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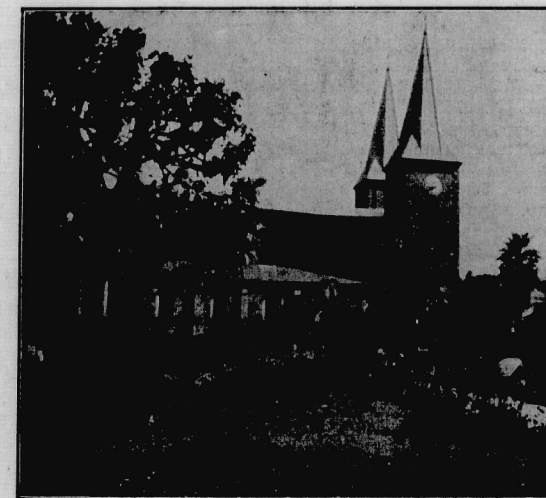
The Australian CHURCH RECORD

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. I., No. 21—New Series.

MAY 26, 1938.

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Notes and Comments.

THE SIXTEENTH CENTURY.

THE Bishop of Newcastle is reported to have said: "Surely it is time that we refrained from arguing about what the Church did or did not do in England in the 16th century and set ourselves free to decide what it means to do in Australia in the 20th century." The observation had relation to the attempts being made to frame a Constitution for the Church of England in Australia.

We greatly regret that the Bishop approached the subject from that particular angle. The Scotch philosopher, Stirling, has a characteristic description of the ancient Greek Sophists: "They all step forward as Apostles of the new; and this distinction they all arrogate in one and the same way, by pointing the finger at the old." We need to be on our guard against an easy-going sophism that makes the modern man the measure of all things. The Church in Australia cannot cut herself off from her ancient heritage without great loss. Again we would point out that the Bishop imposes as a condition of service on every candidate for the ministry what the Church did in England in the 16th century. He brings the dogmatic decisions of the past to life by embodying them in a representative of the Christian ministry in this year of grace. If the Church

did right, then truth abides. If the Church did wrong, the Bishop is placed in a false position. The argument turns on the question: Did the Church do right?

THE BISHOP OF NEWCASTLE AND THE RELIGIOUS PRESS.

THE remarks of the Bishop of Newcastle at his Synod, in which he stigmatised the religious press as guilty of un-Christian behaviour, have received wide publicity. We are wholly at one with the Bishop in his laudable desire to secure a high tone in religious journalism. But there are aspects of the case that we may be pardoned for presenting to our readers.

We doubt if the method adopted by the Bishop is really the wisest, if he wishes to restore harmony in the religious press world. There is at least one newspaper that comes under the category that has openly declared that it recognises its responsibility to the Bishops of Australia. Other papers may not have advertised the fact, but we are convinced that there are few of them that would not receive with all courtesy a remonstrance addressed to the Editor privately, or a letter designed for publication, dealing with any alleged breach of Christian charity. We cannot help thinking that a special representation of that kind would do more to restrain any bitterness of expression than an omnibus condemnation of unspecified lapses addressed to the general public and communicated to the secular press.

Again we have to confess that the recent utterances in diocesan magazines leave us with the uncomfortable feeling that the religious diocesan press is not free from blame in the matter of lack of courtesy. The very paper that circulates in his lordship's diocese quite recently published a severe stricture on Sydney, and when the accuracy of the report was questioned, took refuge in the excuse that the offending sentence had been copied from a secular paper, a defence which does not seem to be sound legally or ethically. The fact that a correspondent found it necessary to refer to this unpleasant incident in a letter appearing in our columns, raises a doubt as to whether the Bishop unconsciously exaggerated the evil of un-Christian conduct, confusing, quite naturally, that which was personally unpleasant with that which was morally wrong. We are willing, however, to believe that his lordship was not swayed by any accident of this kind, but displayed a real desire for greater spiritual harmony. Still the question remains—how is the result to be achieved? Dare we venture to say that there will never be peace so long as there is a demand made that men shall remain silent when their dearest convictions are treated lightly? We have no desire to prolong petty quarrels or to make men offenders for a word, but, indicating our own attitude, we are forced to declare that there is a tendency in some quarters to resent plain speaking, and to depreciate the importance of crucial problems. True charity only begins when we rev-

erence that which is sacred to those who do not share our convictions. May that spirit grow in our midst.

