

- I. Munro, John A., Ridley Coll. Ballarat
- I. Coxon, Gerald St., St. Barnabas' Coll. . . Perth
- I. *Greet, Joseph Wm., St. Barnabas' Coll., A'laide
- I. Neal, Reginald Wm., St. Barnabas' Coll., A'laide
- I. E. Ham, Fraser Chas., St. Francis' Coll., Brisbane
- I. E. Randall, Harold F. G., St. Francis' Coll., Bathurst
- I. Lambert, Edward Herbert Sydney
- I. Evans, Victor Arthur, B.A., Moore Coll., Sydney
- I. *Pearson, George Arthur, Ridley Coll., Melbourne
- I. Sambell, Geoffre T., Ridley Coll. Melbourne
- II. Jerrim, Henry A., Christ Coll. Tasmania
- I. E. Black, Charles G. P., St. Francis Coll., Brisbane
- I. Delbridge, Graham R., Moore Coll. Sydney
- I. *Paynter, Norman C., B.A., St. B'nabas' C., Adel.
- I. Dahl, John A., M.Appl.Sc., Moore Coll., Sydney
- I. Speed, Harold Hector, B.A. Goulburn
- I. Sherlock, John J., St. John's Coll. Newcastle
- I. *Mills, Jeffrey, Moore Coll. Sydney
- I. *Best, Sdney H. J., St. Barnabas' Coll. . . Perth
- I. Armstrong, Gordon K., St. John's Coll., Goulburn
- I. Davis, Dorothy Irene Adelaide
- I. Hancock, Bertram Edgar, Moore Coll. . . Sydney
- I. Parker, Geoffrey, Moore College Sydney
- I. E. Swan, John Alfred, St. Francis' Coll. . . Brisbane
- I. E. Reynolds, Alfred Geo., Ridley Coll. . . Melbourne
- I. E. Watts, Kenneth F., St. Francis Coll. Brisbane
- I. Wirth, Thelma, St. Hilda's Coll. Melbourne
- I. Payne-Croston, Eric T., St. Barnabas' Coll., Adel.
- I. Walker, Eric Edward Rutter Sydney
- I. Wood, James, St. John's Coll. Bathurst
- I. E. Bramsen, Sep. M., St. Barnabas' Coll., Armidale
- I. Morrisby, Alexander R. B., Moore Coll., Sydney
- I. Butler, Harold Henry, St. John's Coll., Riverina
- I. Littlejohn, Franklin, Christ Coll. Tasmania
- I. Wilson, David C., St. B'n'bas' Coll., Unattached

- I. Eglinton, Francis A. J., Moore Coll. . . Sydney
- Part. The following Candidates were held over.
- Name. College. Diocese.
- I. Church, Albert G., Ridley Coll. St. Arnaud
- II. Cloudsdale, Thomas A., Christ Coll. . . Tasmania
- I. Heuston, Keith J., St. John's Coll. . . Newcastle
- I. Johnstone, John R. L., LL.B., Moore Coll., Sydney
- II. E. Julien, Vivian H., St. Columb's Hall., Wangaratta
- I. Roberts, Kenneth Hedley, Ridley Coll., Melbourne
- II. E. Wills (Mrs.), Katherine Adelia Melbourne

(Twenty-seven failed.)

*One extra subject.

E. indicates that the Candidate has satisfied the Examiner in Principles of Education.

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Hunter, John, B.A., St. John's College . . Newcastle

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JOHN FORSTER,

Armidale, N.S.W., Registrar.
31st January, 1939.

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FEBRUARY 23, 1939.

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Notes and Comments.**THE ARCHBISHOP OF SYDNEY'S RETURN.**

ON the day of this issue, Dr. Mowl is due to
arrive in Sydney. A great welcome awaits
him, or rather, a series of welcomes. The
meeting arranged by the C.M.S. for February 25
in the Chapter House will hear from the Archbishop
something of that wonderful conference that met at
Madras last December. Churchpeople generally
will have been interested in the newspaper report
of His Grace's arrival in Darwin, and of the un-
qualified denial given to misleading and mischiev-
ous reports that have appeared in a certain section
of the Press.

One of the most deplorable "signs of the times"
is the growing disregard of the old-time press ethics.
More and more is seen such a commercialisation
of the press as to issue in a total absence of any
sense of responsibility or of any ideals of real ser-
vice for the uplift of the community. Sensational-
ism, with a view to financial profit, is getting con-
trol of what we used to regard as great leaders of
public opinion. There can be no doubt that from
all sides we are threatened with dictatorship, and
a dictatorship whose logical end is "Hitlerism."

The so-called "freedom of the press" has passed,
and that not by the action of any official of Gov-
ernment. The recent outcry against public censor-
ship would be amusing if it were not so tragic. The
sooner men of sound principle realise the danger
of the present situation, and devote themselves in

true self-abandonment to the service of their coun-
try, the more chance will there be of growth in a
sane, because instructed, public opinion on great
moral questions in the minds of our people.

JOHN POUNDS CENTENARY.

ON January 1 was commemorated John Pounds,
crippled cobbler of Portsmouth, through
whose work the foundation of elementary edu-
cation was laid, not only in England, but through-
out the world. It can also be claimed that his
work led to the establishment of children's country
holidays and orthopaedic aid for crippled children.
In face of enormous difficulties this extraordinary
man taught reading, writing, arithmetic, etc., to the
forty or fifty children who crowded into his small
workshop. As a result of his work the Ragged
School Union was established, and within twelve
years of his death Ragged Schools had been estab-
lished in forty towns in England, Scotland and
Ireland. Few men have left such a claim to be
remembered by lovers of children.

In another column we publish a short account of
his work, from the English "Record."

THE WORLD SITUATION.

A LULL has arrived in the storm that was so
full of threatening to the peace of the world.
The dictators are for the time being quiet,
and except for Japan's seizure of Hainan, the war
scare is abating. The issue in Spain is presenting
a more favourable aspect, and if General Franco
be not too tied-up to Italy and perhaps Germany,
the course of events may keep on swinging towards
peace. How far this has been brought about by
the noise of preparation for war in the Democracies,
or how far by internal rumblings in the Dictator-
ships, it is hard to discover. Meanwhile, the Chris-
tian Churches are conscious that God is reigning
and over-ruling for the working out of His purpose
in the world.

THE MADRAS CONFERENCE.

WE hope that our readers are carefully studying
the account in our last issue, of the Madras
Conference. In Melbourne, Sydney, and
other centres, Canon Needham, Chairman of the
Australian Board of Missions, has been seeking to
impress on the Australian Church a vision he him-
self has received at the Conference, and during his
inspection of other potential mission fields. No
one who has heard his story can have been un-
moved by the challenge of it. On the one side we
are shown "What God hath wrought"; on the other
side, what God will work if only men and women
will give Him the opportunity to use them as wit-
nesses to His love and power among the millions
who are still waiting. All who were at "Madras"
have the same challenge to pass on, and surely
no one who has heard it can be unmoved by a

desire to contribute in prayer, gift, and personal service, to the ingathering of a great harvest.

The restless millions wait the Light Whose dawning maketh all things new. Christ also waits, but men are slow and late. Have we done what we could? Have I? Have you?

