open-air Services held at 1.15 p.m. on the steps of the Cathedral on Sundays, recommenced on February 18.

Diocese of Wangaratta.

CHANGES.

We have said "Goodbye" to the Rev. Nicholls, who for almost three years was charge of the parish of Bright. During last year he acted as honorary secretary the Diocesan Missionary Committee, and worked zealously for our increased parochial quotas for Missions. It was unfortunate that his last days with us should have been spent in hospital, undergoing an eye operation. We trust that Mrs. Nicholls and he will enjoy their life in England after so long an absence.

Sister Brenda Rodda, the daughter of Rector of Violet Town, will soon be leaving for missionary service in Africa. We hope that it will be possible to have a Dismal Service for her, which may have to be arranged in Violet Town, when we know the details of her plans before leaving.

Australian Church Record

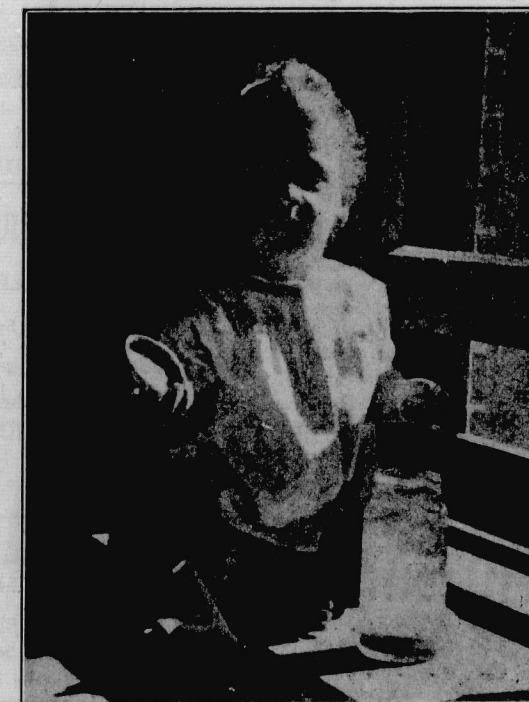
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"INASMUCH . . ."

(See page 5)



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NOTES AND COMMENTS.

At this season of the year our thoughts are turned towards the recorded events of Holy Week and Easter Day. The Resurrection was the climax of our Lord's miracles. It was an assurance that life triumphed over death.

It was not an escape, it was a conquest; not a rescue from the wreckage of death, but the mastery of life over death and the triumph of spiritual forces. In the Resurrection God set His seal upon the Victory which had been achieved in the Sacrifice of the Cross. The powers of evil had been overcome, death was defeated.

He who shared our suffering and conflict is the invincible Saviour and Deliverer who holds the keys of hell and of death.

Across the world with all its agony and tragedy and blindness, all its heroism and devotion there ring out the trumpets of Divine Victory: The vindication of faith in a living God, the Father of our Lord and Saviour Jesus Christ.

The love and power of God are still in control of this world. In His keeping the cause of Christ is safe and those who share in the battle and the pain, who "lose" their lives for the sake of truth and righteousness, may be partakers of the Resurrection. They do not lose life itself, they find it.

We need this assurance of God to-day, that right will win and that love is stronger than hate. Easter is the decisive guarantee of it. The Gospel that brought a "living hope" to a man was the preaching of Jesus and the Resurrection. Christian faith in God was born in tragedy. It goes on with victory behind it.

Is there a God? That is the real question to which Easter brings a definite answer. Was Jesus right in His faith in God His Father? Herod and Caiaphas and Pilate did their best to prove He was wrong. They crucified Him. His dead body hung on the Cross. They meant to keep him dead. They sealed the tomb and set the watch.

Like all practitioners in power politics they were thinking in terms of mere force. They forgot that there was a living God who came to His aid. He did not fail. He raised Christ from the dead "so that our faith and hope might be in God."

Not all the powers of the world

could keep Jesus Christ inside the grave. If the Crucifixion had been the end, if God had indeed failed the Son who trusted Him, whose death was the supreme claim of faith, then the princes of this world would have proved their case and so would all gangsters, tyrants and all materialistic philosophies. But "Christ rose from the dead in the power of His endless life."

And because He lives we shall live also, we shall be more than conquerors amid all the strain and stress of conflict to-day. We know our labour is not in vain in the Lord.

Immortality belongs not only to the type, the species or the race. There is hope for every individual beyond the grave. Our Lord returned to us not in the passable Body of His humiliation, but in a glorified body, as the first-born from the dead. Our dead are now united with Him and only waiting for His bidding to rise again to be glorified like Him.

The Death of Christ is truly described as the centre of gravity of the New Testament. Great as is the mystery and challenge of the Incarnation — the mystery of His dying upon the Cross is infinitely greater, and contains a challenge to a full consecration inasmuch as "He bare our sins in His Own Body on the tree."

"The Son of God loved me and gave Himself for me" was a statement of St. Paul's experience and faith that drew from him a response in self-giving that recognised no limits. As the late Dr. Temple has so cogently put it, "In Christ, God died a human death. God in Him shared the uttermost depth of our experience. And by doing this He made it possible to offer us restoration of His fellowship and trust in spite of all our betrayals, because in the death of Christ upon the Cross we see what our selfishness does to God. Without the Cross such an offer of forgiveness would seem to make light of sin and so to weaken our consciences; but no one who bears His pardon spoken by the lips of Christ on the Cross will go away saying, "You see, He doesn't really mind, so it's all right." He minds like that; and our acceptance of His pardon is possibly only if accompanied by shame and sorrow."

The Cross of Christ pillories the sin of man, and at the same time makes possible his forgiveness.

Oh break, oh, break, hard heart of mine!

Thy weak self-love and guilty pride Betrayed, and slew thy God and King, Jesus, our Lord, is crucified!

We are not surprised that Mr. Storrs' letter to the Melbourne diocesan paper evoked a rejoinder, and that has led to a further reply from the Rev. C. W. T. Rogers which openly challenges the loyalty to ordination vows of the men who are responsible for certain Anglo Catholic practices and teachings which are not consistent with our Book of Common Prayer. The letter we refer to reads as follows:—

"THE CATHOLIC MOVEMENT."

Sir, — In the last number of "The Messenger," there are three letters under the caption, "The Catholic Movement." If the matter is left there, the attitude of some of us who are known as Evangelicals cannot fail to be misunderstood. With us it is not a question of mere ritual, more or less, but of loyalty or otherwise to the doctrine of our Church. In the chapel of one of our Anglo-Catholic organisations, I found that their hymn book consisted almost, if not entirely, of hymns to the Virgin Mary. I have been assured, by more than one of my clerical brethren, that Canon Maynard makes large use of the Roman missal. I trust that he will be able to refute this charge in your columns. Lay folk have said that they found it impossible to follow the Order of Holy Communion as practised at St. Peter's.

Is it not a fact that, among the tracts in the bookstall at St. Peter's, were those advocating the use of the Rosary and of Holy Water?

I have the greatest admiration for the earnestness of some of my Anglo-Catholic brethren, but I find it impossible to reconcile their use of pre-Reformation formularies with their Ordination vows.—Yours, etc.

CHARLES WM. T. ROGERS.

Canon Maynard's reply to the above queries will be looked forward to with interest.

The Church of England Men's Society is as wide as the Church of England, and, as far as possible, seeks to preserve the spirit of brotherhood in spite of differences in Church ritual. And it has had remarkable success in its endeavours thus to preserve the unity of the spirit. Consequently we cannot help expressing our regret that the present Editor of the C.E.M.S. Journal, The Australian Churchman, should use his position as Hon. Editor to seek to lead the Society to an expression of approval of the work of the Kelham Society of the Sacred Mission by pro-

missing the Bishop of Adelaide its fullest support in his invitation to that society to begin work in the Diocese of Adelaide. That Society is Anglo-Catholic in the extreme and it is altogether wrong for the Rev. R. C. Tidmarsh to attempt in this way to exploit the C.E.M.S. Mr. Tidmarsh's utterance to which we take exception is as follows:—

"The Bishop has already sought the help of the Society of the Sacred Mission in this regard, and it is suggested that although its establishment of a branch house would be in the Adelaide Diocese, it would serve as a Power House and Training College for all Australia. Twenty out of twenty-three Bishops present at the Bishops' meeting in Victoria in November, 1943, endorsed the invitation sent to S.S.M., Kelham, including all the Metropolitans except one and the Primate himself. By all means let the C.E.M.S. get in behind this movement and support it in whatever way seems practicable. The Hon. Editor received part of his own training for the ministry at Kelham, and knows its great potentialities, and our plea is for the support of the whole of Australia and not merely that of a particular diocese or State. We believe that if every Diocesan and State Executive wrote to the Bishop of Adelaide promising the fullest backing to his proposal it would strengthen his hand to an incalculable degree because he would feel that he had the support of a very large part of the laymen and clergy in his proposition.

We should like to know the exact terms of the invitation referred to. We understand that the Archbishop of Sydney did not endorse it.

"The Brisbane Church Chronicle" is responsible for the following amazing paragraph:—

Can It "The Telegraph" (Brisbane)
Be True? 5/2/45, published the following:—

MELBOURNE: Complaining of the ignorant arbitrary and inconsistent rulings of Customs officials concerning book importations, a leading city bookseller said that he had sought to import W. E. Sothill's "The Analects of Confucius."

"You can't have that!" was the official edict. "A lot of that 'Confucius Says' stuff—how d'you reckon that's educational?"

Later an application was made to import from America, the Rev. H. E. Fosdick's "Christianity and Progress." "Who's This Fosdick?" inquired the Customs official and the answer was that he was an American divine.

"What's a divine?" inquired the authority to whom power to prohibit has been entrusted. It was explained that a divine was any minister of religion, but the explanation was rejected on the extraordinary ruling that only the Almighty was divine!

Surely such alarming ignorance on the part of an official or officials, who should be of a high educational and cultural standard, is a grave reflection on the authority responsible for the choice. The whole thing reminds one

of a laughable happening in a council in the North of England some years ago. There had been a very interesting and greatly patronised exhibition, "Venice in London"—where Venetian life and circumstances had been graphically represented. Some of the councillors for the North, being interested in the Venetian gondolas suggested in council the purchase of a number of these boats for their local lake. But one of the councillors was opposed to unnecessary expenditure, and moved as an amendment, for the purchase of "a couple of those gondolas and let 'em breed," said he.

We do not know exactly what is happening in Western Australia, or,

Another
Unfortunate
Utterance.

for that matter, in South Australia. But we do know what is troubling our social life over here in the Eastern States. Only men who are blinded by prejudice can deny the ravages in life and homes due to the Liquor Traffic. During the last war the bringing in of six o'clock closing was soon realised as a blessing of the first magnitude. All social workers would be able to bear witness to the saving in money and the amelioration of the hardships of women, and children when it was made possible for the larger portion of a man's wages to reach his home, because he himself was able to get home before the unscrupulous drink-sellers had robbed him of the greater part of his hard-earned wages. That a vast amount of poverty and crime is due to drink in the veriest truism, The plea that has come from the Primate of our Anglican Church for an extension of drinking hours to 9 p.m. strains our loyalty to breaking point.

Since writing the above the W.A. "Church News" for March is to hand, so that we are able to give the full text of the Primate's unfortunate reference contained in his diocesan letter, written, forsooth, during Lent! The Archbishop writes:—

"I am glad to see that the question of the liquor trade is coming once more into prominence and in a much more sensible way than I have seen it hitherto. I am confident that 6 o'clock closing is a bad arrangement from every point of view except that of a complete prohibitionist. I hope 9 o'clock will be reinstated. I would like to see an eight hour day for the hotels to be open and let them be open at the time when people really want to have a drink socially. Of course, there is a small minority which thinks that alcohol itself is evil, but it seems to me to be quite wrong to allow them to engineer a vote in their favour. Our method of drinking at the present time is very anti-social and very

unregulated. I agree with Senator Keane (as he was reported) in thinking that the Australian rules are silly.

We agree with the Primate's complaint that our method of drinking is "very unregulated"—for the present defiance of the laws constitutes a public scandal and gives rise to scandalous excesses.

The Bishop of Willochra calls attention to a recent edition of "The Willochra" to a very real weakness in Church organisation. The feverish haste to make separate cures has given rise to a position fraught with real loss to the younger clergy as well as to the laity. The Bishop of Willochra points out that there are "fewer opportunities now than formerly for men to serve as assistant curates and newly ordained priests (and sometimes deacons—Ed.) who have never been trained under an experienced priest are in some cases placed in charge of a small parish with often bad results to themselves and the parish concerned. Having received little or no training beyond that given them at a Theological College they are ill-equipped for the important work of ministering to souls . . .

"If there were more parishes with a fairly large staff of clergy where young priests could be trained for their life's work it would be a big gain to the Church. For most men lack of training means a life-long disadvantage. This is a matter to which we in Australia should give attention when we return to normal conditions."