A PAINFUL INCIDENT.

WE are constrained with great reluctance to refer to an incident that has been reported in the public press. In the course of a speech directed towards securing the reprieve of a murderer, Rev. G. S. Watts referred in most unbecoming terms to the Archbishop of Sydney, the Roman Catholic Archbishop, and the Governor, in the order we have given the names. The reference was both ill-timed and offensive when regard is had to the exalted stations of the persons to whom reference has been made.

There is a limit to the liberty that a public speaker can claim, and we believe the vast majority of the citizens of Sydney will feel that the limit has been passed when a suggestion is made that leaders of prominent religious bodies and the King's representative should enact the role of common hangman. As Mr. Watts was advertised in the public press on the occasion of his speech as Editor of "The Church Standard," and has since reproduced the remark in the columns of that paper, we are convinced that his indiscretion will become a source of acute embarrassment to the authorities responsible for the conduct of that paper, and we sincerely hope they will dissociate themselves from his action.

JOHN WESLEY'S CONVERSION.

THIS year marks some interesting anniversaries and centenaries. Our attention is being drawn this week to the bi-centenary of John Wesley's conversion. Wesley himself gives the date as 24th May, 1738. We print in our columns, from his journal, the account of his experience in the meeting in Aldersgate Street from which so much spiritual blessing was ultimately to come. We do well to thank God for Wesley's conversion, an event which can evoke the thanksgiving of all Christian people. It is with pleasure we note that a commemoration service was held yesterday in St. Andrew's Cathedral, Sydney, at which the Archbishop, Dr. H. W. K. Mowll, was the preacher, and that to-day two services are being held in St. Paul's Cathedral, Melbourne, at which the Archbishop of Melbourne, Dr. F. W. Head, and the President of the Methodist Conference, the Rev. H. G. Secomb, will give addresses.

Dr. Oswald Smith, of the People's Church, Toronto, is at present in Sydney conducting a United Evangelistic Campaign. Dr. Smith has been a most successful church pastor and evangelist. As a missionary leader he has organised work in several foreign fields, and his church in Toronto gives about £9,000 a year to missionary work.

VICTORIAN JOTTINGS

(By "Melberton.")

Ridley College.

Ridley College sympathisers away from Victoria will be glad to read the appended. Ridley is the fruit of the self-denial of hundreds of Evangelical folk. It must ever remain so, as the expression of its trust deed. We thank God for the vision of its founders.

Some Facts About Ridley College.

Ridley College was established in 1910, with Canon Sadlier (late Bishop of Nelson, N.Z.) as Acting-Principal. The Rev. G. E. Aickin, afterwards Dean of Melbourne, was Principal from 1910 to 1917. He was followed by the Rev. E. V. Wade, who was Principal for 20 years, and who in turn was succeeded by the Rt. Rev. Donald Baker, formerly Bishop of Bendigo.

The primary work of the College has been the training of men for the Anglican ministry, and there are now well over 100 men in Holy Orders who received their training at Ridley. These men are to be found in all States of the Commonwealth and in England, while no fewer than 20 have undertaken Mission service either in the foreign lands or in our own bush.

Ridley has also provided a home for University students of all Faculties. Men, unable to go to a University College, have been able to share in a collegiate life instead of residing in an ordinary boarding house.

There is an urgent need for a Chapel, for which land was purchased some years ago at a cost of £2,100, while nearly £400 has been given for the Chapel itself. More accommodation for students will probably be needed in the near future.

All such development, however, is prevented for the present by the capital debt, which until recently stood at £6,500, involving annual interest payment of over £350. By the end of last year, however, through the continued efforts of The Friends of Ridley, £500 of the capital debt was paid off, and in addition a generous donor gave £1,000 for the same purpose, while a few other smaller sums have all contributed towards reducing the liabilities. Moreover, a second donor gave a sum of £1,000—not, however, for debt-reduction, but for necessary repairs and improvements. For all these we thank God and take courage.

St. Hilary's, East Kew, Golden Jubilee.

The following are the chief events in connection with the Jubilee Celebrations of the Parish:—

- (1) A Convention for the deepening of the spiritual life of the parish, to be conducted by the Bishop of Gippsland from Saturday, June 25th-30th. (See particulars below. Note change of date.)