"THE TROWEL."

"THE TROWEL" for a new quarter has just been issued by the Sydney Diocesan Board of Education. It is produced in two parts, Advanced and Elementary, in order to meet the needs of our Sunday School teachers. Each month there is also issued by the Board a "Scholars' Paper," with a brief analysis of each Sunday's lesson, selections from Holy Scripture in order to encourage the scholars to read something from the Bible each day of the month, and other helps for the daily life of our children. The Board is facing its obligations as imposed upon it by the Synod very optimistically, in spite of the heavy handicap of an old indebtedness of £1100. They are appealing for instant financial support from Churchmen. Meanwhile they have re-commenced the very important work of religious instruction in the Public Schools and in the near future expect to have at least eight teachers engaged in that work. The Board is fortunate in having the enthusiastic assistance of several members of professional business experience. The new premises in Wisely's Buildings in Bathurst Street, Sydney, besides ensuring a large saving in rent, are most conveniently placed, being adjacent to the Diocesan Church House, the centre of the Church's activities in Sydney.

SUNDAY OBSERVANCE.

"On many points the observance of Sunday is being attacked, one of the most insidious at the moment being the regular and public organisation of public picnics by many varied bodies with as varied objectives. Quite harmless in themselves, both the bodies and the objectives, but why on Sunday? Many folk unconsciously take part in movements or gatherings perfectly innocent in themselves, only to find shortly that they are being urged to join in an all-day Sunday excursion. Loyalty to the cause, the need for meeting with others like-minded, and so on, are given as reasons why they should come. Good churchpeople find themselves placed in a position of some delicacy. They know that by going they are weakening the work and witness of the Church, yet it seems so harmless just for once to join in such. We urge upon those in responsible positions to consider the danger of it, for if the tendency is allowed to develop unchecked, the moral and spiritual development of the rising generation will be impeded, for most of the gatherings to which we refer make a special point of catering for children."

This comment by the Melbourne "Messenger" upon a very real danger to the children of the nation will find general sympathy amongst earnest Churchpeople. "Most insidious" is the right description of this whittling away of the sacredness of the Lord's Day. We are specially anxious that those who are in charge of the education of our growing citizens should take earnest thought before taking our lads, especially, away for week-end scouting camps or rowing camps, where the Lord's Day is exploited for purposes quite other than that of worship and Christian instruction so necessary to a healthy Christian life. We suggest that it is the duty of leaders of these movements for youth culture—whether Government or otherwise—that they should be careful not to let their arrangements for their varied exercises interfere with the religious life and duty of the lads. To take lads away from Church and Sunday School for scouting, rowing or other expeditions, is really setting a stumbling block in the way of the lads.

JOHN POUNDS CENTENARY.

Founder of the Ragged Schools.

A meeting to celebrate the Centenary of John Pounds, the Cobbler of Portsmouth, the founder of Ragged Schools, was held recently in the John Pounds Mission, Stepney, England, and was attended by a representative gathering. Mr. Henry E. Montague was in the chair. During his address he told the story of how the portrait of John Pounds came to be painted. After the cobbler had refused to sit for the artist, a number of friends decided to play a trick on him. They questioned the ability of his scholars to read a set message, and John Pounds accepted the challenge. Psalm 119 was chosen, and the lad commenced to read, a task he accomplished without a mistake. John Pounds became so deeply immersed in listening to the lad that he failed to observe the artist outside his window sketching the scene. Later he was shown the portrait, and his only remark, after studying it, was, "There's my cat!"

Mr. John Little, the Superintendent of the John Pounds Mission, Stepney, gave a brief outline of the life of John Pounds, who was born on June 17, 1766, in St. Mary Street (now Highbury Street), Portsmouth. At the age of twelve he went to work in the Dockyard. He was a big, strong lad. Three years later he fell from a staging 30 feet to the floor of the dry dock on which he was working, and was picked up a helpless, broken man, and all out of joint. His body was bent almost parallel with the ground. As a result of this fall he remained a terrible cripple to the end of his days. Eventually he took up simple cobbling, and supported himself for the rest of his life by this means.

He began to take an interest in teaching children when he was fifty-two years of age. He had adopted his brother's child, when a year old. This child was also a cripple, with feet which turned in and which overlapped. By studying the surgical boots which were brought to him for repair, he decided to try and cure his little nephew, a task which he successfully accomplished. Realising the need for company for the child, he encouraged a number of other child-

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ren to come and play with him. The question of his education became a concern of the cobbler, and he decided to tackle the task. Soon other children were added to the little class, and at the end of his life John Pounds had had over 500 Portsmouth children pass through his hands. He would have only the poorest children, and all his services were free. He begged food for them, that they might be fed; clothes, that they might be warm. He took them out occasionally to the hills at the back of the town for country rambles, and to study botany. His text-book was the Bible. He obtained old and worn copies from the minister of the church where he worshipped, in High Street, and there he took his scholars of a Sunday evening. He died at the house of a friend, Mr. Carter, on the morning of January 1, 1839. To his life and work we owe many things. In his shop were sown the seeds of modern free elementary education, the treatment and care of crippled boys and girls, the provision of holidays and outings for children, and the development of Sunday School work. When his physical condition is considered, one must marvel at the patience and fortitude with which he served the poor of his time. There is no record of his disappointments, only of his patient continuance, in spite, at times, of great pain. His life is a record of service for others, and an example to all Christian workers among poor children.

LETTERS TO THE EDITOR.

SOCIETY OF FRIENDS.

Australian General Meeting.

The Editor,
"The Church Record."

Peace v. War.

Dear Sir,

The following statement, passed by the London Yearly Meeting of the Society of Friends, last November, was adopted by the Australian General Meeting of the Society, which has just been concluded at Mt. Lofty, S.A.

"We have looked over the world and at home, and have seen everywhere the denial of those standards of human relationships which Jesus Christ showed to us. Some evils stand out clearly, some we know that we are only just beginning to recognise. God has met us here, and in His presence we have re-affirmed the testimony of our Society against all war for whatsoever purpose, and have determined to make that testimony our own to-day.

"The result of the concern which is laid upon us is not in statement or accomplished fact; it is a continuing endeavour. For peace is not a state of tranquility but a constant struggle. The supporting hand of God will not make our lives smooth for us, but it will lead us forward, and in the perplexities of our lives to-day we shall know His peace that passeth understanding." Will you kindly give it publicity?

Yours sincerely,

For the Clerk,

J. HERBERT CROSLAND.
Per T. E. C.

Dorothy St., Gosnells, W.A.
18/1/1939.

THE MODERNIST POSITION.

The Editor,
"Australian Church Record."

Sir,

The gentle tone of your comment on my letter of January 16 puts me to shame and compels me to acknowledge that I erred by not allowing for such an explanation as that which you give. The precision of your reference to a thirteen-years-old publication misled me into thinking either

that you were quoting directly from it, or perhaps from a commonplace book into which you had copied the extract. I had not thought that you might be quoting at two removes. My letter, therefore, was rather hot-headed and unfair to you, and I am sorry for it.

Facts and Modes.