Of course, the war conditions have accentuated the problem; but we agree heartily with the bishop in his suggestion that attention should be given to this matter. Surely four or five years would be none too long for a curacy or curacies during which a young clergyman could have the advantage of practical work under a senior and gain both insight into methods of parochial work and confidence in the doing of it.

The Bush Church Aid Society has completed its report for the past year ending December 31. The progress has been phenomenal—the total of £17,979 shows the remarkable increase of £6100. In spite of the war years, a new Hostel for Children has been bought and completely paid for at Port Lincoln, S.A., the purchase price and furnishings costing some £3000, and another Hostel for Girls

has been domiciled at Bowral, N.S.W., where a fine property costing some £5300 has been secured.

Meanwhile all the other activities have been kept in good going order! The chaplaincies filling needs not otherwise possible of supply and the highly popular medical missions doing a fine work for the people outback out of reach of the ordinary medical services, and this work is being carried out under the aegis of the Christian Church, in order to build up Christian character in the lives of the pioneering section of our Australian citizens. Well may all supporters and workers of B.C.A. thank God and take courage.

CHRISTIAN FRONT NEWS.

(From the Public Relations Office, Office of the High Commissioner for the United Kingdom, Canberra.)

THE CRIMEA CONFERENCE.

The Crimea Conference has been very favourably received by the entire non-Roman Catholic religious press, and there is a general feeling that the decisions there reached may provide the basis for a lasting and real peace.

The "Church Times" says: "Seldom has a secular conference borne a clearer stamp of harmony of morals and practice than that just concluded at Yalta. . . . That a solution has been found to meet the President's need of something he can 'sell' to his idealistic public, the Marshal's need of something that will work, and Mr. Churchill's crowning aim of founding a lasting peace is the best news of all."

The "Record" says: "For the world generally, and not least for the German people, the most outstanding fact that emerges is the unity of purpose which has been achieved." The paper adds that the Polish question seems "to have been fairly and adequately settled."

The Free Church press adopts a similar attitude. The "Christian World" says that the decisions "indicate full Allied unity and preparedness in meeting the critical moment of Germany's crash," and the "Baptist Times" writes: "The foundations of a stable peace would seem to have been laid on a solid base . . . and a world yearning for release from war has welcomed the far-reaching decisions of the Big Three."

It was recently reported that through the initiative of the Bishop of Gibraltar, who has recently been in Greece, a gift of £200 has been cable from London to Archbishop Damaskinos to use as he chooses among the Greek clergy. It is from a fund now being raised for Christian reconstruction in Europe. The Bishop of Gibraltar describes the Greek Archbishop as "very forceful and courageous; undoubtedly a practical statesman."

The Bishop of Gibraltar was distressed by the plight of the Greek clergy. Those who survive are in rags, and he is trying to get black cloth to provide fifty of them with cassocks. He found the Greek clergy trying to save the nation from "sectional and ruinous party strife."

28th February, 1945.

QUIET MOMENTS.

HE DIES AS A KING.

(From "Christ and the Gospels" by the Bishop of Derby.)

"The upshot of the foregoing study of witness borne by the Gospels to Jesus is to present the mind with a challenge. The conviction of Christians that Jesus was and is the Christ, the Bringer of supernatural redemption, interpenetrates the narratives from the first page to the last. It is the implication alike of our Lord's words and of His deeds. The evidence appears irresistible that the claim was implicitly made by the Saviour Himself, and that, at least at His trial, it became avowed and explicit. It is a claim which, if it is to be justified requires for its interpretation a theology—the kind of theology which becomes fully explicit in the Fourth Gospel. The Christian Church, thinking the matter out, was impelled to the affirmation that Jesus was and is God in manhood—as fully and authentically God as He is fully and genuinely Man.

"The Gospels (and especially the earliest Gospel, that of St. Mark) set forth the concrete individuality of the Saviour's manhood with a realism of portraiture which, in relation to the literary art of the period, appears beyond the reach of conceivable invention. They describe a Jesus who lives and breathes in the atmosphere of first-century Palestine, and whose portrait carries conviction. His sayings authenticate themselves as the utterances of an individual mind. He is a Jew among Jews, faithfully worshipping in the synagogue Sabbath by Sabbath, a devout "Son of the Law." Throughout His whole life He depends upon God, and the words of prayer are upon His lips. Yet He speaks in the tones of an authority beyond all precedent, and in word and in deed He implies claims which provoke controversy. His claims in the end lead to a condemnation for blasphemy. If His claims were not true, the question must be seriously considered whether He was not justly condemned.

"Yet He dies as a King, with the conviction that He is giving His life as a ransom for many." He believes that His death will be the means of bringing about a new 'covenant' with God in His 'blood.' The seal of His

Victory is the Resurrection—that mystery of faith, apart from the reality of which neither the existence of the Christian Church nor its continuous testimony to the Risen Christ can be explained.

"The Jesus of history and the Christ of faith are not two; they are one. The modern world has to a large extent swerved away from the acknowledgment of this truth, which yet holds within itself the one sure basis of spiritual hope for mankind. A New Testament writer has described the conviction of faith, whereby a man is enabled to affirm the Divine Sonship of Jesus, as 'the victory that overcometh the world.' (1 John v. 4.) There are some truths which the acids of modernity cannot finally corrode. It is still true that 'he that believeth on the Son of God hath the witness in himself.' (1 John v. 10.) The modern world, if it is to recover this saving conviction, will need to learn to read the Gospels afresh, with unprejudiced eyes."

DIVINE POSSIBILITIES.

I dare to say that—it is possible for those who are willing to reckon on the power of the Lord for keeping and victory, to lead a life in which His promises are taken as they stand and are found to be True.

It is possible to cast all our care upon Him daily and to enjoy deep peace in doing it.

It is possible to have the thoughts and imaginations of our hearts purified, in the deepest meaning of the word, through faith.

It is possible to see the will of God in everything, and to receive it, not with sighing, but with singing.

It is possible, by taking complete refuge in divine power, to become strong through and through; and where previously our greatest weakness lay, to find that the things which formerly upset all our resolves to be patient or pure or humble, furnish to-day an opportunity—through Him Who loved us, and works in us an agreement with His will and a blessed sense of His presence and His power—to make sin powerless.

These things are Divine possibilities, and because they are His work, the true experience of them will always cause us to bow lower at His feet and to learn to thirst and long for more. We cannot possibly be satisfied with anything less than—each day, each hour, each moment, in Christ, through the power of the Holy Spirit—To walk with God.—Dr. H. C. G. Moule, late Bishop of Durham.

"INASMUCH . . ."

Our picture indicates the medical work of the Bush Church Aid Society. The little lad was a patient at the B.C.A. Hospital at Ceduna, S.A.

PERSONAL.

The Guest Speaker at the regular monthly meeting of the Protestant Action Society will be the Rev. R. Partridge. The subject matter, of Mr. Partridge's talk will be "The Signs of the Times." The meeting will be as usual in Anderson Hall, 399 George St., Sydney (4th floor), at 8 p.m. sharp. We extend an invitation to you and your friends. An instructive and interesting evening is assured.

At the March meeting of the General Committee of the Church Missionary Society, N.S.W., the Rev. H. M. Arrowsmith, Th.L., who has been acting general secretary of the N.S.W. branch for five years, was appointed general secretary. The resignation of the Rev. F. O. Hulme-Moir, Th.L., Deputy Asst. Chaplain-General, A.I.F., was received and the society's deep thankfulness for his past meritorious services was placed on record.

The following resolution was passed by the General Committee and recorded in the Minutes:—"On acceptance of the resignation of the Rev. F. O. Hulme-Moir from the position of General Secretary of the N.S.W. Branch of the C.M.S., the General Committee placed on record its appreciation of the splendid services Mr. Hulme-Moir rendered to the Society during his term of office. He became General Secretary in 1937 and continued actively in this position until 1939, when he became a Chaplain in the A.I.F., serving with great acceptance to both officers and men in the Middle East, North Australia and New Guinea, being in the battle area at the time of his resignation. The Committee prays that Mr. Hulme-Moir will be richly blessed in whatever work he may undertake in the ministry of the Church."

The Rev. G. A. Hook was inducted to the parish of St. Stephen, Willoughby, by the Venerable Archdeacon H. S. Begbie, on Tuesday, 6th March, at 8 p.m. The Most Rev. the Archbishop of Sydney was present at the service.

The death occurred at Mt. Evelyn on Saturday, 3rd inst., of Rev. William Green, at the great age of 97. He was the oldest Anglican priest in Australia. Born at Islington, London, in 1847, he came to Australia in 1872. He was ordained deacon in 1877, and a year later was ordained priest. Mr. Green served at Stratford, Seymour, Surrey Hills, and Eltham, in the Diocese of Melbourne. He retired from active ministerial work in 1917. He was organising secretary of the Clergy Provident Fund, and co-editor of the Melbourne Church of England "Messenger."

Sister Rhoda Watkins' mother passed away about a month ago. She lived at Lucindale—South East, Sth. Aus.. Sister Rhoda Watkins only returned from China at the end of last year.

"The Rev. Selwyn Ide was nominated by the Board of Patronage to the parish of St. Stephen's, Garden Vale, and he has written to me telling me that he will accept the nomination. The Rev. C. J. Nash has been awarded a Research Scholarship at St. Paul's College, Sydney, and will begin his studies there very shortly. On St. Matthias' Day, February 24, I ordained Charles Fraser Withington, Priest, and made the following Deacons: Robert William Dann, Howard Charles Hollis, Alfred Arnold Roberts, and Noel Arthur Tolhurst. The Rev. John McKie gave them a most appropriate message, and I feel sure that they will go forth to their work strengthened by the memory of the retreat at Bishops Court and the service in the Cathedral."—Archbishop of Melbourne's Letter.

The first chair of American History in an Australian University will be filled this year at the University of Sydney by Dr. Dixon Wecter, University of California English Professor and Huntington Library Research Editor.

It was an historic occasion when on October 28 Archdeacon S. C. Phillips was consecrated an Assistant Bishop of Lagos in Christ Church Cathedral, Lagos, for he is the first African of modern times to be consecrated as bishop on Africa's own soil. The Archbishop of Capetown officiated with the assistance of nine bishops from African dioceses. The new bishop is the son of the Rt. Rev. Charles Phillips who was an assistant bishop in this diocese from 1893 until his death in 1906.

The Rev. David Livingstone, of Streaky Bay (West Coast, S.A.), (B.C.A.) spent his annual holidays up the River Murray, fruit picking, and has greatly benefited by the change.

Mr. Frank Hayner, assistant on the staff of St. Peter's Cathedral, Armidale (N.S.W.) has been appointed to Tambar Springs District.

The C.M.S. Women's Missionary Council (S.A. Branch) held its first meeting for the year at the C.M.S. Depot, Adelaide, on March 9th. About 50 were present, and all enjoyed happy fellowship. Afternoon tea was served in the Fellowship room. A very beautiful litany for missionaries by Mrs. H. C. Gurney, was used at the Prayer Session prior to the meeting.

The Rev. Graham Delbridge, Th.L., Chaplain for Youth Work in the Diocese of Sydney has been elected to the Chairmanship of the C.E. Boys' Society, Diocese of Sydney.

Recently the Archbishop of Brisbane celebrated the 25th anniversary of the induction of Canon S. Watkin to the Church of Holy Trinity, Fortitude Valley, Brisbane.

Mrs. D. Livingstone and Mrs. Leon Morris are looking forward to spending a holiday together in Adelaide.

The Archbishop of Brisbane ordained Rev. Harold Edward Evers in St. John's Cathedral, Brisbane, on March 11.

The Rev. Canon M. Hinsby, for 20 years rector of All Saints', Hunters Hill (Sydney) has resigned from parochial work.

THE LATE GENERAL SIR HARRY CHAUVEL.

Full of days and honour, this great soldier and great Christian has "fallen on sleep." A fine tribute to his worth from the pen of one who served under him and knew him well appeared in the "Melbourne Argus."

It reads:—"Harry George Chauvel, aged, dignified, unafraid, and simple in his Christian faith, has gone on to join many an old Light Horse comrade of Gallipoli, Palestine, and Syria."

"History had long assigned him a place among the greatest of horse cavalry leaders of all time. To find a parallel it would be necessary to go back to Stuart, who was Lee's cavalry leader in the American Civil War, and to Lee himself, for Chauvel blended in his nature and his military methods something of both."

"History will give a truer appreciation of the character and mind of Chauvel than was ever gained by the majority of his contemporaries and countrymen. He understood all the nationals he commanded in the Desert Mounted Corps in 1916-19—Australians, New Zealanders, British Yeomanry from several countries, Indian Lancers from the hills, Cingalese, Moors, lean tribesmen from the Arabian desert, and cut-throat Bedouins from the mountains of Moab."

He loved the Anzac horsemen, yet to most he was a reserved, remote figure, respected, obeyed and trusted but never a popular hero. Nor was he ever the traditional, galloping, thrusting, smashing cavalryman, charging sabre in hand to the thunder of galloping hoofs—far from it. He was quiet-spoken, scholarly, innately polite, and just, but cold and aloof to most, for he was a shy man. He began the day with prayer, said grace before meat, and never willingly missed Divine service.