- (2) A Temple Day for the New Church Fund on Wednesday, 17th August.
- (3) The commencement (D.V.) of the erection of the New Church at a date to be fixed.
- (4) 50th Anniversary Services on Sunday, 4th December.

Much, however, will depend on the preparation we make beforehand, and all parishioners are therefore asked:—

- (1) To pray daily for the success of the Convention.
- (2) To join the Fellowship of Prayer and Study if they have not already done so.
- (3) To attend if possible the meetings of the Fellowship which are held on Wednesday evenings at 8 p.m. in the Church.
- (4) To hand in their names to the Vicar if they are willing to do some personal canvassing in connection with the Convention.

Programme of the Convention.

(Subject to slight variation.)

Saturday, June 25th: Reception to the Bishop in the Parish Hall at 8 p.m.

Sunday, June 26th: 8 a.m., Holy Communion; 11 a.m., First Convention Address; 3 p.m., Service for Men; 5 p.m., Young People's Fellowship Tea; 7 p.m., Second Convention Address (Young People's Service).

Monday, June 27th, at 8 p.m.: Third Convention Address.

Tuesday, June 28th, 8 p.m.: Fourth Convention Address.

Wednesday, June 29th, 8 p.m.: Closing Convention Address.

Thursday, June 30th, 7 a.m.: Thanksgiving Service of Holy Communion.

A Prayer to be Used Daily.

O God our Father we thank Thee that Thou hast so wonderfully blessed and guided this parish in the past. We thank Thee for those who have faithfully ministered here and for all who have served Thee here in their generation. We pray that Thy richest blessing may continue to rest on this parish. Deepen the spiritual life of Thy people; arouse the careless; turn and soften the wicked; restore the penitent; relieve the sick and suffering; prosper our efforts to erect a House of Prayer in this place. Bring us all to be of one heart and mind in the furtherance of the Gospel and the establishment of Christ's Kingdom. All which we ask in His Name and for His sake. Amen.

The above is sent as an illustration of the excellent way in which an Evangelical centre plans its jubilee celebrations.

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and centrally situated. Several notable ministries mark its career since the Rev. B. S. Walker passed to his rest while announcing in it the hymn, "All glory, praise and honour." He was succeeded by the Rev. H. A. Langley for twelve years. His was a powerful Evangelical ministry, affectionately remembered by hundreds of new-born and established souls. He afterwards became the first Bishop of Bendigo. Then came the Rev. A. R. Blacket, a wise soul-winner. He went on to Persia as a C.M.S. missionary. Following him, for 31 years the Rev. W. T. C. Storrs had a memorable ministry. Many know him with affection, as a spiritual father and the missionary interest of St. Matthew's grew mightily, and its representatives went everywhere preaching the Word. The Rev. P. W. Robinson is the present Vicar, and the old church is a centre of vigorous service. Of recent years a beautifully arranged chapel for the blind has been added, with suitable desks for their Braille service-books. The old church contains some memorials in beautiful mosaic work. Its parish hall has been entirely remodelled and shops face the High Street frontage. These are all well let. St. Matthew's is the immediate neighbour of Christ Church, South Yarra, to which reference was made in our last jottings. A leaf out of its book might help this neighbour out of its difficulties.

The Melbourne Diocese has now three retired Bishops, viz., Bishops Stephen, Green and Ashton. These are by no means idlers, but most helpful preachers. Bishop Ashton is just now taking all the services at St. John's, Camberwell, so that the Vicar may take his well-earned holiday. The Victorian province has, besides Archbishop Head and his Coadjutor, Bishop Booth, five provincial Bishops. With the retired Bishops this makes ten leaders. To this total we must add Bishop Baker, Principal of Ridley. How well led we ought to be! What a wealth of wisdom and learning must be stored in all these episcopal heads! May great grace be upon them all.

Bishop of Wangaratta and Sydney.

Bishop Hart's wholesale condemnation of Sydney Diocese finds little response in Melbourne. Those lay folk who remember him as their parish priest think of him as a learned cleric, clever in speech, but they do not recall any very marked Evangelical zeal in his ministry. He was rather what a Roman Catholic neighbour called a "remote man." We Victorians regret very much his outbreak against Sydney, and hope he will be given the grace to apologise to her Archbishop.