In your comment on "The Modernist Position," you raise many questions, and I confess that I find some of your reasoning difficult to follow. Let me try, without going to too great lengths, to make a few points clear.

1. We can all agree, I feel sure, in bowing our heads with reverence before such statements as "The Word was made flesh and dwelt among us"; "God was in Christ reconciling the world unto Himself"; "though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect He became the Author of eternal salvation unto all them that obey Him." We can agree that it is possible for the believer to "die with Christ" and to be risen with Him. We can all with one consent "seek those things which are above where Christ is seated on the right hand of God." The love of God brought the Eternal Word to a human body. It brought that body to a home at Nazareth, to a carpenter's shop, to the lakeside, to the towns and villages of Galilee, and eventually to the Cross. The same love caused him to triumph over death and to pass into the heavenly life. The human mind cannot think of these transcendent realities without using metaphorical terms such as "descent," "ascent," "sitting," "return."

2. Such terms should not be used in such a way as to suggest that Heaven can be localised. Sound theology, no less than modern astronomy, forbids such conceptions. Yet it seems plain that men, Jews and Christians alike, in the New Testament era, did so conceive. Heaven to them was above; Hell below; and any great manifestation of Divine judgment upon the sons of men was pictured in apocalyptic language, i.e., as being visible and audible to human eyes and ears.

3. There are many seekers after God through Christ to whom such language is not helpful. Yet they can accept with thankfulness the thought of a Spirit Who speaks to their spirits, illuminating the mind, guiding the conscience, strengthening the will. Faith in this Spirit enables them to believe that they are abiding in Christ, and Christ in them.

4. People who have reached this faith would read such a narrative as that of the Ascension in Acts i, in a spirit of "reverent agnosticism." Beyond question, it raises difficulties; yet one may believe that, in faulty human language, it describes a real experience of the Apostles.

What I have written is, I am sure, very imperfectly phrased; but I believe it would indicate the line of thought followed by such writers as Mr. Pryke, from whom you quoted.

Yours, etc.,

A. H. GARNSEY.

(We thank Canon Garnsey for his generous letter, and hope to notice the points he raises in our next issue.—Ed.)

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CHRIST'S CHALLENGE.

"HE steadfastly set His face to go up to Jerusalem." Thus does the New Testament describe the manner in which Jesus our Lord faced the hard and threatening facts of life and death. Will you do the same this Lent? He overcame the world by facing it in God; so can we.

But first let us face it, and let me ask you at once with what faith are you facing the world? The outstanding fact of to-day is the violent life and death struggle between two faiths, that of Communism and that of Fascism. Each promises more abundant life, each demands a final allegiance from its adherents. The trail of each is a trail of blood.

No longer can we speak confidently of Christian motives nor of the power of Christian principles in public life or in society. The dominant forces at present are not Christian. And that is because we who are called Christians are lukewarm, fearful, faithless and on the defensive.

Wake up, my people! Ours is the faith to save the world! Wake up!

Everywhere there is movement. Mohammedanism has suffered a tremendous blow in the loss of Turkey. Hinduism is losing outcasts by the thousand as they leave its ranks to become Christians or to remain apart. Buddhism is losing its hold on the young.

But remember, all this breaking up of religion and growing of secularism is not due to a drive of atheists, but is due to wonder, bewilderment, and uncertainty in the presence of vast forces in the world life of the time.

Men want something to which to cling, something to lift them above misery, something high and holy to satisfy their longing for perfection. Communism pictures this in the red flag, the common blood of humanity; Hitler proposes an ideal of racial purity; Japan holds to the divine origin of its Imperial House.

And we have the faith in Christ crucified, a faith that towers o'er the wrecks of time, a faith in Eternal love, which outlives, and outlasts all else.

But do you believe your faith, do you live it, do you share it? "Tell it out among the heathen that the Lord is King!"

Remember that our religion is not just a refuge for the weak, it is not merely a negative force to place a check on life's passions—it is, nay, He is, the Way, the Truth and the Life. All the enthusiasm and loyalty given to-day to these faiths belong in reality to Christ Jesus. But we have been on the defensive. Little by little we have let the claims of scientists, the worldliness of the worldly, the doubts of the sceptics, the jeers of the pleasure-seekers, drive us back upon the defensive, until we not only do not propagate our faith, but we are half ashamed of it, and begin to lose it ourselves.

But the Church that stands still will die! "Speak to the Church of England that she go forward." That is God's word to us to-day.

LET US WORSHIP! The jeering world has made us deny our Lord. But worship is no mere duty—it is our communion with our living, loving God. There is no soul life without it, no power to influence, no quality of character. Like the worldly, we, too, have let the world into our souls until our times of worship have come to be few and far between and we are poverty-stricken, thread-bare souls.

Take again the Lord's Day and use it as a time for fellowship with God. Don't give God a minimum and filch the rest yourself. The lives that count are God-possessed and God-filled lives. Your communions, your Bible reading, your prayer hours are your most precious possessions.

LET US WITNESS. That was Christ's challenge to the first Christians. It is the primary duty of the Church to expand, to increase, to spread. Wake up, says St. Paul, the world needs awakened individuals, a wide-awake Church, and thus, awakened nations. For the Church is the Saviour's instrument in saving the world. The Church does not exist for itself; it is not enough that it should be supported—it must win the world.

Either to-day we capture the world for Christ or the world will drive us into the catacombs, into dens and caves of the earth, and persecute us almost out of existence.

Things cannot go on as they are—and it is your concern, for the Saviour's sake, for your children's sake, for your own sake.

And where shall witness begin! Here, at home! Do your dear ones believe in Jesus Christ? Are they surrendered souls? Tell them the love of Jesus. Have your neighbours any faith in Christ? Go and look for them. There is no other Name under Heaven like His. Are people unsatisfied, dissatisfied; are there injustices, hunger, unemployment, war? Only the Christ can make us such men and women as to meet these needs and these challenges!

Are you so polite that you will let people die in sin or ignorance rather than speak of Jesus Christ? Are you so fearful that you dare not tell the worldly of Jesus as they pass Him by on their pleasure jaunts?

Are you ashamed of Jesus? God forbid! Let us seek Him and His loving power in common worship as never before, and then go out unafraid to claim the world for Him, by our lives as well as by our conversation.

LET US WORK. A native from our Church of England Mission at Oenpelli went into Port Darwin. He came back with a puzzled air. "Missie," he said to one of the Missionaries, "the white people don't go to Church much in Darwin." "No," she said, "the Church there is a Mission, too, for not all white people know Jesus yet."

How true! And how can a heathen people at home send out and inspire Missionaries to bring to Christ the heathen abroad. Every Christian must be a Missioner at home. You must win souls for Christ.

In Christ's Name I pass on His challenge, my dear people.

A conquering Church He desires to see. You are one of its members. Will you worship, this Lent, on Sunday (and week-days where possible) that Christ may fill you with His fulness?

Will you witness, by word and action as well as worship, that you belong to Christ and are not ashamed to belong to Him?

Will you work to win others to His loyalty, to worship and to serve at home?

And finally, will you give and give freely to spread His Kingdom over the face of the earth?