"Yet, with unparalleled success, he commanded the largest horse cavalry force in the history of warfare. The history of that campaign has been recorded by the late H. S. Gullett in vivid truth, and it contains a just appreciation of Chauvel the soldier . . ."

"Gullett says that Chauvel was the most imperturbable cavalryman who ever crossed a saddle. No temporary failure depressed him, and no victory, however sweeping, excited him. A shrewd and safe leader, with a sound touch and uncanny coolness in all times of crisis and danger, he could always strike swiftly or abide his time, viewing any

Doctrinal Bearings of our Lord's Resurrection

A BIBLE STUDY.

Note the importance assigned to the Resurrection. "Jesus and the Resurrection" is the subject of the Apostles' teaching. Acts i 22, 23, ii 24, 29, 32, iv 33, xvii 18, xxiii 6, i Cor. xv 15. "If Christ be not raised your faith is vain," says St. Paul to the Corinthians.

1. It was evidentially an assurance of the Deity of Jesus Christ, Rom. i 4. Thomas' confession, John xx. It set a seal upon the truth of His teaching and claims, John ii 18ff, viii 58.

2. An assurance of our immortality and our own Resurrection, i Thess. iv 14, 2 Cor iv 14, Rom. viii 11, i Cor. xv 55-57, Phil. iii 21, i Cor. xv 23. See Easter preface and collects in Book of Common Prayer.

3. It was an important element in the Gospel of Redemption, "raised again for justification," Rom. iv 25.

Essentially connected are His death and Resurrection. Rom. viii 34, iv 25, i Pet. i 21, Heb. xiii 20, Rev. i 20.

4. It quickens and confirms faith in God. i Pet. i 21, Pr. v, and is the basis of our Hope, i Pet. i 3. A hope living because of the Resurrection.

5. The cause of our new birth. i Pet. i 13.

6. The assurance of coming judgment by Christ. Acts xvii 31, John v 22, 27-29.

Belief in a judgment to come is no guess of theologians but a positive faith founded on an undoubted fact.

7. The source of the new life of the Christian. John xiv 19, i Cor. xv 45, Rom. vii 4.

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Newness of life. Rom. vi 4. "Engrafted" into Christ Jesus. John xv.

The new Humanity. Col. iii 1, 2. 8. The guarantee of Christ's all-potency to help. Rom. viii, 34, Heb. vii 25, i John ii 1, 2.

9. The consummation of the promises to the fathers. Acts xiii 32, 33. The Promise, Acts iii 25. "The Risen Christ the seed," Gal. iii 16.

It reveals God's ability to keep His word. The Resurrection of Jesus is the proof of His Messiahship. He was the first begotten from the dead—the first fruits of them that slept.

10. It gives due place and dignity to the Body, its share in the Great Redemption. Rom. viii 23.

"The Holy Ghost is in him; he does the body's practices victoriously to death by the Holy Ghost. But the body is there, as the seat and vehicle of manifold temptations. And though there is joy in victory which can sometimes make even the presence of temptation seem "all joy," Jas. i 2, he knows that something "far better" is yet to come. His longing is not merely for a personal victory but for an eternal, unhindered service that will not fully be his until his whole being is actually, as well as in covenant, redeemed. That will not be till not the spirit only but the body is delivered from the last dark traces of the Fall in the resurrection hour" (Bishop Moule).

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"THE MOST VALUABLE THING THAT THIS WORLD AFFORDS."

(By H. N. Doran, B.A.)

(Harry Doran was Lithgow Scholar in Modern Languages at Sydney. A past president of S.U.E.U., he is now Classics Master at T.A.S., Armidale.)

The Bible, which has been described by Sir Arthur Quiller Couch as "the most majestic thing in our literature" and "the most spiritually living thing we inherit," has been unique in its influence on language, literature, social movements and individual lives.

History teems with eminent characters that have had the words of the Scriptures enshrined in their hearts: Wycliffe, Tindale, Knox, Wesley, Whitfield, George Washington, Abraham Lincoln, Gladstone, General Gordon, Queen Victoria, King George V., Baldwin, are but a few of these. In the present war, General Montgomery, General MacArthur, the Governor of Malta, Sir Wm. Dobbie, and Brigadier Wingate, Lawrence's counterpart in the present conflict, are reputed to be men who read their Bibles assiduously. Great theologians, scholars, statesmen, rulers, soldiers and sportsmen, have been men of one Book. Such a unique influence over such varied phases of human activity could only be exercised by a Book that is unique.

The Bible is unique in its variety. In this Book, which is one, and which is yet a library of 66 books, there is an extensive range of matter: History, as in the vicissitudes of the Israelites in the wilderness, or the growth of the Christian Church in Acts; law, as in Exodus and Numbers; rules for worship, as in Leviticus; the quintessence of poetry, as the Psalms, the Book of Job, and the Song of Solomon; stories of adventure, such as David's defeat of Goliath, and his exploits with Saul, Samson's feats of strength, and Paul's escape by a basket over the Damascus wall; love-stories, such as those of Isaac and Rebecca, Ruth and Boaz, David and Abigail; doctrine, as in the Epistles of Paul; sermons and moral instruction; laws of health and sanitation, which in the judgment of medical men are astonishingly up-to-date. Matter, in a word, for every mood and every taste, and suited to men of every station in life; for the king and the peasant, the rich man and the beggar, the wise man and the child.

No less unique is the variety of its authorship. Part was written by one who, having been a Jewish child, became a Prince of Egypt—Moses, perhaps the greatest leader, on the human plane, the world has ever known. Some was written by David, a shepherd boy who became a king. A book was written by a wealthy landowner, whose possessions included 7,000 sheep, 3,000 camels, 5,000 she-asses, and a very great household (Job). Other authors were Solomon, a very wise king; Amos, a herdsman; Luke, a doctor; Matthew, an ex-tax-gatherer, who gave up his rather shady profession to follow Jesus Christ; Paul, a Hebrew scholar; Peter, an unlearned fisherman, yet whose letters are stamped with great nobility of thought and style.

Surely, it is nothing short of miraculous that, amid such variety of subject matter and authorship, the Bible testifies with such unity to the nature of God, the horror of sin, and redemption only through the shedding of blood. All this, we believe, is because the Bible is not primarily a record, but is inspired. In the words of one of its writ-

ers: "All Scripture is given by inspiration of God."

The Bible is unique in its preservation. The sacred writings have been lost, destroyed, and assailed by critics, yet they are still extant, and never more in evidence than at the present time. For many years the Book of the Law had been lost, when the Hebrew King, Josiah, ordered the temple to be restored and Hilkiah the priest discovered the Book. Jeremiah, the prophet, had caused to be written in a roll of a book words that were spoken to him by God. Jehoiakim the king sat in his winter-house as he heard these words, which were not to his liking. So the king took a pen-knife and cut the book and threw it into the "fire on the hearth burning before him." But God commanded Jeremiah to take another roll and write in it "all the former words that were in the first roll." So these words were preserved.

In the history of our race attempts have been made to destroy the Bible and hinder its circulation, yet to-day it is the Englishman's heritage, and the British are known as the people of the Book. Neither the violence of men nor the cleverness of critics have managed to displace it in the human heart. Ingersoll, Paine and Voltaire, have tried to tear it to shreds, yet the works of these men are read almost exclusively by the student and the scholar, whereas the Bible is the world's best seller and has been aptly characterised as "Everyman's Book."

The Bible is unique in its prophecies that have been fulfilled. One of the most remarkable is the prediction of the desolation of Babylon and desolate it is to-day. Samaria, Gaza and Ashkelon, and Ashdod, are similar cases of prophecy accurately fulfilled.

The Bible is unique in its sincerity. It does not flatter or overstate. It is consistent in its exposure of sin and its punishment, even in its heroic figures. It is the fashion of biographers to omit or gloss over the faults and failings of their subjects. The Bible states the facts as they are.

Abraham's lapses, David's terrible sin in sending Uriah to the forefront of the battle so that he might have Bathsheba for his wife, Peter's denial of his Lord, are all recorded.

To-day, when humanism is the vogue, it is interesting to note what the Bible has to say about man. It never flatters him.

It says of man: "For vain man would be wise, though man be born like a wild ass's colt." It says also that "All we like sheep have gone astray, and have turned every man to his own way," and that "All have sinned and come short of the glory of God." In the first chapter of Romans there is a terrible indictment of man and his deeds as he follows the course of his own impulses and desires. And the Apostle Paul says that "I know that in me (that is in my flesh) dwelleth no good thing." Man, therefore, stands condemned, and needs One higher than himself to raise him. Such a One was Jesus Christ.

The Bible is unique in its Central Figure, which is Christ. We are told of Him that He never sinned. He was sure, positive. He didn't say "I think." A doctor or a teacher says, "Do what I say." Jesus said, "Do what I do." Consider some of His sayings: "I am the way, the truth, and the Life; no man cometh unto the Father, but by me." "I am the bread of life." "If any man thirst, let him come unto me and drink." "Come unto me all ye that travail and are heavy laden, and I will refresh you." "Him that cometh unto Me I will in no wise cast out." As we listen to these words, we are led to the conviction of some who heard Him in the flesh that "never man spake like this man," and we believe with the Centurion, who witnessed His death on the Cross, that "truly this was the Son of God."

The Bible is unique in its Central message. Man is a fallen creature, unable to save himself, so Jesus came, and lived to be man's example, and died as his Saviour on the Cross, for it is only through that death that man can be saved. "He was made sin for us," and through faith in Him we are saved. As the Apostle John says: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

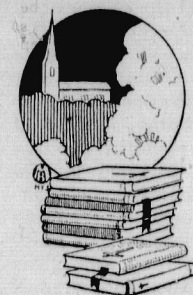
On May 12th, 1937, on listening to the broadcast of the Coronation ceremony of our King and Queen, you would have heard these words: "Our gracious King, we present you with this Book, the most valuable thing that this world affords. Here is wisdom; this is the royal Law; these are the lively Oracles of God." Could the worth of the Bible be more fittingly expressed? — "Inter-Varsity Magazine."

OUR RESPONSIBILITY

The Commonwealth Council of the British and Foreign Bible Society has assumed responsibility for translations of the Scriptures into the languages of the Pacific and New Guinea.

Help us to carry out this great task by sending a contribution to

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AMONG GOOD BOOKS.

3. The Bible in Spain, by George Borrow.

George Borrow (1803-1881) was one of those unusual people with quite a small spark of genius but with a love of prodigious toil and an omnivorous memory. These characteristics combined with the happy knack of making insignificant things assume the shape of importance and the guise of interest help to place Borrow among the lesser literary giants of the nineteenth century.

Enough has been said of his obvious endeavours in all his works to impress the reader with his knowledge of so many languages. When a very young man acquires a working knowledge of English, Welsh, Erse, Gaelic, Latin, Greek, Hebrew, German, Danish, French, Italian, Spanish and Portuguese it is surely no cause for wonderment that his grammatical proficiency leaves much to be desired. We are hardly astonished, when we know something of Borrow's capacity, that the formidable list more than doubled as the years went by.

From 1832, Borrow was employed in various capacities by the British and Foreign Bible Society and went to Russia, Portugal, Spain and Tangier. "The Bible in Spain" is the record of his travels as a Bible colporteur in Spain. Although Borrow was the staunchest of Protestants, he was a man of discretion, well suited to his task, even in

the land of the Inquisition. Thomas says of him: "He would talk of amethysts to a (Roman) Catholic Archbishop would could talk of nothing else."

The book is eminently readable and should be of great interest to Protestants to-day in that it reveals the awful ignorance of spiritual verities in a land where the Roman religious system holds complete sway. Modern Spain has advanced but little since Borrow's day. On his way to Spain via Portugal, his general experience is illuminating. "At the doors of village inns, at the hearths of the rustics, in the fields where they labour, at the stone fountains by the wayside, where they water their cattle, I have questioned the lower classes of the children of Portugal about the Scripture, the Bible, the Old and New Testament, and in no one instance have they known what I was alluding to, or could return one a rational answer, though on all other matters their replies were sensible enough."

Although Borrow was selling a Roman Catholic edition of the Bible, it did not lessen the opposition which he met from the priestly caste. At Leon, the Bibles were banned, "cursed," and denounced and legal processes instituted to prevent their sale. Gibbon remarks: "The palpable darkness which envelopes Leon is truly lamentable and the ignorance of the people is so great, that printed charms and incantations against Satan and his host, and against every kind of misfortune, are publicly sold in the shops, and are in great demand. Such are the results of popery, a delusion which, more than any other, has tended to debase and brutalise the human mind."

On the road from Madrid to Seville, he fell in with a missionary priest who was going to the Philippines. He had been a Professor of Philosophy in Madrid but when questioned by Borrow regarding the Scriptures, he confounded the Word of God with the works of Virgil!