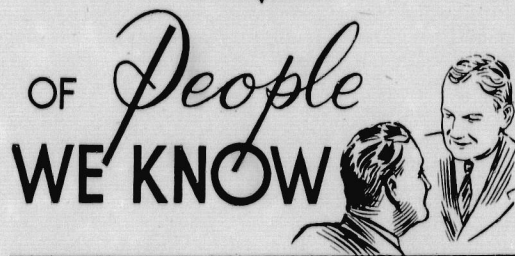
England and Italy.

The following cutting from the Melbourne "Argus" of May 17th, finds a response in thousands of Christian hearts, and in others, too:—

Anglo-Italian Pact.

Sir,—We have been told that a reconciliation between England and Italy has followed the decision to leave Abyssinia to its fate. Some of your

readers may recall a similar case of reconciliation based on injustice, recorded by St. Luke: "The same day Pilate and Herod were made friends together, for before they were at enmity between themselves."—Yours, &c., REGINALD STEPHEN (Bp.).
Malvern, 17/5/38.



The death took place recently in England of Bishop Frere, Bishop of Truro from 1923 to 1935. On his resignation of the Bishopric of Truro he returned to Mirfield and lived as a member of the Community of the Resurrection.

Canon E. A. White, Rector of St. John's, Albany, W.A., has tendered his resignation and proposes to leave for Forbes, N.S.W., in May.

The Rev. F. G. Standen will be inducted to the parish of Narrabeen, Sydney, by the Ven. Archdeacon W. L. Langley, on Tuesday, May 31st.

The Rev. L. Gabbott has received a most interesting letter from one of his churchwardens, Mr. A. G. Moyes, who is representing the Sydney "Sun" as a cricket expert travelling with the Test Team in England. Mr. Moyes speaks of the Anzac Day service at St. Clement's, Dane, which he attended, as most interesting and impressive. A former Australian padre, Rev. G. D. West, presided, and the lessons were read by Lord Birdwood. Mr. Moyes' account of the other services, like those at St. Paul's and Worcester Cathedral, is interesting. At the latter he was impressed by the practical Evangelical sermon he heard, on "Jesus findeth Philip—Philip findeth Nathanael." He (the preacher) pointed out that the Church was, after all, a missionary church. Certainly, he said, it was sometimes a Mutual Admiration Society, but if it was doing its job then it was seeking others for Christ. It is refreshing to read such and other extracts. Mr. Moyes is an expert on cricket, but to him also it is "true cricket" for a Christian "to play the game" and witness for Jesus Christ.

The Rev. E. H. Parsons, Curate of St. John's, Darlinghurst, Sydney, has been appointed Chaplain of the Children's Court in succession to the Rev. G. F. D. Smith.

The Rev. L. Parsons, Rector of All Souls', Leichhardt, Sydney, left for England early in May, and expects to be away till about December.

The Rev. Laurence Langley Nash, M.A., Th.L., has accepted an offer of the Church Missionary Society to succeed the Rev. R. C. Long as the secretary of the Victorian branch. Mr. Nash, who is a son of the Rev. C. H. Nash, of the Bible Institute, Windsor, has been attached to the Anglican Diocesan boys' school, Kowloon, Hong Kong, China, for the last five years. Mr. Nash, with his wife and child, is expected to arrive in Melbourne in December. Mrs. (Dr.) Nash is the daughter of Mr. and Mrs. W. Bradley, of Sydney, and sister of the Rev. Stephen Bradley, of South Africa. Mrs. Nash graduated in medicine at the Sydney University.

THE PLEA FOR A UNITED CHURCH.

(Contributed.)

THE Bishop of Armidale, as reported in the "S.M. Herald" of 4th inst., in his presidential address at the Armidale Synod, made a strong and stirring appeal for unity within the Church. Practically, where shall we start to promote such unity?

The Articles of Religion to be found at the end of every full Prayer Book do contain, as His Majesty's Declaration, which precedes them, expressly tells us, "the true doctrine of the Church of England agreeable to God's Word."

In the leader last month, some of the recent attacks upon the 39 Articles were answered, we believe, in a convincing way. Is it not apparent that when men can reconcile it to their conscience to accept verbally the teaching of our Church as contained in the Articles, and yet in their teaching and living belittle such, that division must follow?