We can do no less because He asks it; we dare do no less lest this world take Him from us. From 70 races came men and women to Madras last month to plan together the winning of the world for Christ. From Lapland to Peru, from the heart of Africa to the Andes Mountains, from Scandinavia to the Southern Seas they came; of differing colours and of many tongues, but all with the same Lord, even Jesus Christ.

He calls as of old by the lakeside. He called "Follow Me." The road is the road of the world's hope; but the world waits till we in the Church are strong enough to travel it ourselves, and brave enough to point it to others, and are loving and gracious enough to work and to give for His Kingdom that it may come.

God bless you, each and all. May He find you and you Him this Lent, in a new and richer way. May you draw others to His love by your worship and your witness.

And may your work and giving stretch His hands into all those places where heathen darkness dwells that He may give them light, both in this homeland and in those beyond the seas.—(Bishop of Armidale's Lenten Letter.)

REMARKABLE MEETINGS.

FOR 15 nights Captain Reginald Wallis, of England, has packed the Assembly Hall, Sydney, with a congregation consisting mostly of young people. On Saturday, 18th February, there were at least 2,000 present. Captain Wallis has been giving the old foundation truths of the Gospel with great definiteness. There has been noticeable absence of sensationalism in the modern use of that term. Many have received very definite spiritual help, and crowded audiences offer indication that man's soul-hunger is the same in the twentieth century as the first.

A meeting was held in the Chapter House, St. Paul's Cathedral, Melbourne, on February 13, in order to welcome the following C.M.S. missionaries: Canon and Mrs. Hillard, from Kenya; the Rev. and Mrs. C. B. G. Chambers, from India; Miss M. Armfield and Miss V. C. Mannett, from China.

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CHURCHMEN'S REMINDER.

"Do not waste time looking for an opportunity—make one."—Anon.

"While we have time let us do good unto all men, specially to them that are of the household of faith."—St. Paul.

FEBRUARY.

24th—Friday. St. Matthias' Day. The saint was chosen to replace Judas Iscariot in the Apostolic Group of 12 who knew Jesus. Hence the Collect—"that the Church may be preserved from False Apostles." We know little about his life.

26th—First Sunday in Lent. By now we should be in full swing of Lenten observance. And the teaching today is 'the purpose of Fasting.' Lent is valueless apart from its exercises, of which fasting is one. It enables us to realise our weaknesses and our strength to do more in God's service.

MARCH.

1st, 2nd and 4th—Ember Days. Never was there more need to pray for more clergy, not forgetting those already in orders. Modern life demands more intense effort to reach people with the Gospel, and to teach them the benefits of Church and worship in general.

5th—Second Sunday in Lent. Divine protection is the text this day. How we need it. Perhaps more than at other times, for there may be graver assaults on the soul the more attempt is made to bring the life closer to the Great Example. This is the chief purpose of Lenten observance.

7th—British and Foreign Bible Society founded, 1804. What a Pentecost in modern times! Seven hundred languages speaking the Word of God. What a sign, too, of the times in which we live.

To Australian Churchmen.

THE LENTEN SEASON.

THE observance of Lent is somewhat later than the great festivals of the Church. The original duration of the fast, according to Procter, seems to have been 40 hours. In the third century other days were added. In the fifth century the fast was kept for 36 days, six weeks excluding the Sundays. The introduction of Ash Wednesday and the 40 days' fast cannot be traced higher than the eighth century. It is important that Churchmen should remember this fact, as it adds emphasis to the view that the appointment of fasts and days of abstinence is within the power of the Church, and that they have no binding authority comparable to that which attaches to any Scriptural injunction. It is the more necessary to emphasise this aspect of the Lenten season because in certain quarters there is manifest a desire to resume those Roman Catholic practices which, at the Reformation, the Church of England disowned and rejected.

Dr. Burnet, who published an exposition of the 39 Articles in the year 1699, and whose work exercised considerable authority until about the middle of the 19th century, has the following pertinent observations on fasting:—"If fasting is joined with

prayer, and if prayer arises out of an inward devotion of mind, and is serious and fervent, then we know that it has great efficacy, as being one of the chief acts of our religious service of God, to which the greatest promises are made, and upon which the best blessings do descend upon us. Almsgiving is also a main part of charity, which, when done from a right principle of loving God and our neighbour, is of great value in his sight. But if fasting is only an exercise of the body, and of abstaining so long, and from such things, this may perhaps trouble and pain the body; but bodily exercise profiteth nothing; so, not to mention the mockery of fasting, when it is only a delay of eating, after which all liberties are taken, or an abstinence which is made up with other delicious and inflaming nutritives, these are of no value, being only inventions to deceive men, and to expose religion to mockery. But even severe and afflicting fasting, if done only as a punishment, which, when it is over, the penance is believed to be completed, give such a low idea of God and religion, that from thence men are led to think very slightly of sin, when they know at what price they can carry it off. Such a continuance in fasting in order to prayer, as humbles and depresses nature, and raises the mind, is a great means to reform the world; but fasting, as a prescribed task to expiate our sins, is a scorn put upon religion."

Dr. Edmund Gibson, who held office as Bishop of Lincoln and subsequently as Bishop of London, and died in 1748, collected together a great body of Tracts, written for the most part by the Laudian Divines and their successors in the time of William and Mary. Amongst these he included "A Dialogue Betwixt Two Protestants," by Mr. Rawlett, late Preacher at Newcastle-upon-Tyne. The following extract is of value in considering the attitude taken towards Lenten observances at this period.

"But does not our own Church lay the same commands upon its members, viz., that they abstain from all sorts of flesh in Lent, and at some other times?"

"Nowhere that I can tell of. Our Church indeed appoints times of fasting and abstinence for such good ends as I have before mentioned; and these times are to be observed in such manner, with respect to our diet, as that these ends may best be obtained; but neither in any rubric, canon or homily, that ever I met with, does our Church place any religion in the bare distinction of meats, as to the kind of them; I mean in abstaining from flesh of beasts or birds, rather than from the flesh of fishes; from butter rather than oil, from milk and eggs rather than wine and oysters; about these things our Church gives no rule that I know of. If at such times we use a very strict temperance, somewhat more than ordinary, and do thereby become more humble and charitable, more devout and religious, the Church is satisfied, and her design answered; and whether we eat a little flesh or a little fish, she is not at all concerned. As to the laws

of the land about eating fish rather than flesh, at certain times, they were enacted upon a civil account, not a religious, viz., for the encouragement of fishing-trade and navigation, for the benefit of sea-towns and the like, as is expressed in some of the statutes themselves, and most plainly taught in the homily concerning fasting."

The reference to the Homily on Fasting is of very great interest, particularly in view of the readiness with which the charge of Erastianism is bandied to and fro at the present time, even without any clear conception as to the meaning of the word. The Homily on fasting as it left the hands of the Bishops contained no reference whatever to the quaint statute which informs us that "Whosoever shall by preaching, teaching, writing or open speech, notify that the eating of fish and forbearing of flesh mentioned in this statute is of any necessity for the saving of the soul of man, or that it is the service of God, or otherwise than as other politic laws are and be, shall be punished as spreaders of false news are or ought to be."