It takes a brave man to sell Bibles in Spain to-day. A colporteur needed a stout heart, a strong physical constitution and a firm faith in Christ as Lord and Saviour, to do it over a century ago. George Borrow had all three. As he languished in a Madrid prison with scarcely a friend in the land, that unquenchable spirit, manifest in all the servants of the Gospel throughout the ages could murmur, "Oh, man, man, seek not to live into the mystery of moral good and evil; confess thyself a worm, cast thyself on the earth and murmur, with thy lips in the dust, Jesus, Jesus!"

C. H. SPURGEON'S LAST SERMON.

(Closing words of Mr. Spurgeon's last sermon, June 17, 1891.)

"What I have to say, lastly, is this: How greatly I desire that you who are not yet enlisted in my Lord's band would come to Him because you see what a kind and gracious Lord He is. Young men, if you could see our Captain, you would down on your knees and beg Him to let you enter the ranks of those who follow Him. It is heaven to serve Jesus! I am a recruiting sergeant, and I would fain find a few recruits at this moment. Every man must serve somebody; we have no choice as to that fact. Those who have no master are slaves to themselves. Depend upon it, you will either serve Satan or Christ, either self or the Saviour. You will find sin, self, Satan and the world to be hard masters; but if you wear the livery of Christ, you will find Him meek and lowly of heart, and you will find rest unto your souls. When the wind blows cold, He always takes the bleak side of the hill. These forty years and more have I served Him, blessed be His Name! and I have had nothing but love for Him."

EASTER — WHAT DOES IT MEAN?

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TO AUSTRALIAN CHURCHMEN

TWO LAY SERMONS

GOOD FRIDAY.

Scripture says much, and theologians have said incomparably more, concerning the significance of the death of Christ. Many theories have been propounded as to the relation of the Cross to the divine purpose of universal redemption. Into these high matters it would be unfitting here to enter. Yet it is both permissible and profitable to consider the death of Christ from the angle of the mere historian, to whom it is simply and solely a human problem or a problem of social dynamics. A secular approach of this kind must obviously suffer from grave limitations, but is not without its value. It is agreed by nearly everybody, even by those who would resent any classification of themselves as "orthodox" Christians, that the life of Christ was the loveliest ever lived on earth. No character in history exhibits such a perfect blend of all the virtues. "He went about doing good." "He came, not to be ministered unto, but to minister." Never has anyone loved His fellows as Christ loved them, or served them as He served them. His life overflowed in words of grace and works of healing. Yet it is a plain fact that He aroused among His own fellow-countrymen and contemporaries—and these the most influential—a hatred which could be appeased only by His death. He died, not full of years and honours, as might reasonably have been expected, but in the full bloom of His divine-human manhood and on the cross of uttermost shame. For Christians, the cross has now come to be enhaled with an aura of romantic sentiment and pious adoration; but for Christ's own contemporaries it was an altogether hideous and horrible thing, reserved only for the torment of the worst criminals and the most abject slaves. The Jews went further and regarded the cross as marking God's final curse on a mispent life. "Cursed be everyone that hangeth on a tree." That such an one as Christ should have had to endure such a fate, is a mystery, not only to theologians, but to any thoughtful observer of the historic scene.

Remarkable indeed was the combination of forces which united to compass the death of the lowly Nazarene. In the vanguard of His enemies were the Pharisees, or "separated

ones," esteemed, if not exactly loved, for their ostentatious profession of piety and virtue. These austere teachers were always antagonistic to Jesus, as He was antagonistic to them. He indicted their legalistic morality, spoke angrily of the burdens they imposed on the people, and even described them as "hypocrites," meaning by this word that their judgments on matters of right and wrong were altogether perverted. He had a profound distaste for such inhuman religionists, while they regarded Him as an impostor and blasphemer. Associated with them on this occasion, though normally opposed were the Sadducees or "sons of Zadok." These were an hereditary priesthood, wealthy and worldly ecclesiastics without enthusiasm, but politicians by interest and temperament. That Christ despised these cynical exploiters of the public is evident, but the final conflict was precipitated by His cleansing of the Temple, which was a direct attack on their principal sources of revenue. To them He seemed a dangerous agitator, whose removal was necessary in the interests of the "status quo." The Pharisees and Sadducees, however, could hardly have accomplished their end without the co-operation of the city mob. At one time Christ had had a large popular following; they even sought to "take him by force and make Him a king." But this furore of enthusiasm yielded to angry disappointment, when they realised that His essentially spiritual kingdom was not to be won by methods of "blood and iron." He had no sympathy with the materialistic outlook of the mob, and discouraged those who followed Him for the sake of "loaves and fishes." While He cherished a sane and spiritual patriotism. He knew that their rabid nationalism would lead to nothing but ruin, while His own mission was essentially a mission to all mankind. So the mob readily responded to the sinister suggestions of their "betters," and with hoarse shouting demanded His death. Finally, the Roman Governor, at heart a coward, was unwilling to face the odium of denying the powerfully supported popular demand. He tried to compromise, but, like most compromisers, found himself on a slippery slope that ended in his own abject capitulation. This unprincipled man of the world, well knowing that

Christ was innocent of the charges laid against Him, was not prepared to incur any personal risks for the sake of truth and justice. Thus it was that Pilate sent Jesus to the cross.

In this ancient drama, which all Christendom this day unites to commemorate, can be discerned all the factors which contribute to the making of tragedy in every age. Here we see the prejudice and bigotry of traditionalists, resentful of any new ideas that threaten their own conventions. Here we see an unscrupulous "pressure-group," determined, whatever happened, to cling to the privileges of wealth and power. Here we see an ignorant and credulous mob, always accessible to skilful propaganda and hostile to anyone who rebukes its vices and disappoints its crude hopes. Here we see a ruler afraid to accept the responsibilities of rule and taking "the line of easiest resistance" in the hour of crisis. All these factors helped to crucify "the Lord of Glory." Are they not crucifying Him still? The moral of this analysis needs no labouring, for we have witnessed similar factors contributing to the tragedy of our own time. Yet Christ won through to victory, in spite of them all. The powers of darkness thought to extinguish "the Light of the world," but they failed. Because this is a moral universe, they must always fail, whatever temporary successes may crown their stratagems. Therefore, greatly daring, we call this day "Good Friday" and wait with confidence for the Easter dawn. — From "The Advertiser."

STONES ROLLED AWAY.

On the morrow, millions of people will be listening to the familiar Easter story. That story relates how the ministering women wended their way to the tomb of Christ in the grey dawn of the first Easter morning. The women were saying one to another, "Who shall roll us away the stone from the door of the sepulchre?" As it happened, their anxiety, though perfectly natural in the circumstances as understood by them, proved superfluous. The seemingly insoluble problem never arose. When they reached the tomb, they saw at once that the stone had already been rolled away. Instead of confronting an obstacle too great for their feeble strength to overcome, they are reported to have met an angel who imparted to them the glad tidings of the resurrection. In a moment, their anxiety was transformed into amazement

ment and their gloom into gladness. Something incalculable had happened. Their difficulty had been dissipated by a power not their own. In this ancient narrative, so dear to the heart of Christendom, there is a parable for all. It is a parable applicable to human situations at any time, but especially at a time like this. Just now many people are worried, almost to distraction, by thinking about the problems which may confront them in the post-war era. They are not deceived by facile promises of an early Millennium; their error is of an opposite kind. Some indeed are more or less aware of the complex problems which seem almost certain to arise. Mostly, however, they are concerned about their own personal and family prospects, and, above all, the prospects of their children. They wonder what their fate will be, as the world struggles to adjust itself to novel post-war conditions. Sometimes they torment themselves with the most distressing and depressing apprehensions. It is this mood which the Easter story is surely meant to discourage and rebuke.

Someone has said, "I have had many troubles, but most of them never happened." Most elderly people can echo this seemingly paradoxical observation. We have heard of the pleasures of anticipation. These are real indeed, especially in childhood and youth. Yet it is equally correct to speak of the pains of anticipation, which are no less real. Some folks are everlastingly trying to peep round the next corner of the winding path of life. Meantime they conjure up horrid pictures of what awaits them there. Because the future is shrouded in darkness, they assume that it will be crowded with nightmares. Such is the fertility of their gloomy imaginations that they pay in advance for troubles which may never come. It has been well remarked that "worry is the interest paid by those who borrow trouble." Even when, as in the case of the ministering women on that first Easter morning, the anticipated difficulty is real enough, there is always at least the possibility that some extraneous factor may bring about its removal. To live in a condition of morbid apprehension, is as fatal to happiness as it is to efficiency. It may indeed be confidently asserted that more people break down as a result of troubles actually present and pressing. "Never trouble trouble till trouble troubles you," is a healthy motto and full of the best kind of common sense. It is just here that a strong religious

faith exhibits its practical value. Its value is not so much that it delivers people from trouble as that it delivers them from fear. If we think of ourselves as mere waifs in a heartless universe, wholly at the mercy of chance or fate, it must be hard indeed to avoid anxiety; but those who believe that their little lives are not forgotten in the majestic sweep of God's Providence, have at least something to uphold them amid the changes of this mortal pilgrimage. Here the Easter story links closely with the Easter faith.

Now, there are undoubtedly many stones in the way at the present time; some of them may well prove "exceeding great." What further difficulties the future may hold, none can tell. Even the best-informed person is rarely endowed with the gift of prophecy. Again and again, prophets of gloom, as well as prophets of gladness, have been confounded by the logic of unfolding events. It is at least possible that some of the great stones that people are worrying about may not be there at all, when the time comes for dealing with them. They may be rolled away by some agency of which we are at present unaware, and in some fashion beyond our present experience. Comforting is the thought that there are many hard problems we shall never have to solve, many worrying situations we shall never have to face, many trials we shall never have to endure, and many temptations we shall never have to overcome. Some troubles that seem vast at a distance, grow less as we approach them. And, if it is possible to over-estimate the terribleness of the stones that will need to be rolled away, it is also possible to under-estimate our own potential resources. "As thy day, so shall thy strength be," is a divine promise often fulfilled in human experience. Those ministering women on that first Easter morning thought that their early pilgrimage was to end at the grave of all their hopes. What actually happened was that, at the very sepulchre itself, they discovered a new assurance of immortal life. They approached the tomb in doubt and fear, but they went away with a glad confidence in which all who believe their report must needs share. "Death is strong, but life is stronger, stronger than the dark the light." This is surely the message of Easter, and never was it more needed than now. Instead of worrying unduly about the great stones that may lie ahead, it is much wiser and better to think about that exceeding great stone

which on the first Easter morning was for ever rolled away. — "Adelaide Advertiser, 8/4/44.

THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A.)

1944 IN THE BIBLE DEPOT,
SYDNEY BIBLE HOUSE.

The Sydney Bible Depot has had one complaint in 1944, a chronic shortage of stock. Sales registered 69,619 volumes, as against 70,932 in 1943. Throughout the year there was an insistent demand for Bibles, and when a shipment of a few thousand popular lines arrived, they were gone all too soon.

Foreign Scriptures were sold in 73 translations, as follows: Afrikaans, Amoy, Arabic, Aranda, Batak, Batta, Bengali, Bulgarian, Bugis, Cantonese, Corsican, Croatian, Czech, Danish, Dyak, Esperanto, Fijian, Finnish, Flemish, French, German, Greek (Modern), Greek (Ancient), Gujarati, Gunwinggu, Hebrew, Hindi, Irish, Italian, Japanese, Javanese, Karen (Pwo), Korean, Kuoyu, Laka, Latin, Lisu, Malay, Maltese, Mandarin, Marathi, Miao, Na-hsi, Negro-English, Norwegian, Nosu, Orokolo, Pashto, Polish, Portuguese, Rennelese, Rotuman, Roviana, Ruthenian, Russian, Sanskrit, Siamese, Sinhalese, Slovenian, Spanish, Suau, Swedish, Syriac, Swatow, Tahitian, Telugu, Tho, Tingchow, Turkish, Urdu, Wenli, Welsh, Worora.

DO YOU KNOW?

Take the letter "B" first. Who are the Batak people, and who speaks Batta? Do you know anything of the Bugis speech? The Battas inhabit the central highlands of Sumatra and were cannibals until their conquest by the Dutch. Rhenish missionaries won thousands of converts, and the New Testament has been printed in the Toba dialect and the Psalms in Mandailing. The script is queer, not unlike a form of shorthand, and a twig is used for a pen. The natives make their ink of soot and write upon bamboo staves and upon tree bark. Bugis is somewhat similar to Bata and is used on the great island of the Celebes. The alphabet has 23 letters and 6 vowel sounds. The whole Bible has been printed. You know Cantonese, Corsican, Croatian and Czech, and also Danish, but can you locate Dyak? Has Esperanto made much headway? Now on to "L." You know Latin, but what of Laka and Lisu? Have you heard of the Miao, Nosu, Orokolo, Rennelese, Rotuman, Roviana? Let us pause for a minute. Take Roviana, translated by the Rev. J. F. Goldie of the New Zealand Methodist Mission to the Solomon Islands, for the people around Munda. You remember the bitter fighting that took place to oust the foe, and now the mission station is obliterated and the work must begin again. We trust the living message has been vitally imprinted in the minds of the native Christians there. You know something of the St. Mark in Rennelese translated by Miss Clara Waterston of New Zealand for the inhabitants of that solitary island 100 miles south of the main Solomons. Miss Waterston has now translated the whole New Testament and she is eager to return to revise it, with native helpers. The Rotuman New Testament was translated by Dr. C. M. Churchward, of the Australian

Methodist Overseas Mission. Here are other quaint names—Suau, Swatow, Telugu, Tho, Urdu, Wenli and Worora.