Is it not a fair test to judge of ourselves and others as whether we are true members of the Church of England or not, by bringing the doctrines that we and others hold, to the test of this standard? If our doctrines will not stand this test, is it too much to say that our place as Christians is not in the Church of England, but in some other denomination?

In view of the near approach of the commemoration of the 400th anniversary of the Bible in English being placed in our English parish churches, is it not surprising to find so many in our Church who would place tradition on the same level as Holy Scripture? Would this be possible were men loyal to our Articles?

As a preliminary step to healing our unhappy divisions, it is suggested, therefore, that we should face fairly and squarely, our position with regard to our loyalty, or otherwise to the teaching of our Church as contained in The Articles and our historic Creeds.

It cannot be emphasized too often that our Anglican position, as laid down by our Articles is that the human conscience dares not recognise any other Keeper, save the Word of God revealed to us in the Canonical Scriptures, and further that every Christian man has a right to examine the Scriptures (thank God in his own mother tongue) for himself. We go further. Not only have we the right to examine the Scriptures, but the command is laid upon us by our Lord and His Apostles, that we are to search the Scriptures, prove all things and hold fast that which is good.

Is not one of the great causes of division among us, the fact that so many men and women are not being trained, or are not training themselves in the great, saving, sanctifying, unifying truths of the Christian folds, because they are dishonouring the Word of God by putting man's teachings and traditions before the Revealed Word of God?

May this year of grace, 1938, see a return to more Bible study as (1) a gesture of thankfulness for our English Bible, and to the martyrs who gave it to us, and (2) with the desire of promoting Christian unity, by making it the final court of appeal in matters doctrinal.

Modern Paganism.

Further the Bishop is reported to have stated that, "A united Church was essential if Australia was to avoid paganism."

May a further step towards a united Church be emphasized.

Is it not true that thoughtful, honest people, to say nothing of the devils in hell, must ridicule the reality of many Christians' faith when they hear of so many Churches of the crucified, living, Ascended Saviour, using unworthy methods to raise money to carry on their Churches? Cross-bearing, glad self-denial, out of love to the Saviour, should surely mark the lives and gifts of His followers. As a result and outcome of getting back to the teachings of Holy Scriptures, could the Church not aim at raising the standard "of giving" and so present to the world a united front of reality in our self denying gifts? Further result would be the keeping of the sanctity of the Lord's Day, and if adopted by all our churchpeople, not only be a wonderful witness unto our Lord, but also rescue many children from being brought up by their parents as civilised pagans. The advent of the motor car, and families being taken out on Sundays, away from any spiritual influence or Christian teaching, has much to do with the paganism which the Bishop deplors and desires so rightly to alter.

BIBLES BEYOND PRICE.

"Fourth Centenary" Display in St. Paul's Cathedral, London.

English Bibles of extreme rarity, treasures of the Dean and Chapter of St. Paul's Cathedral, have been placed on exhibition in the Cathedral library for public view.

The exhibition illustrates the early attempts to print the Scriptures in the common tongue, and commemorates the fourth centenary of the royal injunction of 1538 that a copy of the Bible in English should be set up in every church. This gave State recognition to the Reformation in England.

Unfortunately, the actual Bible used in the Cathedral services following the royal injunction no longer exists, having been destroyed in the Great Fire of London, but the collection contains a similar volume.

One exhibit of pathetic interest is the Chapter's octavo copy of Tyndale's New Testament, printed on the Continent in 1525. His translation has been described as "the grand foundation of England's greatness."

Of 3,000 copies printed, only two have survived, the other being preserved in a fireproof strongroom at Bristol. When the Testaments arrived in England, stern action was taken to prevent their circulation. Every copy found was publicly burnt.

One of the volumes at St. Paul's is believed to be unique. This is Richard Taverner's revised translation of the New Testament printed in London. There is no other known copy.

QUIET MOMENTS



OUR ASCENDED LORD.