Queen Elizabeth, however, interpolated a long paragraph, in which we are informed: "By which positive laws, though we subjects, for certain times and days appointed, be restrained from some kinds of meats and drink, which God by His Holy Word has left free to be taken and used of all men, with thanksgiving, in all places, and at all times; yet for that such laws of princes and other magistrates are not made to put holiness in one kind of meat and drink more than another, but are grounded merely upon policy, all subjects are bound in conscience to keep them by God's commandment . . . and doubtless he seemeth to be too dainty an Englishman, which considering the great commodities which may ensue, will not forbear some piece of his licentious appetite upon the ordinance of his Prince with the consent of the wise of the realm."

If it is contended that the authority of an unknown Mr. Rawlett, even if his work found a place in Dr. Gibson's collection, is scarcely sufficient to warrant the assumption that he expressed in all points the general mind of the Church in his time, we would remind our readers that he conforms very closely to the judgment of Bishop Burnet cited above, and that yet another commentator on the 39 Articles of deserved reputation, Bishop Beveridge, has the following passage in his sermon on "The Usefulness of Fasting":—"Make no distinction at such times betwixt flesh and fish, as the Papists do, who if they do but abstain from flesh, and what proceeds from it, think they fast sufficiently, how much soever they eat or drink of other things; but neither the Scriptures nor the Primitive Church ever observed any such distinction, neither doth it consist with the nature and end of fasting; but the old Catholic way was, that when they fasted they abstained from all manner of food until the evening, and still observed Daniel's rule, who when he fasted 'eat no pleasant' or desirable 'food, neither did flesh nor wine come into his mouth.'

This the Primitive Christians observed very strictly, that when they fasted they eat neither more nor better food than, as we use to say, to keep soul and body together; and as for wine, they would not so much as touch it; which, I think, is still necessary to be observed by all that would fast to any purpose."

"Have a care of those superstitious ends which the Papists propound to themselves in fasting, who think they worship God by it, and that they thereby make Him satisfaction for their former sins, and merit His grace and favour for the future; but you, when you fast, do it only for that end which the Apostle here mentions in my text, 'Even to keep your bodies under, and to bring them into subjection to your souls, that so you may not at the last be cast away.'

"Lastly, when you have performed this duty as exactly as you can, have a care lest you place any confidence in it, but trust on Christ and Him alone, to bless and sanctify it to the great ends for which you use it; for Christ Himself hath told you, that 'without Him you can do nothing.' But by Him there is nothing but you may do, as St. Paul long ago experienced, saying: 'I can do all things through Christ which strengtheneth me.' And therefore, whensoever you fast, as you must pray to God, so you must trust in Christ for His assistance of you, and then you need not fear but it shall most effectually conduce to 'the keeping your bodies under, and the bringing them into subjection, so that you shall not be cast-aways, but happy for ever.' These are the rules which I judge necessary to be observed in fasting, and therefore whensoever I speak of fasting, I desire to be understood of fasting according to those rules, and no otherwise."

It is obvious to the thoughtful reader that our article only touches on one aspect of a most important subject, and we hope to return to the consideration of the deeper truths involved in the Lenten season during the period of Lent. But in view of certain attempts, to which attention has been directed in our columns, to revive a system of dispensations, and to emphasise more strongly than the occasion warrants, the external observances associated with this sacred season, these introductory observations are not without point. Mere abstinence, apart from the conditions of prayer and faith, which find such strong emphasis in the great leaders of the Anglican Communion, is of little avail. Self-denial is never an end in itself. We deny ourselves in order that some great and blessed result may follow in our own souls or in the community in which God's providence has placed us. If once we attach to self-denial in itself a meritorious efficacy, we have destroyed the true purpose for which it has been invited. It is the Evangelical impulse to keep soul and body in close association with the ascended Lord that offers the true motive for Lenten observances.

Personal.

The City of Auckland, and, indeed, New Zealand generally, was moved with sympathy with Archbishop and Mrs. Averill on hearing of the sudden death of their son, Mr. Selwyn Averill. The venerated Archbishop was celebrating the Jubilee of his ordination when the sad news reached him by telegram.

The death took place on February 13 at North Sydney, of the wife of the Rev. A. J. Gardner, of Lindfield. We extend to him and his daughters, Mrs. Lloyd Dunstan, of Wentworth Falls, and Mrs. Pattison, our sincere sympathy.

The Right Rev. C. T. Song has accepted the invitation of the House of Bishops (China) to become the Bishop of Western Szechwan, in succession to Bishop Holden, who resigned on grounds of health. Bishop Song has already given years of valuable service in Western China, having been consecrated Assistant Bishop in 1929. When the large diocese was divided last year, he became assistant Bishop of Western Szechwan. The Bishop is an outstanding Chinese Christian leader, greatly beloved in the diocese, and well-known for his work and influence among students, more especially at the West China Union Christian University at Chengtu.

Dr. J. A. F. Gregg, Archbishop of Dublin, has accepted the position of Archbishop of Armagh and Primate of All Ireland. He was installed at the Cathedral, Armagh, on January 25th.

We regret to learn of the illness of Major Harry Clark, manager of the Auckland "Church Gazette," one of the best of diocesan papers in the Southern Hemisphere.

The Archbishop of Melbourne and Mrs. Head spent a short holiday in Tasmania during the month of January. Owing to the seriousness of the bushfires in Victoria, the Archbishop terminated his holiday and returned to Melbourne.

The Rev. I. J. B. and Mrs. McDonald arrived in Hobart to take up work in the diocese. Mr. MacDonald left the diocese to visit England, where he spent nearly four years in various parishes. He will take temporary charge of the Parish of Swansea.

The Community of the Servants of the Holy Cross are relinquishing their work in Broken Hill, and will establish their headquarters at Port Elliot. The sisters will open a convalescent home for women there at the beginning of March.

Bishop Bennett, of New Zealand, arrived in Sydney last week on his way from the Madras Missionary Conference. He left for New Zealand on Friday. While in Sydney he gave an exceedingly interesting lantern address on the Madras Conference.

The Rev. and Mrs. Marcus Loane arrived in Sydney recently from England. Mr. Loane will resume duties at Moore College next month.

The Rev. and Mrs. R. A. Pollard, of Bondi, left this week for a holiday trip to England. The Rev. C. A. Baker, who has been working at Menindie, N.S.W., with the Bush Church Aid Society, will act as locum tenens during Mr. Pollard's absence.

We regret to note the death of Miss Lottie Gore, who served as an honorary C.M.S. missionary in the Sudan for a number of years. Miss Gore died in Sydney, and the funeral service was held in All Saints' Church, Hunter's Hill. The Rev. M. G. Hinsby gave the address and paid tribute to the excellent service Miss Gore had rendered in the Sudan. Canon Gore, Miss Gore's brother, died recently in England.

LENT.

Jesus said: "Deny yourself."

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AUSTRALIAN CHURCH NEWS.

VICTORIA.

Diocese of Melbourne.

BUSHFIRE HEROES.