THE ROMANCE OF SPEECH.

To those who are privileged to spend time enquiring into these translations they embody a growing romance. Each quaint form of speech is the native tongue of people, some highly intelligent, with ages of civilisation, such as the Chinese, and others still in the infant class of culture. The Rennelese islanders, and the Gunwinggu aborigines of North Australia are emerging from darkness, having received a written book during the last two years. So they are led from the prison of illiteracy to the possibility of learning, that may embrace much study for the good of their own people.

Bible Society friends shared in the privilege of distributing the Scriptures in the above languages during the past year.

Churchman's Reminder

"So wars and rests His Church—like Him she goes

Through fasting, prayer and conflict to repose."

"We shall be also in the likeness of his resurrection."—Rom. 6: 5.

March.

25—Sunday next before Easter. This is often named "Palm Sunday," through the triumphal procession of Christ into Jerusalem, probably took place on the day following.

The days following prescribe Gospels for each Holy Communion service which are continuations of the Lessons appointed for these days. The purpose is to impress our minds with deeper sense of the sufferings of Christ "for us men and for our salvation."

29—Thursday before Easter is also called Maundy Thursday, of doubtful meaning, but the day is related to an ancient practice which ceased after James II, of the sovereign washing the feet of a number of poor people. In modern days the King gives, through his official, a sovereign to a number of poor at Westminster.

30—Good Friday. The Day of the Cross. The former title is peculiar to the Church of England. One man "may esteem every day alike," but few surely would not wish to mark this day as marvellous and compelling our attention.

April.

1—Easter Day. On this Queen of Festivals, as it has been termed, we are taught of three Resurrections—that of the Lord of life, next of our own into newness of life, and last, the great resurrection of all Christ's people to the life eternal.

"You are writing a gospel, a chapter each day.

By deeds that you do, by words that you say.

Men read what you write, whether faithless or true.

Say, what is the gospel according to you?"

Dr. F. B. Meyer once said, "We [Christians] are either Bibles or liars."

CORRESPONDENCE.

[We have been asked to reprint the following letters from the columns of the "Church Standard."—Ed.]

"LOW" AND "HIGH" CHURCHPEOPLE. ROUND TABLE MEETING TO DISCUSS DIFFERENCES.

Sir,—

I wonder if you would allow your correspondence columns to become, during this season of Lent, a means whereby the "Low" and "High" churchpeople might meet as at a Round Table to discuss the differences which are causing so much antagonism and ill-feeling among those who should be living in harmony and peace, all members of one family, the family of the great Father of us all.

If we were to discuss these differences with absolute frankness and simplicity, I am sure this Easter would be a very wonderful time, when we would indeed "Rise on stepping stones of our dead selves to higher things."

I shall confine myself to asking seven questions. If some of your "Low" Church readers would reply quite simply and frankly, I, and I am sure some of your "High" Church readers would join me, would try to put our point of view as clearly as we could so that a greater measure of harmony might come into the Diocese of Sydney, and we might live as brethren and not, as some I am afraid feel, that we are enemies in different camps.

My seven questions are these:

(1) Why do the "Low" churches object to the Mass being the chief service of the day, and what is there about the Mass to which they object?

(2) Why do they object to the Reserved Sacrament?

(3) Why do they object to the Sacrament of Penance, and what is there in Confession to which they take exception?

(4) Why do the "Low" Churchpeople so often disclaim Holy Unction?

(5) Why do they object to our praying for the dead and to the prayers to saints for their prayers and assistance?

(6) Why do they object to the making of the sign of the Cross and to genuflection in the Presence of the Sacrament?

(7) Why do they object to our using lights, incense and all the traditional ceremonial of the Church?

I am, etc.,

"CHURCHWOMAN."

Sir,—

Permit me to answer the questions of "Churchwoman":

(1) "Low" Churchpeople greatly object to the name "Mass" being applied to the service of Holy Communion for two main reasons: firstly, because it smacks too much of Romanism; secondly, because Article XXXI uses the term to condemn a heresy. (2) They object to Reservation because Article XXV and the rubric at the end of the Communion Service condemns the custom.

(3) They think that confession of sin to God is quite sufficient; especially as God's minister pronounces Absolution both at the Communion Service and at Morning and Evening Prayer to all those who truly repent and believe in Him.

(4) Article XXV mentions the Holy Unction is not a Sacrament, not having been ordained by Christ Himself.

(5) (a) The departed are already in the hands of God, and there is no Scriptural authority for the statement that they are in any way assisted by our prayers.

(b) Christ Himself is the Mediator and Advocate of His people; the Holy Ghost also makes intercession for us "with groanings which cannot be uttered" (Romans viii:26). S. Paul and S. Barnabas were horrified when people knelt to them, protesting that they were men of like passions with them. (Acts xiv:11). In Roman Catholic churches in Europe one notes the walls on both sides of favourite altars simply plastered with little tablets bearing the words: "Thanks to Mary"; "Thanks to Jesus." More of the former than the latter. Seeing it made me think that such practices of putting the Holy Mother on a par with her Divine Son must be the constant sword piercing her loving, loyal heart.

(6) They consider the signing of ourselves with the cross a Roman custom, and therefore to be deplored among English Churchpeople.

(6) That genuflection is a sign of adoration expressly forbidden in Article XXVIII and in the rubric mentioned above.

(7) Re elaborate ceremonial. They consider all these things unnecessary to the pure worship of God, and a mere aping of the Roman Church.

May I add that the very terms of "High" and "Low" are most objectionable. The latter prefer to be called "Evangelical."

I am, etc.,

"ANOTHER CHURCHWOMAN."

Sir,—

Your correspondent would like a round table meeting to discuss the differences between "Low" and "High" Churchpeople, and then asks seven questions, which I will try to answer as briefly as possible.

1. "Low" Churchmen do not object to the Mass being the chief service of the day, for the simple reason that there is no Mass in the Church of England, hence "Low" Churchmen cannot object to that which does not exist in the Church of England. If your correspondent means by the term "Mass" the Holy Communion Service as set out in the Prayer Book, and nothing else, we "Low" Churchmen do not object to it. In fact, we "Low" Churchmen would like to see united Communion Services in our churches with all Christians gathered around the Lord's Table carrying out our Lord's command. When we "Low" Churchmen attend "High" churches which call the Holy Communion Service the "Mass" we cannot follow the service according to the Book of Common Prayer, hence we object to such a type of service. What would "High" Churchmen say if we "Low" Churchmen decided to introduce the Presbyterian Directory into our churches, and used it for celebrating the Lord's Supper?

Your correspondent wants to know what is there about the "Mass" to which we object. The answer may be found in Article 31 attached to the Book of Common Prayer.

2. Why do "Low" Churchmen object to the Reserved Sacrament? Article 28 supplies the answer.

3. "Low" Churchmen do not object to the Sacrament of Penance, because there

is no such sacrament in the Church of England. It was abolished at the Reformation, and the reason is given in Article 25, viz.: "grown partly of the corrupt following of the Apostles." We "Low" Churchmen do not take any exception to Confession as taught by our Saviour and His Apostles, which some "High" Churchmen love to teach.

4. We "Low" Churchmen do not disclaim Holy Unction, but we do do disclaim the "Sacrament of extreme Unction," it being a "corrupt following of the Apostles."

5. We "Low" Churchmen do object to prayers for the dead, and to the prayers to saints for their prayers and assistance, for there is no warrant for such practices to be found in Holy Scripture (cf. Article 6). "High" Churchmen will find no such prayers in the official Prayer Book of the Church of England. Why do "High" Churchmen want to go beyond the Prayer Book to other Communions for such prayers? Surely such prayers are not necessary to salvation, in spite of some "High" Churchmen speaking of such as "Pious Opinions."

6. "Low" Churchmen do not object to the making of the sign of the cross where it is ordered to be made in the baptismal service and the reason given. We "Low" Churchmen object to its abuse, i.e., "At the sign of triumph Satan's hosts doth flee."

"Low" Churchmen object to genuflection, i.e., bending the right knee, to the consecrated bread and wine in the Lord's Supper. We regard this act as idolatry (see the Black Rubric at the end of the Holy Communion Service). We "Low" Churchmen believe that the Presence is not in the bread and wine, but in the heart of the faithful receiver, the bread and wine being unchanged. "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped," says Article 28.

7. "Low" Churchmen do not object to the use of lights in Church, for the purpose of giving light. It is the thing symbolised that we take objection to. "High" Churchmen say incense is Scriptural; we "Low" Churchmen admit that it was used in Old Testament worship. May I ask your correspondent when it was introduced into the Christian Church? Even in the Old Testament Church a prophet could say, speaking in the name of God, "Incense is an abomination unto Me."

We "Low" Churchmen do not object to the traditional ceremonial of the Church of England as established by law. See the article on "Of Ceremonies, why some be abolished, and some retained," at the beginning of the Prayer Book. We do object to the traditional ceremonial of an alien Church being introduced into our Church of England under the disguise of the term "Western Use," or under the term "Catholic."

I am, etc.,

"CHURCHMAN."

Gladesville, Sydney.

THREE CHEERS!

1. The Cheer of Forgiveness (Matt. 9:2).
2. The Cheer of Fellowship (Mark 6:50).
3. The Cheer of Victory (John 16:33).

WANTED—One dozen Sunday School forms, new or second-hand. Communicate with Rev. C. A. Baker, St. Paul's Rectory, Rose Bay. FU9723.

KARACHI GRAMMAR SCHOOL HOWLERS.

A caddy contains golf balls (in wartime). Jesus taught them to cast the moat out of their own eye first.

We should not cast our pearls before those who do not appreciate them.

There was a man improbably dressed. If thou are the Son of God turn this bread into stone.

Satin came and tempted him.

A person who betrays his country is called a coroner.

Rewrite the following passage altering it so as to avoid awkward reputations.

Peter began to walk upon the water but once he stopped looking towards Jesus he began to sing.

The jailor, having received orders to keep them safely, put Paul and Silas into an inner cell and mangled them.

Carbon dioxide is used for fire-distinguishers.

Paul, inspired by Divine Right, struck him blind.

An optician tests the eyes, an oculist hopes for the best.

Alma mater means master of alms.

Alma mater means covering for the brain.

In an essay on "Animals in the service of Man" a clever young man wrote, "Man always tries to get some other beast to work for him."

The most notorious highwayman in England was Dick Turpentine.

Jesus one day healed ten leopards.

They were afraid of the good-fearing Gentiles.

Recently the Karachi Grammar School put on two excellent concerts, one an end-of-term concert and the other was produced by the Cubs. The Annual Cricket Test Match between the C.M.S. High School and the Karachi Grammar School was won by the Grammar School with nine wickets in hand and 20 minutes to spare. The Grammar School is also in the semi-finals of the Karachi inter-school cricket tournament, but does not expect to get any farther than that.

THE CURATE'S LAMENT.

The solecism of referring to a clergyman as "the Reverend Smith"—or whatever his surname may be—is one which dies hard. It ought, of course, to be either "The Reverend J. Smith," or "The Rev. John Smith," or simply "Mr. Smith," just as one would not refer to the present Prime Minister as "the Right Hon. Churchill," but as "the Right Hon. Winston Churchill," or simply "Mr. Churchill."

One Sussex clergyman has at last felt obliged to "drop into poetry" in the vain hope of making his point clear. He is the Reverend J. S. Ridley, who in the Goring-by-Sea Parish Magazine, writes:—

"Rumour has it that the Curate now is the Reverend Ridley. That is not so.

"Call me 'Brother' if you will,
Call me 'Padre' better still,
Though plain 'Mister' fills the bill,
If that title lacketh thrill,
Even 'Father' brings no chill,
Pastor, Rector, Vicar, Friend,
Titles almost without end
Do not grate nor yet offend.
But how that man my heart doth rend
Who merely calls me 'Reverend'!"
—From "The Sign," Quirindi.

The Church Army in Australia Reconstruction and Rehabilitation

New Premises have been acquired at Stockton, N.S.W., to provide Free Training for Young Men and Women in Evangelistic and Social Welfare Work. (Ages 19-35)

£3,000 NEEDED FOR THIS WORK

What better "Peace Memorial" could there be than one which sends forth a steady stream of Young Men and Women to practice and preach the

"GOSPEL OF PEACE AND GOODWILL."

Send your Gifts to . . .

THE REV. J. S. COWLAND, C.A.,

Tyrrell House, Newcastle, N.S.W.

(Making them payable to the Church Army)

Queen Mary II.

(1662-1694)

THE PROTESTANT STUART.

The 250th Anniversary of the death of Queen Mary II. warrants a special biographical notice.