OUR Fourth Article says, "Christ did truly rise again from death, and took again His body with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith He ascended into Heaven, and there sitteth, until He return to judge all men at the last day." The human body of our Lord Jesus Christ saw no corruption, and the very same body which was nailed to the cross, and lovingly attended to by Joseph of Arimathea, and subsequently buried, rose from the dead the third day. The human spirit of the Man Christ Jesus returned, and was reunited to His body, and thus He Who had died rose from the dead. He could say to His astonished disciples, "Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones as ye see Me have. And when He had thus spoken, He showed them His hands and His side." "Then were the disciples glad, when they saw the Lord." The very same Jesus, in human form, Who had died, "showed Himself alive" to His people, and they "did eat and drink with Him after He rose from the dead." Later on, after appearing to them many times during a period of forty days, He walked with them from Jerusalem to Bethany. There he lifted up the hands which had been pierced, and blessed them, and while in the act of blessing them, "He was taken up, and a cloud received Him out of their sight." Naturally, His disciples lovingly and longingly gazed after Him, and while they did so, "Two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Thus in human form "He ascended into heaven, and there sitteth, until He return." Jehovah said unto Him, "Sit thou on My right hand, until I make thine enemies My footstool." The heaven must receive Him "until the times of restitution of all things." "This Man,"—notice the words, "This Man,"—after He had offered one sacrifice for sins for ever, sat down on the right hand of God." The "one Mediator between God and men, the Man Christ Jesus," is now on the right hand of God "from henceforth expecting till His enemies be made His footstool." Thus He is still Man as well as God and as the God-Man, the Father hath "set Him at His own right hand in the heavenly places, far above all principality, and

power, and might, and dominion, and every name that is named." All authority in heaven and earth is His. "The Father loveth the Son, and hath given all things into His hand." Let us consider Him Who is now "crowned with glory and honour."

The Redeemer of His people.

He Who ascended is the Redeemer of His people. Not till He had redeemed them from the curse of the law did He ascend up into heaven. It was after He had offered one sacrifice for sins that He sat down on the right hand of God. By that one offering He hath secured perfect forgiveness for all His believing people. Of such His Father says, "Their sins and iniquities will I remember no more." What joy fills our souls as we realise that our ascended Lord hath delivered us from all the merited penalty of our sins.

The Keeper of His People.

He Who ascended is the Saviour and Keeper of His people. "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." His regenerated people are comers unto God. They feel the need continually of His mercy and His grace. All such He is able to save. There is no limit to His power to save them daily from the power of the world, the flesh, and the devil. Not only so, but He saves them completely. He has promised that they shall never perish, neither shall any man pluck them out of His hand. He is the almighty Keeper of all His people.

The Succourer of His People.

He Who ascended is the succourer of His people and their Sympathiser. "In that He Himself hath suffered, being tempted, He is able to succour them that are tempted." He knows what sore temptations are. He "was in all points tempted like as we are, yet without sin." He is therefore a high Priest Who can be "touched with the feeling of our infirmities." In every pang that rends the heart, the Man of sorrows had a part; He sympathises with our grief, and to the sufferer sends relief." He knows what it is to be tempted by the world and by the devil. He was never tempted by the flesh, for in Him was no sin and no tendency to sin, but His temptations were so manifold and various that He can sympathise with His people in all the variety of trials through which they are called to pass.

The Forerunner of His people.

Lastly, He Who ascended is the Forerunner of His people into heaven. He ascended, and His entrance there is the pledge of the entrance of all His people. On the last day of this dispensation He will come again. Those of His believing people will be changed. Then they will be for ever with the Lord in the heavenly mansions.

EVENING COMMUNION.

"Among other things raised at the Oxford Conference held recently, was the subject of evening Communion. It is a fact that in many churches a fair proportion of the population is to all intents and purposes excommunicated by the limiting of Communion services to the early hours of the day. Whatever value may be attached to early celebrations in the quiet of the morning and at the beginning of the Sunday services, the Church has no right to withhold facility from those who for many reasons are debarred from receiving Communion except later in the day. The consideration upon which the objection to evening Communion is based is not acceptable to Evangelicals. It is not supported by the earliest records of the Christian Church. Certainly the spiritual value of the Last Supper, when partaken by the faithful, cannot be dependent on material circumstances, such as time, etc. Where evening Communion services are held, generally speaking, the family attendances are considerable, and the opportunity is highly valued. While Sunday may be entered upon in no better way, it would be impossible to find a more beautiful way of closing it, with the additional advantage that the thoughts of the worshipper can be the more easily turned to the circumstances surrounding the initiation of the Last Supper."—"The Record."