The great fact with which we have been in contact during the last few weeks is the bushfires in Victoria. We have all read about the damage done, the homes destroyed, and the loss of life. On the other hand, we have heard of the heroism and courage of those who have fought the fire; we have seen the large lists of subscriptions of those who have given money to help the sufferers, and we thank God that out of this evil so much good has come. I am proud to learn of the bravery and leadership of our parish clergy during this time of danger in the various parishes where they are living. The Rev. H. L. Ebbs, at Warrandyte; the Rev. R. D. Lloyd, at Healesville; the Rev. A. C. Donnelly, at Selby; the Rev. J. H. Lee, at Warburton, and the Rev. F. G. Hughes at Dromana, have shown just those gifts of leadership and bravery at a time when these were specially needed, and we may thank God for what these clergymen have done in His name.—(From the Archbishop's Letter.)

NEW ZEALAND.

AUCKLAND CATHEDRAL.

"At last, after years of labour, the conditions for the competition for a design for the new Auckland Cathedral are completed and advertised. I fully realise that there are many subsequent steps to take before the Cathedral can be commenced. It is generally agreed, I think, that no general campaign for funds can be undertaken until the design has been accepted, but surely the building of a cathedral to the honour and glory of God, and as a thanksgiving for the wonderful life and devout work of Bishop Selwyn, and further, as an expression of gratitude to Almighty God for the many blessings which this favoured land has received during the first hundred years of its ordered existence, must make a very strong appeal to all men and women of goodwill, apart altogether from the actual design. Surely we can trust the judgment of the world's most celebrated architect, Sir Giles Scott, and give some thought to the principle involved in building a Cathedral at such a time and for such a purpose. Would it not be a splendid help and encouragement if some of our good churchmen and citizens would make their offerings towards the building of the Cathedral before they are actually asked to contribute? I don't think that we Anglicans are often asked to make real sacrifices in the way of giving, and we might well emulate the generosity of our fellow Christians in other denominations in this respect."—(From the Archbishop's Letter.)

DIocese of TASMANIA.

ANNUAL SUMMER SCHOOLS.

The 19th Annual Summer Schools of the Church Missionary Society were held in Hobart and Launceston, February 11th to 16th, and 18th to 23rd respectively. The chairman and leader of the school was the Right Rev. J. J. Booth, B.A., Bishop of Geelong, and the missionary deputationist Sister M. E. Pethybridge, who is on furlough from Kenya Colony.

ST. GEORGE'S AND ST. PETER'S, HOBART.

A very happy and successful function was held in the parish hall during Christmas week, when the Mothers' Union organised a Christmas Banquet. Invitations were sent to all M.U. husbands and C.E.M.S. wives, and no less than one hundred and twenty-eight sat down to a sumptuous meal,

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to which full justice was done, the party being waited upon by members of the Young People's Fellowship. As special guests we had with us the Bishop and Mrs. Hay, Diocesan Presidents of the C.E.M.S. and M.U. respectively.

MISSIONS TO SEAMEN.

Although only a casual remark from "Chips," the carpenter of the "Derrynane," it conveyed much. When asked if he would have another cup of tea, he said, "Yes! I like the milk in it." The "Derrynane" had arrived that morning, Sunday, January 22nd, from New Westminster (British Columbia). Their last evening ashore had been spent at our Mission attending the Christmas celebrations, and their first evening in Hobart was spent with us. Although it was only a small thing, it was considered a treat for them to taste milk in their tea that did not come out of a tin.

Here it is the Church is trying to provide Christian fellowship for the men on these ships. The "Derrynane" is a sample; she is one of the latest type of British tramp steamer, only a small crew, and built six months ago; the Chief Officer told me her wanderings. London to Egypt and the Black Sea; British Columbia; U.S. America to Tasmania; then to Sydney for a cargo to North China, and "when will you be home again?" "I have no idea," was the reply.—(Jottings from the Log.)

GATES AND DOORWAYS OF INDIA.

(A broadcast address by Miss Daisy Webster, of C.M.S., Hyderabad, India.)

Gateways and doors have caused much sentiment in the lives of most of us. Wanderers, returning after many years, pause for a while before the old home garden gate, the sliprails of the primitive farm have found a big place in our Australian literature with tender memories. Mrs. Foot, in her poem, "Where the Pelican builds her nest," gives us a vivid picture of the explorers about to leave for the inland, where the pelican builds, saying farewell at the sliprails.

The horses were ready, the rails were down,
But the riders lingered still;
One had a parting word to say,
And one had his pipe to fill.

The mother watches each of her children in turn crossing the threshold for the commencement of school life. Of a surety this doorway becomes sacred to her.

At Woolloomooloo there is a gateway dear to the heart of many a woman, for through those gates, now known as the gates of Remembrance, went her man, or her sons, to serve when the Empire called. Through these gates of Remembrance, harbour-side gates of Remembrance, went some, who, months later, in December, 1917, went through the Jaffa gate of Jerusalem behind General Allenby on foot. Allenby and his comrades in arms entered the Holy City by this gate, and in this manner, as liberators offering freedom of worship to all faiths. The official picture of that entry shows the crowds upon the ramparts of the city gate, which is really part of the city wall, and the soldiers quietly entering. What a humble entry! Surely they are gates of freedom.

Now let us approach India through the harbour of Bombay, and we see the gateway of India, through which royalty, vice-royalty and those in power land on Indian soil. In the porches of this gateway the distinguished visitors are welcomed. It is a gateway of Honour.

Then let us onward to old Delhi, and you will pass into Old Delhi from the city of New Delhi by the Kashmir gate, part of the old city wall. It was here, before this gateway, in 1857, during the Indian Mutiny, that Sir Archdale Wilson and General Nicholson, with their brave followers, made their gallant stand. And Englishmen passing through that Delhi gate now in peace and safety, as they note the broken parapets, broken by bursting shells, the broken wall and the brass memorial tablets, try to realise what those mighty men endured. Surely that was a gateway of agony and suffering.

In India there are four important religions. I say important, for they very much affect the various governments for good or bad, bearing in mind that the native States are very largely ruled by their native princes. For instance, Hyderabad, Deccan, the largest of the native States, is ruled by the Nizam, a Mohammedan, by far the wealthiest man in the world, with his own parliament, law courts, stampage, coinage, trains and industries. The chief city is Hyderabad, the third Mohammedan stronghold of all the world and the fourth largest city of India. Come to the gateway of the Mosque, the place of worship of the followers of Mahomet. Come through the gateway into the courtyard, for you may come even though you be a Christian, so long as you remove the leather from your feet. Any fervour within this gate? Yes, for the Indian is by nature a religious soul. Any worship? Yes, if it is Friday, the sacred day of the Moslem, the Mosque and courtyard will be crowded to the walls. You will hear them recite the formal prayers in Arabic, but many of them do not understand that language. The Mohammedan language in India is Urdu. They have memorised the prayers, and at stated intervals you will see the uniform genuflections, and every Mohammedan will have washed his feet, mouth and hands in the Mosque pool before he took his place. But not a woman will be present. This religion keeps them within the zenana walls. When Mahomet, if he did, compiled this religion 600 years after the birth of Christ, he provided not for women. She is just the chattel of her



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husband, married to him when about 13, 14 or 15 years of age, going into the home of her mother-in-law. By the Koran, the sacred Mohammedan book, a man may have four legal wives and as many slave women as he can support. She believes it to be her fate.