Queen Mary II reigned jointly with King William III from 1689 to 1694. She was the eldest daughter of James, Duke of York — afterwards King James II — by his first wife, Ann Hyde, daughter of the first Earl of Clarendon, and was born at St. James' Palace on the 30th April, 1662. Her early years were spent at Twickenham with her grandfather Clarendon, and then at Richmond Palace under the care of her governess — the brilliant Lady Francis Villiers. Her religious training being entrusted to Henry Compton, the sturdy Protestant Bishop of London, who did not fail to instruct the young Princess in Protestant prin-



ciples. Her close study of divinity and history, and, above all, her devotion to Bible reading were of the utmost value in a later controversy with her father.

Mary had married William, Prince of Orange, and was residing in Holland, when King James II sent letters to her by D'Abbeville, envoy to the Hague, in an endeavour to pervert her while he was making a determined attempt to undo the work of the Reformation in England. Both sinister attempts failed and Mary repulsed the attack on her Protestant faith with vigour. She was willing to read the

books the King had recommended, but the suggestion of meeting a certain Jesuit priest she definitely declined, stating that "no one has ever been railed into conviction." She argued the whole subject with evident knowledge and said she was resolved to adhere to the Protestant faith. Regarding the several historical questions raised by her father Mary retorted by pointing out that there was an equality among the Apostles, that St. Paul was certainly not inferior to St. Peter and withstood him to his face because he was to be blamed. As to infallibility, the Church of Rome did not know exactly where to place it and it was quite impossible to tell where it then resided. Moreover, several Popes at one time acted against each other and all pretended to have the assistance of the General Councils. She, therefore, rejected these traditions and urged the constant perusal of the Holy Scriptures.

Bishop Burnet, who had much private discourse with Princess Mary in Holland and also in England has left us a brief description of her character: "Her person was majestic and created respect; she had great knowledge with a true judgment and a noble expres-

sion; a sweetness in her deportment that charmed, an exactness in her piety and virtue, a frugality in her expenses, an extensiveness in her charities and a peculiar grace in bestowing them, so as to make her a pattern to all who saw her."

King James II next employed agents in a futile attempt to induce Princess Mary and Prince William of Orange to support his arbitrary measures, but, narrow-minded and obstinate to the last, found himself forsaken by his daughter and son-in-law and utterly rejected by his subjects.

The Expedition of William, Prince of Orange, to England in 1688 on the invitation of the leading representatives of the people had the whole-hearted support of Princess Mary. At the appointed time she left Holland where she was loved, to take up her position as Queen of England. Critical writers have grossly exaggerated the gaiety of her manner on arriving at the Palace of Whitehall from which her father, James II had so recently fled. Her own explanation of the apparent levity was no doubt a sincere and genuine one, that by the special request of Prince William she had endeavoured to be as cheerful as possible for his sake.

Immediately after her arrival the historic Convention of Lords and Commons assembled at Westminster and in the Banqueting House, Whitehall, the Crown was offered and accepted

THE Home Mission Society

YET ANOTHER NEW VENTURE !!



A View of the Main Building.

THE CHURCH OF ENGLAND YOUTH CENTRE - - - - PORT HACKING

- * The Home Mission Society is alive to the spiritual as well as the physical needs of boys, girls and youth.
- * The Home Mission Society believes that Youth Leaders must be trained, hence — Port Hacking.
- * House Parties, camps, etc., are being conducted on this splendid site.
- * The property is for the use of Youth Organisations of the Church of England on application.

Subscriptions toward the purchasing and maintaining of the Youth Centre may be sent to—

THE HON. TREASURER, Home Mission Society,
Diocesan Church House - - - - George Street, Sydney

by the Prince and Princess of Orange. The same day—13th February, 1689—they were proclaimed King and Queen with every kind of festive joy and stately ceremony. On the 11th April following, the Coronation of King William III. and Queen Mary II took place in Westminster Abbey.

Although they were to reign jointly, by the terms of the Declaration of Right, the sole and full exercise of the Royal Power was vested in the Prince of Orange. An arrangement with which Mary willingly concurred and had earnestly desired.

The part taken by Queen Mary II in the Affairs of State was an influence for good and her blameless private life an example reaching far beyond the confines of the Court. On one particular occasion she intervened to put down a profane and vicious play at Southwark Fair and generally encouraged by every means in her power all measures to improve the public morality and secure a better observance of Sunday.

She specially interested herself in the protection of Protestant refugees and all efforts for promoting the Protestant religion and the best interests of the Church of England to which she was greatly attached. She was not, however, by any means bigoted in her affection for the Church of England because in Holland she often attended the English Congregation at the Hague, a Church served by a nonconformist minister from England. Queen Mary II was very fond of Kensington Palace but she only enjoyed a few years of quietude there, for she died under its roof in 1694. The young Queen fell a victim to smallpox and passed away on the 28th December. The King was prostrate with grief and all classes of people lamented her death. Sadness and mourning were general not only in Britain but throughout the Netherlands.

Matthew Prior, the celebrated poet, then at the Hague on diplomatic business was so very depressed on receipt of the news that he could not express his thoughts in verse except to write on Scheveningen sands with the point of his sword:—

"Number the sands extended here,
So many Mary's virtues were,
Number the drops that yonder roll,
So many griefs press William's
soul."

Ex-King James II with petty malice forbade the wearing of mourning by his Court and the Pope went out of his way to deliver a discourse with in-

sinuating impudence on the 5th. Commandment. It would have been more to his credit had he instructed his subjects on the second.

In spite of the disease from which Mary died, the danger of infection seems to have been so little understood in those days that the Queen's lying in state took place in Whitehall, the public being admitted. Her funeral was of unparalleled magnificence. She was buried in the Chapel of Henry VII, Westminster Abbey, in the tomb where another Mary—King William's young mother—had been laid to rest many years before and where the mortal remains of William were also interred in 1702.

Dr. James Abbadie, the distinguished Huguenot scholar and preacher, minister to the Church of the Savoy, London, was selected to pronounce the funeral oration.

The Royal Hospital for Seamen at Greenwich, designed by Sir Christopher Wren, was erected and dedicated to her memory, the sincere Christian Queen Mary II, whose faithful service during the stirring times of the 17th century, was her steadfast allegiance to the Protestant Faith.

The portrait of Mary is from the contemporary painting by William Wissing the famous Dutch artist. — "Churchman's Magazine."

HOME MISSION SOCIETY.

A New Type of Training to Meet An Old Problem.

Home Mission Society is again in the news, through its social service work. It is taking over the C.C.E.G.G.S., North Sydney, property "Standish" as a special training centre. Here is the old problem. There are unhappy girls who come before the Children's Court because they have no one to take an interest in them and see that they have training for citizenship, and competent direction. They are girls in their own homes who have no idea what they want in life, who need only to be shown. There are some girls who want a special type of training and for them no training facilities exist. There are children under three years of age, some of very tender years and for them there is no Church Home to care for them.

Standish Will Meet All These Needs.

1. By providing a training centre for the girl with a problem.
2. By providing a hostel for the girl who needs not only a place to board but interests, and supervision.

3. By providing a centre for the under-threes.

4. The Community will be served by a centre that—

1. Trains children's nurses.
2. Provides a hostel with adequate supervision for girls fifteen to eighteen.
3. Tackles the job with an expert staff.

Home Mission Society have been moved to take a step which will involve a huge cost because of the number of cases needing expert handling which have come to their notice through the Children's Court and through the Family Service Centre, and

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through the various Rectors of the Diocese. So far as the Children's Court is concerned, we have witnessed a steady increase of girls since the outbreak of war. This increase is due not only to the effect of war, but also to the effect of the new legislation which has been operative since 1939 in the Child Welfare Act which was promulgated in December of that year.

The Girls of To-day are the Mothers of the Future.

That has been said often enough. There is the need that they be trained and be helped to be adequate mothers of the future. That is what Standish Home Science Training Centre aims at doing.

There are two questions which you will ask:

1. What is the curriculum.
2. How will it be financed.

The Curriculum of work within the school has been drawn up as follows:—There will be a six months' Curriculum, which is designed to stimulate interest and to ease down any emotional tensions which have developed. Such things as cooking, dressmaking, interior decoration, dramatisation, music, craft work and folk dance should encompass that.

Some of the girls will at that point desire to go out to work. They will be enabled to do so, using the place as a hostel and finding their interest in the evening work which will be going on under the direction of competent people. Such things as folk dance, craft work, musical appreciation, and current affairs club should ensure that the girls will have enough to interest them in the evenings.

Other girls will desire training as children's nurses. This will necessitate a further eighteen months of training making use of the material which was presented in the short curriculum and giving them competent training as children's nurses.

A third year training will in special cases be the training as housekeepers, able to go into a home and take charge of the ordering and the children in an emergency. In any case the girls will be trained for citizenship rather than being allowed to drift into uselessness, (and possible anti-social behaviour.

How Will the Venture be Financed?

Hammond's social services have made an advance of £5,000, but Home Mission Society will have the task of raising the necessary £20,000, which it will cost in the first years of the work.

The Rev. Gordon Smea, Chaplain Children's Court, has been loaned an assistant in the person of Rev. Geo. Bennett, who has taken over the attendance at the Court. That leaves the Chaplain free to get on with the job. If you can help in any way ring him:

Office: MA 4137.

St. John's Rectory, Woolwich, Hunter 638.

I have been taught to my cost; and would that it may serve to make me more cautious, and not to increase my folly. Be wary, saith one, be wary, keep to thyself what I tell thee. And whilst I hold my peace, and believe the matter to be secret, he himself cannot keep the secret which he desires me to keep, but presently betrays both me and himself and goes his way.

From such tales and such unwary men defend me. O Lord, that I fall not into their hands, nor ever do the like.

—Thomas à Kempis.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

MEMORIAL WINDOWS IN ST. MICHAEL'S WOLLONGONG.

Two very beautiful stained-glass windows have been placed in St. Michael's Church of England, Wollongong, by John Ashwin and Coy., of Sydney.

They are memorial windows in memory of two of our young men who in the present war have made the supreme sacrifice, namely F/O. Harold Robert Irving Cox, R.A.A.F., and Thomas Fowler, M.M. The windows are being presented by the members of their families in each case, the former by Mr. and Mrs. Cox of Cliff Road, who lost their son in a flying accident, and Mr. and Mrs. Fowler, whose son was killed in the Japanese raid on Darwin Harbour.

The windows are of excellent artistry and workmanship, and constitute a worthy addition to the already lovely windows in the parent Anglican Church on the South Coast. The credit goes to the artist, Mr. Radecki, of Ashwin and Co.

The subject of the Cox window is the Archangel Michael with sword in hand, the family crest and motto "fortitudo in adversis," being fittingly placed above the inscription.

The Fowler window has appropriately the figure of St. Paul in the shipwreck on the island of Malta, his majestic calm contrasting well with the figures of the exhausted sailors who look to him with confidence as leader.

The Rev. E. Walker, a former rector, is dedicating the St. Michael window privately by request, the St. Paul window being dedicated by the present rector, the Rev. R. C. M. Long, at the morning service on Sunday, 11th March.

The authorities of St. Michael's are most grateful to the donors of these memorial gifts which enshrine an enduring memory of two fine members of the Air Force and Merchant Navy, and will for generations to come be a source of inspiration to all who behold them.

C.E.B.S. INITIATION SERVICE.

On a recent Sunday evening the congregation of Holy Trinity Church, Kingsford, witnessed a very impressive initiation service at which 24 boys were admitted to the C.E.B.S.

Chaplain the Reverend R. A. Johnson, R.A.A.F., Rector of Holy Trinity, officiated, the candidates were presented by Mr. A. Downes, Branch Leader and both lessons were read by Mr. Milton Bruce, Assistant Leader. The Rector impressed on the boys the importance of being worthy members of the C.E.B.S. before admitting each one and handing to him the badge with the charge to wear it "as a sign that you are not ashamed to confess the faith of Christ crucified."

The interest and conduct of the boys reflected the efficient training of their leaders, and the presence of a number of the boys' parents was encouraging.

Two of the boys took up the offertory.

The Rector chose for his text, 6th Chapter of the Epistle to the Ephesians, verses 9, 10; and held the attention of the lads by a telling and interesting address.

The Kingsford Branch is fortunate in having as C.E.B.S. Leader, Mr. A. Downes, who

UNDER THE AUSPICES OF "THE BUILDERS"

A 'Light and Truth' Meeting

WILL BE HELD IN

THE PARISH ROOM, ST. PHILIP'S RECTORY,

CHURCH HILL, SYDNEY (Opposite the Assembly Hall)

EVERY TUESDAY, FROM 7.45 P.M. TILL 9 P.M. SHARP

SPEAKERS FOR APRIL:

- | | |
|---------------------------------|--|
| Tuesday, 3rd—Rev. Rex Meyer | "THE RULE OF FAITH (1) TRADITION NOT THE RULE." |
| Tuesday, 10th—Rev. Cliff Baker | "THE RULE OF FAITH (2) THE CHURCH NOT THE RULE." |
| Tuesday, 17th—Rev. Bernard Judd | "THE RULE OF FAITH (3) THE BIBLE THE ONLY RULE." |
| Tuesday, 24th—Rev. G. Gerber | "THE SACRAMENTS — ARE THERE SEVEN?" |

QUESTIONS INVITED — NO COLLECTION — PLATE AT DOOR

FOR ANY INTERESTED —

6 p.m.—TEA. Bring and eat your own sandwiches. (Tea, Milk and Sugar provided.)