The discussion on evening Communion at the Oxford Conference arose out of a paper read by the Principal of Wycliffe House, Canon J. R. S. Taylor, on "The Ministry

of the Sacraments." The Rev. C. M. Chavasse, the Master of St. Peter's Hall, Oxford, and Chairman of the Conference, advocated the holding of Communion services in the evening. As Evangelicals, he said, they should not be ashamed of non-fasting Communion.

COMPREHENSIVENESS.

Principal Chavasse, in his opening address to the Oxford Conference recently, did well to point out the ill effects of the fatal policy of comprehensiveness, by which the episcopate has reduced the condition of the Church of England to one of doctrinal chaos. "If God were not to be dishonoured," he said, "the Church must first agree on the truth of its doctrine. Agreement in the Report was entirely illusory, and simply meant that on controversial questions which imperilled the unity of the Church the members of the Commission agreed to differ. Thereby the Commission seemed to enunciate a new principle for the Church of England which extended our boasted comprehensiveness to limits of absurdity." We have repeatedly pointed out the fatal nature of the principle which Mr. Chavasse thus repudiates. The Church of England's doctrinal position has been clearly and scripturally defined by the fidelity of our forefathers. If only the Bishops would maintain it with equal fidelity the Church would quickly renew its strength. We are thankful to Mr. Chavasse for basing his remarks on the necessity for honouring God. There can be no greater dishonour to Him than that of substituting the traditions of men for the Divine commandments.—(Churchman.)

The Rev. G. F. D. Smith, the Chaplain of the Children's Court, Sydney, in connection with the Home Mission Society, left for England on Saturday last. Mr. Smith expects to be away for two years, and will study methods of dealing with juvenile delinquents. A presentation was made to Mr. Smith by Children's Court officials. Mr. Denton, the Children's Court Magistrate, who made the presentation, spoke in high praise of Mr. Smith's work. Mr. Denton welcomed the new Chaplain.

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CHURCHMEN'S REMINDER.

"Things hardly got are always highest deemed."—John Cook.

"Fight the good fight of faith."—St. Paul.

MAY.

27th—On this day the first English Liturgy was printed, in 1544.

29th—**Sunday after Ascension.** This day is allotted in many dioceses for prayer and gifts for Foreign Missions, which languish now in the East through the scourge of war. God speaks to nations in various ways.

31st—Tuesday, is Union Day in South Africa.

JUNE.

2nd—William Carey, the great pioneer missionary to India, died 1834.

5th—**Whitsunday.** How deep the need in the present-day Church for a new baptism of the Holy Spirit, that she may be ready for any call or crisis in these truly "dangerous days." We must remember the promise that "the gates of hell shall not prevail against it." Monday and Tuesday in Whitsun Week are days of remembrance of this great Gift of the Spirit of Jesus.

8th—Wednesday, and an Ember Day. One of the four periods when intercession for the clergy is arranged for observance. How much greater the benefit in Church attendance when the preacher or celebrant is prayed for! But not only four times a year, but every day should be the rule. It is forgotten that clergy do work on other days than Sundays.

TO
AUSTRALIAN

BIBLE ASIDES.

IN our last article we gave some side-lights on the work of Tyndale in his long labour to make the Scriptures accessible in the English tongue. Perhaps Tyndale's greatest triumph lies in the fact that he made it impossible for any section of English-speaking Christendom to remain without a translation of the Scriptures.

We have seen in our cursory examination of contemporary documents that the authorities of the Church viewed his design with alarm and hostility. Which side was to win in the struggle? The answer is found in the story of the Rhemish, or Donay Bible.

The Inception of the Rheims New Testament.

On the accession of Elizabeth and the establishment of the Reformed religion in England, a num-

ber of eminent scholars fled from the country and took refuge in Donay. Subsequently they removed to Rheims and after a space, returned to Donay again. They endeavoured to prepare themselves and such students as came to them, for missionary labours in England. We do not enter here into the acute political problems occasioned by the descent of these zealous advocates of the mediaeval system on England. That belongs to another side of this most intensely interesting story. What does concern us immediately is the reluctant witness that these ardent refugees bear to the amazing success of Tyndale's efforts, and the efforts of those who succeeded him, in publishing the Scriptures in the vulgar tongue.