Oh, how they need a God of Love! How, then, shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? They have not heard that Jesus said, "I am the door; by Me, if any man enter in he shall be saved, and shall go in and out and find pasture. I am the Good Shepherd; the Good Shepherd giveth His life for the sheep. And other sheep I have, which are not of this fold; them also I must bring and they shall hear My voice and there shall be one fold and one Shepherd."

Will you help to take the Gospel of Christ into Mohammedan homes, behind doors of tragedy? From the faith of the prophet Mahomet, let us look at the faith of Zoroaster, whose followers are known as Parsis. On Malabar Hill, in the city of Bombay, overlooking the Arabian Sea, are the Towers of Silence, built in a lovely garden of trees and shrubs. The gateway looks small before such huge structures, but through this small gate the Parsi carries his dead to be placed on the top of the tower for the food of the fowls of the air. The Parsi priest, with his few assistants, alone enters the tower; the friends and relatives wait for a time within the garden gate. Truly a gate of silence.

The Hindu worships within his temple, but not the caste. The temple gates are closed to him, though he is a Hindu. He is not fit to enter where the Brahmin goes. And what is within the temple gates? Fervour? Yes, but urged by fear. Worship? Yes, but the Hindu, in his blindness, bows down to wood and stone. Worshippers—are there many? Yes, oh yes! Teeming millions, for they know of no other gate to enter. They worship the sacred bull, the sacred snake, the god of blood, the monkey god, for they haven't heard yet what David sang.

"Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is the King of Glory? The Lord of Hosts, He is the King of Glory."

Now onward with me to another gate. This time, in through open gates, leading into a Christian Leper Hospital compound. You will at once say, "What cleanliness; what peace; what industry!" and after the Christian church service, having knelt with lepers being healed in body and soul, you will say, "What joy!" As you walk through the wards, watch the injections—the oil injected has been taken from a tree grown on the compound, and which is curing the leper—see the lepers tending their own gardens of flowers, fruit and herbs, talk with the doctors, white and brown, worship at morn, at noon, at eventide, sleep on the roof of the mission bungalow in the beauty of the Eastern night, you will know that it is good to be there—to be within those compound gates, surely gates of hope! You will know and feel that Christ has entered those gates.

And now you must, before leaving Hindustan, enter gates of promise. In the large city of Hyderabad you will find a compound with three open gates; just ordinary gates of ordinary workmanship, but through which come children from Mohammedan, Hindu and Parsi homes, to St. George's Grammar School. In a few weeks' time now I hope to re-enter those gates of happiness. Daily, in that school, the children learn of Him Who has opened the gates of heaven itself. In this school you will observe that Mohammedan, Hindu, Parsi, Eurasian, Indian Christian, English and Australian work and play together, drawn together by the love of Him Who said, "Suffer the little children to come unto Me." And you will rejoice especially if you are an Australian, for this school is the special property of Sydney, and staffed by six Australians sent out by the Church Missionary Society.

And lastly I would direct your thoughts to that beautiful picture of Holman Hunt, "The Light of the World." Here,

too, is a door—covered with creepers. It hasn't been opened for a long time, and the latch is on the inside. It must be very dark, dusty and fusty on the inside of that door. But you'll remember there is One standing outside that door, a crown on His brow, but of thorns; a lantern in His hand, but the hand is pierced. He is knocking upon that door.

"Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to Him and will sup with him and he with Me."

If this picture of the closed door is like your heart and mine, with the Master outside, then we'll not be anxious about those suffering in darkness. We won't mind whether they hear His voice or not. But if we have opened the door of our heart and the Lord Jesus is our Light and Love, then we shall be anxious to open the closed doors of India and we shall advance through those doors of opportunity as ambassadors of the King of Love, with love as our passport. Has the King of Love asked us to do this? Yes, His last command, with its sweet, sweet promise, "Go ye into all the world and preach the Gospel, and lo! I am with you always, even unto the end of the world."

"Behold, I have set before thee an open door."

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VICTORIAN JOTTINGS

(By "Melberton.")

Bushfire Workers. The following clergy did most brave and unselfish service in connection with the bushfire calamities. These names must be added to our roll of last issue: The Revs. H. L. Ebbs, at Warrandyte; J. H. Lee, at Warburton, R. M. Lloyd at Healesville, and F. S. Hughes, at Dromana. They have been honourably mentioned in the Melbourne press.

Destruction. Only one of our Anglican Churches was destroyed, i.e., St. Stephen's, South Warrandyte, a wooden building with some very ornate appointments. The Methodist Church lost seven churches in the burnt areas.

Thanksgiving and Intercession. On Wednesday, February 15th, from 1.15 p.m. to 2 p.m., a service of thanksgiving and prayer was held in the Cathedral. The Archbishop led the thanksgiving and intercessions, including earnest prayer for rain. The Moderator-General of the Presbyterian Church of Australia gave a very fitting address on the words, "What meaneth ye by this service?" in which he made it clear that eminent scientists of the present day were entirely different from those of 50 years ago in their attitude to prayer. The Rev. H. G. Secomb, President of the Methodist Church in Victoria, read the lesson. From 500 to 600 persons were present. Each Wednesday until Easter similar services will be held.

St. Mark's, Camberwell. The Rev. P. W. Robinson will be inducted by the Archbishop to this parish on Tuesday evening, February 28th. His predecessor, the Rev. J. A. Schofield, was farewelled on Monday, February 6th, at a crowded parish social, and the chairman presented him, on behalf of the parishioners, with a cheque for £80; and to Mrs. Schofield a nest of tables. On the following evening the Archbishop inducted him to the parish of All Saints'. About 700 people were present, who afterwards adjourned to the Gregory Hall for a welcome meeting.

St. Hilary's, Kew. The Archbishop laid the foundation stone of the new church on Saturday afternoon, February 11th. Fully 400 persons assembled at an impressive service. The Archbishop was assisted in the service by the Vicar, the Rev. A. R. Mace, and the former Vicar, the Rev. C. H. Barnes. The collection amounted to £116. The new building is being built of oatmeal brick, and will be completed minus the tower and a vestry block. The cost of the portions already being built will be £4,700, and this will be met, minus a sum of £475. It is confidently believed that a Temple Day offering in May next will fully meet this liability, and no debt remain. The building is an illustration of the power of believing prayer, a power which has been faithfully tested for the 50 years of St. Hilary's history.

Mr. A. C. Langford. After a very brief illness this vestryman of St. Hilary's passed to his reward while at Sorrento for his annual holiday. Pneumonia took this strong, practical Christian man, only 47 years of age, and it is a coincidence that his father, Mr. Clements Langford, died in February, 1930, of pneumonia at the same family residence. Mr. A. C. Langford was much valued as a vestryman whose cheerful personality and generous giving courage, coupled with his practical knowledge as a master builder, was most helpful. In many other ways he served his fellow men, and St. Hilary's was quite filled by men of all sorts and conditions when the funeral service was conducted by the Rev. A. R. Mace, Archdeacon Lamble and Canon Wenzel.