6.30 to 7 p.m.—PRAYER MEETING.

7 p.m. to 7.45 p.m.—COMMUNITY HYMN SINGING AND SHORT TESTIMONIES.

Convener: MISS MONICA FARRELL (Telephone XB4325)

commenced a year ago with eight members and now the roll stands at 48. Mr. Downes had the able assistance of Mr. Milton Bruce as Assistant Leader, and formerly the additional assistance of Mr. Harry Richards now in the R.A.A.F. Recently the Branch held its first birthday party when they entertained their parents to a splendid dinner, which was followed by a most interesting entertainment given by the boys. Mr. De Courcy-Browne, District Commissioner, was present and gave a talk on the movement and showed movie films.

THE LADIES' HOME MISSION UNION.

There are only two rules to remember in the L.H.M.U. membership:—

1. To remember Home Mission work regularly by prayer. Pray for the workers whom by your membership you are helping to send, that God may fill them with His Holy Spirit and use them to turn hearts to Himself and transform lives to His praise.

2. Each member promises to give a nominal annual subscription and also undertakes to make or contribute two articles of clothing, or the equivalent in money.

In this way the L.H.M.U. is helping forward the work of the Home Mission Society by prayer and by gifts.

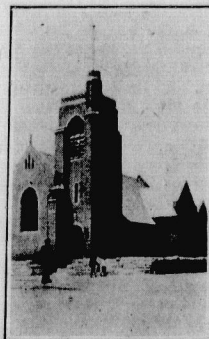
Will you accept this as an invitation to be enrolled as a member of the Ladies' Home Mission Union?

Ring, write or call on the general secretary, Diocesan Church House.

ST. OSWALD'S, HABERFIELD.

This beautiful church is situated in the centre of the original garden suburb of Sydney. The foundation-stone was laid in 1927 by the late Rt. Rev. G. A. D'Arcy-Irvine, and was dedicated by the Most Rev. J. C. Wright, D.D., Archbishop of Sydney, on May 24, 1928. St. Oswald's is furnished with memorials, and all windows are filled with stained glass.

Haberfield was formed into a Parochial District in 1908 when the first school-church



was built. This building has now been extended and modernised and makes a splendid church hall.

The church, together with furnishings and additions to the church hall, cost about £15,000.

St. Oswald's is the centre of a very vigorous youth work. The present rector is the Rev. C. E. Hulley, Th.Schol.

"THE BUILDERS."

The "Light and Truth" meeting to be held under the auspices of "The Builders"

at St. Philip's Parish Room in the Rectory, Church Hill, every Tuesday evening at 7.45 p.m. ought to supply a long-left need.

The ignorance of many Protestants regarding the real significance of the Reformation is appalling. Consequently they are prepared to meet with indifference, the revival of false doctrine and clerical dictatorship, the result being the moral decadence of the community.

It cost our forefathers blood and tears through hundreds of years to purchase the truths and liberties which this generation is allowing to slip through lack of interest.

Surely the time has come for a clear re-statement in a friendly and frank way of the great fundamental truths of the Gospel.

By inviting questions and friendly discussions these meetings ought to provide a place where anyone interested in the question of Roman error versus Gospel truth can have their difficulties sympathetically examined and answered. It is common knowledge that many Roman Catholics are dissatisfied with the teaching of their church and bewildered by her attitude towards many vital questions. Those involved in "mixed marriages" either as parents or children ought to find these meetings helpful.

We are glad that prayer is a prominent feature. Too much failure and bad feeling in Protestant work is due to lack of prayer. The presence of Miss Monica Farrell in the chair will provide a link between Roman Catholics and Protestants as each will feel that from her personal experience she has an understanding of both sides of the question. With a large selection of speakers mostly from the younger clergy of the Church of England these meetings should stimulate study on the great theme of the Reformation and its advantages.

We know that the chief aim of the "Light and Truth" meetings is to lead souls to Christ as their only Saviour and Friend, and so we wish the movement God speed.

CATHEDRAL SERVICES.

The following arrangements have been made for Good Friday, and Easter Day:—

Good Friday—Friday, March 30.

- 8.30 a.m.: Holy Communion.
- 11.00 a.m.: Morning Prayer and Litany.
- The Most Rev. the Archbishop.
- 1.00 p.m. to 3 p.m.: Meditation on the Seven Words. The Rev. H. M. Arrowsmith, Th.L.
- 4.00 p.m.: Procession of Witness.
- 7.30 p.m.: Stainer's Crucifixion, Preacher, The Rev. The Precantor.
- 7.30 p.m.: United Services of Witness, Town Hall.

Easter Day—April 1.

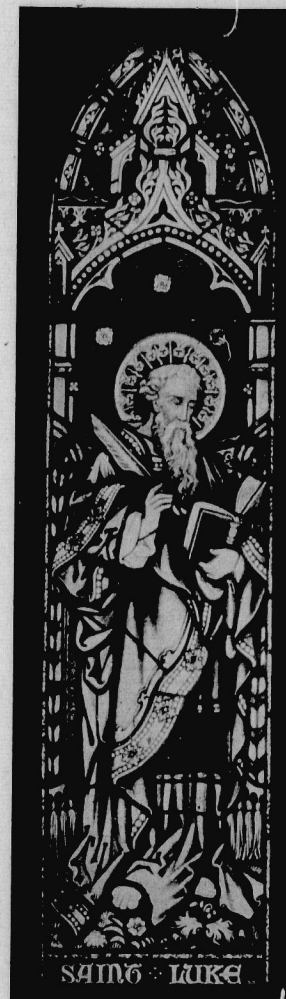
- 7 a.m.: Holy Communion.
- 8.15 a.m.: Holy Communion.
- 11.00 a.m.: Morning Prayer and Holy Communion. Preacher, The Most Rev. The Archbishop.
- 3 p.m.: The Rev. The Precantor.
- 7.15 p.m.: Evening Prayer and Holy Communion. Preacher, The Right Rev. C. V. Pilcher, D.D., Bishop Coadjutor.

It will be noted that the usual Procession of Witness is being held and all parishes are urged to join in.

PARISH NEWS.

Abbotsford-Russell Lea. — March 1st, 1943, was the date of the setting up of Abbotsford-Russell Lea as a separate Provi-

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sional District from the Parish of Five Dock. Thus, our District is now two years old. We are happy to be able to say that it is a very healthy, flourishing baby, but, like all babies, it has a long way to go. Last year we were raised up from our Provisional status to a Parochial District.

Under the guiding hand of God we look forward to a third year of building upon the foundation already laid. Christ must be our cornerstone.

St. John's, Ashfield.—The Rev. L. N. Sutton, writes in his "Parish Notes" concerning the firm stand local church-people have taken concerning the "Housie-Housie" evil: "Together with other clergymen of the district, I was present at the meeting of the Ashfield Council when the letting of the Town Hall for "Housie Socials" was further discussed. Although the previous decision was not rescinded, strong disapproval of the Council's decision was voiced. One alderman pointed out the inconsistency of the Council in establishing a Children's Library for the development of the minds and character of our future citizens, and, at the same time, encouraging the gambling spirit by permitting "Housie Socials" in the Town Hall. I believe that the protests made will not be without effect, and that further action will be taken by the authorities. It is significant that "Housie" has been banned in the Sydney Town Hall."

St. Luke's, Clovelly.—The acting-Rector, the Rev. J. Richards, writes:—

On behalf of my wife and daughter and myself I wish to thank you one and all for the warmth, spontaneity and heartiness of the welcome you have offered us to St. Luke's, Clovelly. We were very pleased to receive those who called at the Rectory to introduce themselves, and the Welcome Supper after the first Evening Service was a very happy occasion, when Messrs. Green and Moon expressed the good wishes of all present.

St. Paul's, Canley Vale.—As a result of the public meeting held in December, 1944, the St. Paul's New Church Fund has now been opened and donations are invited. The Fund has been established for the sole purpose of building a new Church of St. Paul, the trustees being Messrs. Shepherdson, Wilson and Watts. All will agree that in the future there must be a more adequate Church buildings in Canley Vale and it is so that these (or the Church) may be provided that the Fund has been begun.

Donations may be handed to the District Visitors, the Churchwardens, to the Rector or the Trustees.

St. John's, Sutherland.—The new Church fund now stands at £118/3/3, which needs to be greatly increased if we are to think of building soon. The Sutherland Sunday School also has £108/9/1 in hand for the project, which is very commendable.

St. Philip's, Eastwood.—It was with regret that we said good-bye to our Organist, Eric Smith, who was going back to Darwin to re-join his unit. He is not very far from Chaplain Noble, and was in touch with him by phone before he came on leave.

Our small girls will be delighted to know that St. Philip's is at last to have its own Brownie Pack, under the leadership of Mrs. Partridge, assisted by Miss Marie Beetham.

At the Sale of Work to be held in connection with the Missionary Exhibition on Saturday, April 21, there will be an Opportunity Stall.

St. Stephen's, Penrith.—A youth council, to be known as the Welfare Council, was formed at a meeting in the Vestry on Friday, February 16. This Council is to assist in any way, as well as to keep a friendly eye on all youth work of the Parish Church. It has been decided to meet quarterly, unless otherwise needed.

Kingswood.—St. Philip's Church is looking well at the present time. Not so long ago all exterior painting was attended to; now the interior has been painted in two tones of cream. All we need now is the addition of a chancel, then the Church would be complete, as well as looking beautiful. The 47th Anniversary of this Church is soon to be celebrated.

St. Anne's, Ryde.—At the January meeting of the Wardens and Committee, a motion was passed congratulating the Rector and Mrs. Stubbin on the occasion of their Golden Wedding on January 29th, 1945, and wishing them God's blessing in the days which lie ahead. At their request no special function will mark the event.

St. Peter's, Burwood East.—Members of our Women's Guild are organising a Market Day to be held on Saturday, April 21, at 2.30. The money received will be given to the Direct giving appeal fund which will close on Whitsunday.

Leading by two points on 10/2/45, St. Peter's Cricket Club has best place in the Western Suburbs Competition, therefore has a first-class chance of carrying off the honours. Tom Hutchings can claim his fourth century for the season, and Stan Yandell two. The season has been a good, but hard, one for our club.

St. Barnabas', Mill Hill.—The Rector and Parish Council, in consultation with Mrs. Houston and family, have chosen the design of a Prayer Desk and Seat to be placed in the Church as a memorial to the late Rev. L. Houston, one-time Rector of this Parish. As soon as the Archbishop's Faculty (licence) to do this has been obtained, the work can be commenced. The Rev. G. Mashman, who preached the funeral sermon, hopes to dedicate such memorial on some Sunday morning at 11 a.m. The Misses Booth and Green have handed to the Treasurer £13/6/6 which they collected from friends for the memorial, and Mrs. Houston and family have kindly intimated they will be responsible for the balance.

Manly Vale.—Mr. Wotherspoon, of the Open-air Campaigners, held a mission for a fortnight recently. Each night the hall was full, and about 60 children gathered each afternoon to learn the Bible lessons and choruses. Much spiritual blessing attended the mission.

St. Alban's, Belmore.—Miss S. Molster is to retire from the position of choir leader at the end of March, and her place will be taken by Mr. A. A. Smith. Miss Molster has led the work of the choir for many years with distinction. She will continue as a choir member and music secretary and will also carry on with her work as Sunday School Superintendent, and in assisting the rector at the Public School.

St. Peter's, Neutral Bay.—The 25th anniversary of the parish branch of the Mothers' Union was celebrated on March 14 with a service of Holy Communion, dedication of a banner, a luncheon and a devotional service.

The Easter cantata, "Penitence, Pardon and Peace" will be rendered by the choir on the evening of Palm Sunday. It is hoped that Walter Kingsley will be the guest soloist.

St. Matthew's, Bondi.—Flight-Sergt. John Chivas, who formerly took a prominent part in the Fellowship, has returned to Sydney. He was badly burned on active service when the other members of a crew were lost, but it is hoped that he will be fully restored in health.

Two Sunday School teachers were recently joined together in holy wedlock, Robert James Walters and Constance Winifred Scholefield, who was also a choir member. The choir attended the choral service, the bridesmaids being the Misses Joyce and Marion Kyte; the best man was Mr. Philip Frost, and the groomsmen Mr. E. Drayden.

Christ Church, Bexley.—Fourteen senior lads with Fred Moore as foreman, have volunteered to give their Saturday afternoons to remove surplus growth in the church grounds and already much has been accomplished.

St. Paul's, Rose Bay.—A forward movement for 1945 has been launched in the parish, led by the parish council and the church organisations. The object is to link up every parishioner with the church life. There are fifteen hundred families in the parish and efforts are being made to reach them all. The forward movement also includes plans for the completion of the church building scheme, which envisages a new church in place of the present school church, which will become a large parish hall. Already there has been a response to the movement.

Miss A. S. Dotrell, for eighteen years the leader of the kindergarten, has been forced to relinquish this work which she loved so much. She has removed from the parish due to illness. She was much beloved by the many children who came under her care, and will be greatly missed. Miss J. Kent and Miss V. Hands have been appointed as joint leaders in her stead.

St. Andrew's, Summer Hill.—We are pleased to place the names of J. Wade and E. J. Wade on the prayer list once more; these men were on the list at the commencement and were removed as they were reported missing and then presumed dead. Information has been received that they are alive and prisoners of war in Japan.

At the morning service at St. Andrew's on Sunday, February 25, the rector announced this and the Doxology was sung by the choir and congregation.

St. Michael's, Vaucluse.—Suitable presentations are shortly to be made to Mr. L. Sage, who is retiring, due to ill-health, from the position of organist, which he has held for seven years; and to Mr. Holloway, tenor soloist at St. Michael's for the past 11 years.

A thick bronze plaque will be placed in position on the porch of St. Michael's Church to signify the building that was the subject of the Sulman Medalion for 1943 awarded to Professor L. Wilkinson for his additions to St. Michael's, Rose Bay and Vaucluse.

Public Evils!—The Rev. Ernest Cameron, St. Luke's, Mosman, writes:—

"The Government has become alarmed at the increase and "abuse" of "housie-housie," and not before time. In the February Parish Paper of 1939 I wrote: 'I understand that permission must be obtained to play a game called "housie-housie." On several occa-

sions I spent some time studying the faces of those playing the game at tables set up on an allotment in a main street. If it had not been so sad it would have been amusing; the acquisitive instinct was outstandingly predominant. And all in the name of blessed charity. Charity! Why should the fair name of charity be dragged in the mud of human greed? If the game is illegal, why is it not banned altogether?" More recently I commented on the use of this game to raise funds for the Police Boys' Clubs. Chickens usually come home to roost! Where is the difference between gambling for goods and money? Despite the protests—and my letter of 1939 was printed with banner headlines in a daily newspaper—of Church and social reformers, the action of the Government has been not only weak-kneed, but spineless. Here is an opportunity for the present Chief Secretary to take decisive action and put further tasks upon an already overburdened Police Force.

"And the Press! Recently we were treated to a full-dress attack upon the Church by Mr. Warwick Fairfax. Gloves were off in the contest, but the bout ended abruptly, and the honours were not all to the "Sydney Morning Herald," where evidently a strict censorship was used on the letters published. Actually the press takes very little notice of the work of the Church, unless it be to report a few sermons, and thus give an air of respectability to the Monday issue, which is composed largely of sporting news. Its Saturday "Church News" is confined to the veriest minimum of space; but now we are being "treated" to a series of comic strips—as a soldier recently wrote from a battle station, "a comic strip—Granny has entered her second childhood." If these particular strips are the management's estimate of the mind of its public, what are we to expect next when such grave problems are facing the whole world."

Diocese of Goulburn. QUARTERLY MEETINGS.

The Council of the Diocese sat all day on Tuesday the 6th March, the Bishop presiding throughout. The Bishop and Mrs. Burgmann entertained the Councillors to lunch at Bishopthorpe. The Annual Accounts, the the Auditors' Report and the reports of all Home Mission activities were scrutinised carefully and adopted for Synod. The Rev. H. P. Reynolds was welcomed as Diocesan Commissioner. Messrs. J. L. Bush and Coy. were re-elected Diocesan Auditors. The progress of the various Broughton Centenaries in the Diocese was reviewed. The matter of the establishment of the Toddlers' Home, for which £5700 has been raised was remitted to the Bishop to complete all arrangements for staff and domicile. A committee was elected to procure a residence for the Bishop in Canberra. Two Ordinances facilitating the winding up of the affairs of the late Community of the Ascension were passed and one providing for the sale of a small block of land at Yass.

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Some eleven grants were made. Reports dealing with the Diocesan Library, the Missionary appeal and Young Anglican activities were considered. The Executive Committee was charged with the provision of a gymnasium or recreation building at the Children's Home. This is expected to cost about £800. The Council will meet next on the 17th July.

Diocese of Bathurst.

DUBBO.

At a new Sunday School established at South Dubbo during the past month 118 children have already been enrolled as pupils. In addition, eleven young people have been accepted as teachers and for whom special preparation and training classes are being arranged by the superintendent, Mr. E. E. R. Walker, Th.L.

VICTORIA.

Diocese of Ballarat.

ESTABLISHMENT OF BOYS' HOME.

Interest and enthusiasm has been aroused in the diocese in connection with the establishment of a boys' home on the outskirts of the large and important town of Colac, in the southern portion of the diocese.

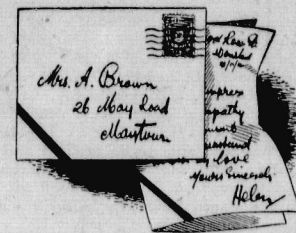
A beautiful property has been acquired for the purpose. The large house which stands on the property was inspected by the authorities of the Charities' Board, whose verdict was that the house would make an admirable home for boys.

The Home is to be called S. Cuthbert's Church of England Boys' Home.

An energetic working committee has been appointed in Colac, while the project is under the general supervision of the Council of the diocese. Already generous financial support has been forthcoming, and at the present time two officials who have been appointed are working at the Home in preparation for its opening.

Diocese of Gippsland ORDINATION.

The preparation for the annual ordination of the Diocese of Gippsland was taken by the Bishop's Examining Chaplain, Rev. A. R. Mace, B.A., Vicar of St. Hilary's, Kew, in a two-day Retreat at Bishopscourt, Sale, the Bishop himself delivering the final Charge on the eve of the Ordination. This took place on February 28, at St. Paul's Cathedral, Sale, in the presence of a good congregation and many of the clergy of the Diocese. The Ordination sermon was preached by Rev. A. R. Mace, setting forth the ideals of the Ministry of Christ. The candidates were presented by Canon J. D. Sansom, and the Ordination itself taken by the Bishop of Gippsland (Right Rev. D. B.



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Blackwood. The candidates were Rev. W. H. Graham, B.A., Th.L., ordained to the Priesthood, and Messrs. P. F. Taylor, Th.L., L. G. Harner, D. E. W. Green and N. W. MacDonald, made deacons. The Gospel was read by Rev. P. F. Taylor. At the conclusion of the ordination each deacon received his licence and letters of orders, and Rev. W. H. Graham and Rev. P. F. Taylor their Th.L. certificates, before the congregation. In the afternoon a reception to ordinands, their relatives and friends was held at Bishops Court.

VENTURE FOR GOD.

The Venture for God in Gippsland launched on St. Andrew's Day, 1944, when Padre L. W. A. Benn was commissioned to this work by the Bishop, has been making very good progress. In the three months Padre Benn has visited three deaneries, holding meetings, preaching and visiting, giving a week to each parish. The sum of £1400 has already been promised, and over £1000 came in towards the objective of £15,000 for post-war reconstruction and development work. A feature of the campaign has been the challenge to deeper loyalty to Christ and His Church and definite service. The ventures include provision of better educational facilities especially in strengthening the Diocesan School (St. Anne's), social and healing work, training of ordinands, settling of chaplains and others in areas to be developed, building of Sunday Schools and Churches, and the provision of an annual income of at least £2000 to keep the extension work going.

TASMANIA.

C.M.S. SUMMER SCHOOL, HOBART.

The 25th annual Church Missionary Society Summer School, held at Hobart from

February 10 to 15, proved to be a high water mark in inspiration and achievement. The Federal Secretary of C.M.S., the Rev. H. M. Arrowsmith, headed the team consisting of the Rev. O. T. Cordell, B.A., and Mrs. Cordell, who have spent many years in the Diocese of Central Tanganyika. The Bishop of Tasmania was able to be present and give a most interesting lecture on India on the Wednesday evening. With such a team the venture could not help being a success from the human side.

On Sunday, 15th, sermons were given at most of the city churches: the Cathedral, St. George's, St. Peter's, Sandy Bay, St. Stephen's, Sandy Bay, St. James', New Town, St. John's, New Town, St. John Baptist, Holy Trinity (broadcast). These addresses created widespread interest. So also did the afternoon meetings held at most of these parishes. Sunday Schools and Day Schools also received a visit from members of the team. The chairman computed that he gave 31 addresses in five days.

God added the seal of His blessing in wonderful ways. In spite of inclement and cold weather, the evening meetings at St. George's hall steadily grew from an attendance of 87 to over 200. The final Thanksgiving Service in St. George's Church was most inspirational, a record thank offering of £210 being the financial outcome at the date of writing.

The Chairman's Bible readings on 2 Corinthians 2, will remain in the minds of many for a long time. His interpretation of verse 14—"Chained to the chariot wheels of Christ"—indicates the spirit and message of the school in personal devotion and service. The illustrated addresses focussed upon Tanganyika, North Australian Aborigines and India, all fields where C.M.S. is making an effective contribution in missionary service.

The Diocese of Central Tanganyika, East Africa, is particularly interesting because it is a responsibility of the church in Australia. The Bishop and most of the non-native Diocesan staff come from Australia, the Tasmanian representatives being Sister May Dobson, Mrs. Neville Langford Smith and Deaconess Doris Crawford. Since 1933 this State has produced only one missionary for C.M.S., Dr. Kathleen Blackwood, who went to Iran (Persia) in 1941, where she has done magnificent work. The desperate staff shortage in Tanganyika and all fields was a prominent part of the message.

To God alone be all glory, honour and praise for the 1945 Hobart Summer School.—"Church News," Tas.

THE BISHOP'S SUGGESTION.

"I have suggested to some of the clergy as I travel round the Diocese that they might have a shortened Evening Service and then taking off their surplices give a short talk from the chancel steps on some aspect of the Faith or Church life and invite questions. There is no more suitable place, no more fitting occasion for such talks between clergy and people than in the Church at the conclusion of worship as members of the Body of Christ. In our sermons we clergy often use phrases and language which are not familiar to members of our congregations. We sometimes express ideas that are clear to ourselves but not to our people. Such a plan I suggest would give an opportunity to clear up misunderstandings or to get information about our Holy Faith.

Some clergy have told me that they would welcome topics for such talks; others that they would be ready to answer questions that may be puzzling people, provided such questions were sent in beforehand so as to give them time to prepare helpful answers. In a few places meetings are held in Church Halls at which this kind of thing is done. But in most places there is too little time and opportunity for extra meetings. So why not use the time when we assemble to worship God and to hear His Word? One of the reasons for the strength of Methodism in its early days was its use of Class Meetings. Why should we Anglicans not go one better by using some time, after our worship, for the same purpose? I commend these ideas to your prayers, thought and action."

QUEENSLAND.

Diocese of Brisbane.

OFFICIAL.

The following licences have been issued.—
The Rev. Ian Wotton Allnutt Shevill, B.A., Th.L., Organising Secretary for the Australian Board of Missions for the Province.

The Rev. Kenneth Francis Watts, Th.L., as Locum Tenens of St. Anne's, Nanango.

The Rev. Lester William Grayson, as Assistant Curate of St. Augustine's, Hamilton.

The Rev. Geoffrey Edward France-Hall, as Assistant Curate of Christ Church, Bundaberg.

The following Ordination took place in St. Luke's Church, Toowoomba, on the first Sunday in Lent (18/2/45):—

Deacon: The Rev. David Marshall Baillie.

The Ordination of the Reverend Harold Edward Evers to the priesthood took place in St. John's Cathedral on Sunday, March 11th.

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To God alone be all glory, honour and praise for the 1945 Hobart Summer School. —"Church News," Tas.

THE BISHOP'S SUGGESTION.

"I have suggested to some of the clergy as I travel round the Diocese that they might have a shortened Evening Service and then taking off their surplices give a short talk from the chancel steps on some aspect of the Faith or Church life and invite questions. There is no more suitable place, no more fitting occasion for such talks between clergy and people than in the Church at the conclusion of worship as members of the Body of Christ. In our sermons we clergy often use phrases and language which are not familiar to members of our congregations. We sometimes express ideas that are clear to ourselves but not to our people. Such a plan I suggest would give an opportunity to clear up misunderstandings or to get information about our Holy Faith.

Some clergy have told me that they would welcome topics for such talks; others that they would be ready to answer questions that may be puzzling people, provided such questions were sent in beforehand so as to give them time to prepare helpful answers. In a few places meetings are held in Church Halls at which this kind of thing is done. But in most places there is too little time and opportunity for extra meetings. So why not use the time when we assemble to worship God and to hear His Word? One of the reasons for the strength of Methodism in its early days was its use of Class Meetings. Why should we Anglicans not go one better by using some time, after our worship, for the same purpose? I commend these ideas to your prayers, thought and action."

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