The C.M.S. On a very hot night, February 13th, the Cathedral Chapter House was well filled with C.M.S. supporters who welcomed Misses Manett and Armfield, Canon and Mrs. Hillard, the Rev. C. and Mrs. Chambers, Mr. Lethbridge, and Bishop Bennett, of New Zealand. Brief but informative addresses were given by the Archbishop and other speakers. Bishop Bennett was very happy in his description of the great Madras Conference. The Rev. L. L. Nash paid a grateful tribute to his predecessor, the Rev. R. C. M. Long, for his character and gifts, so freely given to his Divine Master.

St. Matthew's, Prahran. The Rev. J. Bruce Montgomerie, of St. Luke's, Adelaide, has notified his acceptance of the important parish of Prahran. He is a man of definite Evangelical convictions, a practical friend of C.M.S., and his youthful vigour has been fully exercised in the parish of St. Luke's, Adelaide, where he succeeded the Rev. C. W. T. Rogers, C.F., whose faithful ministry bears much fruit.

By the recent death of Miss Edith Fairbairn, the Parish of Wentworth Falls, N.S.W., has suffered a great loss. The deceased lady was an enthusiastic supporter of all missions of the Church.

R.S.P.C.A.

Humane Sunday, 1939

Sunday, March 12th, inaugurates
BE KIND TO ANIMALS WEEK

We should deem it a very great service to animals and the Society if Ministers would celebrate the event in their Churches and Sunday Schools. **The R.S.P.C.A. cause is essentially a Christian one.**

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PEEPS INTO THE PAST.

To Anglicans Who Want to Know.

(By "Ecclesia Anglicana.")

(No. 2.)

THE chief objection to novels and cinema productions founded upon history is that in them a person cannot always detect what is the result of the imagination of the author and what is actual fact. Indeed, historians, when dealing out to their readers a professedly accurate record, often allow their bias to distort their statements. This must be unavoidable, to some extent, at least. But it spoils pictures and books, historical and other, by throwing doubt into the story. Just now there are many publications of this category, and some of them are concocted by authors of evident propagandist intent. So many plainly Roman Catholic publications are to be met with in books and cinema, too, that we must always preserve caution. Reading a book "The Tudor Wench" (meaning Queen Elizabeth) suggests these thoughts, though there is no propagandist characteristic in it. And its writing up into a connected story undoubtedly enhances the literalness of the period and persons dealt with. Thus it makes it very natural that Queen Mary, with ill-health, and until late in life unmated, and having suffered disrepute and suffering through her father's actions, should keenly espouse the Roman cause in England and break her promises made on her accession not to interfere with the nation's religion. She made her younger half-sister, Elizabeth, endure much fear of death, and yet deepened in her that staunch Protestantism which she manifested when her turn came to occupy the Throne. This exactly was the effect also upon the greater number of Englishmen, who naturally are over-tolerant of Roman Catholicism. In truth, it may be said that Queen Mary—Bloody Mary—of unenviable record, largely made the Reformation what it became in England, deep-seated and permanent. Alas that modern British people, members of the Church of England, too, should repudiate the Reformation which brought to them their wondrous liberty in religious matters. Not even Archbishop Laud, so admired by Anglo-Catholics, did other than assert his convictions of Protestantism in no uncertain way on the very eve of his martyrdom. "I die in the Protestant religion." Yet we are constantly corrected—"there is no Protestant religion." Admittedly, Protestantism is not, strictly speaking, a religion. Our religion is not "Church of England" either, despite Government schedules. We are simply and exactly "Christian." Protestantism, and Anglicanism, and all the rest of it, are but "accidents" and not the "substance," which is faith in Jesus Christ. This is the difference, really, between the two Queens, Mary and Elizabeth. Mary acted in belief that the only religion was Roman Catholic. Elizabeth considered, as the Prayer Book does, that all sections of the Church of Jesus Christ possess the religion

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of Christianity, though we believe with every right that our own form of presentation is most in accord with the Word of God and the Mind of Christ. Indeed, the Church of England, properly considered, should find room for all professing Christians, in a true Catholic sense.

We owe a great deal to Elizabeth for maintaining the balance between the Romanistic tendencies of England after Mary, and the extreme Protestantism, either of which would have abolished much that to-day we all hold dear. It is due to her that the Church of England preserved her Catholic tradition and has not been compelled, as others have, not excepting the Roman Catholic Church itself,

to re-state or reform her concepts; for what is once Catholic always remains so. Romanistic tendencies we have ever with us. They are best combated by a wide, yet uncompromising, regard for truth, and by a Protestantism which goes hand in hand with the truest kind of Catholicism.

The Rev. F. A. S. Boyden, who has accepted nomination to St. Thomas, Enfield, Sydney, served as a commissioned officer during the war, 1914-18, with the rank of Major. Prior to coming to Sydney Diocese as assistant at St. John's, Parramatta, he was Rector of Mid-Clarence, Diocese of Grafton. He had previously been a lay reader in Sydney, and Catechist at Merrylands. Mr. Rex Boyden, who was the pilot of the Stinson airliner which crashed near Brisbane some eighteen months ago, was a brother.

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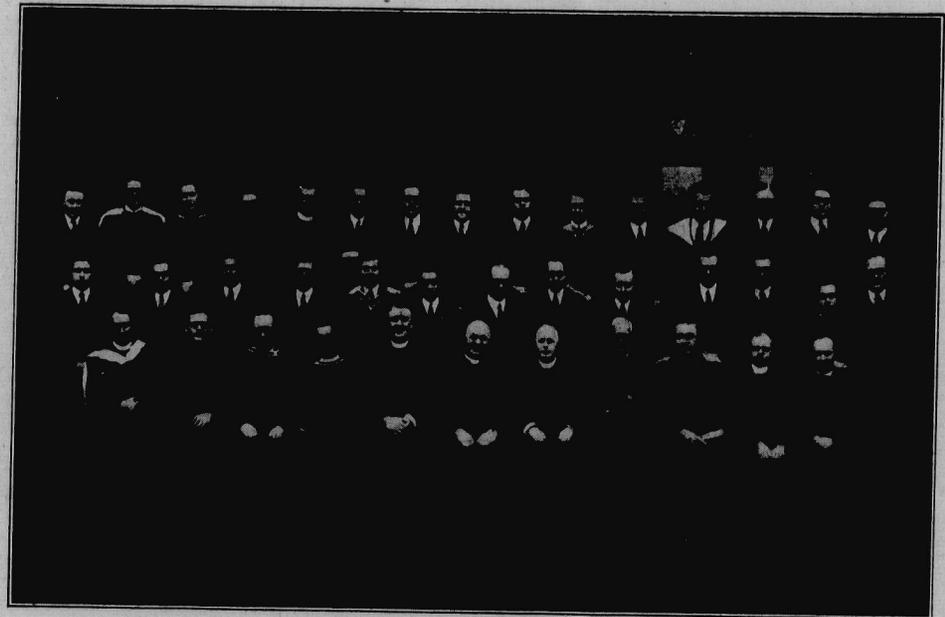
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STUDENTS, PROBATIONARY STUDENTS AND STAFF OF MOORE COLLEGE, SYDNEY.

Photo taken last term. First term this year begins next week.