The principal mover in the English College of Donay was Cardinal Allen. Allen was a student of Oriel College, Oxford, and was made principal of St. Mary's Hall in the reign of Queen Mary. He conceived the idea of restoring England to the Roman faith and for this purpose settled in Louvain in the year 1559. He returned to England in 1565 and had to fly in 1568. Then he formed the English College of Donay, of which Dr. Gregory Martin was the outstanding scholar. Allen realised that if the project which he had at heart was to be realised, some steps should be taken to meet the knowledge of the Scriptures possessed by those who were attached to the reformed faith. Could there be a better testimony to the success of Tyndale's life labours? In 1538 the Bible was placed in English churches. "The Great Bible," so largely based on Tyndale's translation, had done its work. A desire for Bible reading had been created.

The Development of Publishing Activity.

A good many of our readers have heard of the famous Bodleian Library of Oxford. Perhaps there are some who have never associated the name with the publishing of Bibles. Yet the Bodleian Library is named after Sir Thomas Bodley, who fled as a child with his father to Geneva, "In the time of Queen Mary, after being cruelly threatened and narrowly observed, by those that maliced his religion." Thomas Bodley spent from his twelfth to his fifteenth year in Geneva studying Greek and Hebrew and other subjects. John Bodley, the father of Sir Thomas, returned to England at the beginning of Elizabeth's reign. He had evidently furthered the printing of the Geneva Bible, which was completed in 1560, about one year after he had left Geneva. In the Patent Rolls of Elizabeth we find a record as follows: "We do you to understand that of our grace especial we have granted and given privilege and licence and by these presents for us our heirs and successors do grant and give privilege and licence unto our well-beloved subject John Bodleigh and his assigns for term of seven years next ensuing the date of this our letters patent to imprint or cause to be imprinted the English Bible with annotations faithfully translated and finished in this present year of our Lord God a thousand five hundred and three-score and dedicated to us . . . Provided that the Bible to

be imprinted may be so ordered in the edition thereof as may be seem expedient by the advice of our trusty and well-beloved the Bishops of Canterbury and London." Four years later Archbishop Parker and Bishop Grindal urged that an extension be given to Bodley: "we think so well of the first impression, and review of those which have since travailed therein . . . For through one other special Bible for the Churches be meant by us to be set forth as convenient time and leisure hereafter will permit; yet shall it nothing hinder but rather do much good to have diversity of translations and readings."

Many curious questions remain to be solved concerning the Geneva Bible thus commended. Records, however, establish the fact that up to the year 1578 about fourteen separate editions of the Geneva version were issued—four of these being New Testaments and the remainder complete Bibles. There were reprints also of Tyndale's version, Coverdale's version, The Bishops' Bible, and a few editions of the Geneva Bible issued by Laurence Tomson. This unusual activity created a problem for the little band of zealous missionaries who were intent on combatting what they regarded as "heretical pravity." The problem, as we have stated, placed a final crown on the head of Tyndale. The new missionaries yielded on the point of Bible circulation.

Cardinal Allen's Position.

According to the College Diaries, the Rhemish Testament was begun about March, 1578, and finished in March, 1582. The explanation of this venture, which has had such far-reaching results, is given in a letter of Cardinal Allen to Dr. Vendeville. Cardinal Allen describes the manner of instruction adopted on Sundays, informing his reader that the more advanced students preach an English sermon on the Gospel, Epistle or subject proper to the day. He explains: "We preach in English, in order to acquire greater power and grace in the use of the vulgar tongue, a thing on which the heretics plume themselves exceedingly, and by which they do great injury to the simple folk. In this respect the heretics, however ignorant they may be in other points, have the advantage over many of the more learned Catholics, who, having been educated in the universities and the schools, do not commonly have at command the text of Scripture or quote it except in Latin. Hence, when they are preaching to the unlearned, and are obliged, on the spur of the moment, to translate some passage which they have quoted into the vulgar tongue, they often do it inaccurately and with unpleasant hesitation, because either there is no English version of the words, or it does not then and there occur to them. Our adversaries, on the other hand, have at their fingers' ends all those passages of Scripture which seem to make for them, and by a certain deceptive adaptation and alteration of the sacred words, produce the effect of appearing to say nothing but what comes from the Bible."

Our readers will compare this remarkable admission with Tyndale's words: "I had perceived by experience how that it was impossible to establish the lay people in any truth except the Scripture were plainly laid before their eyes in their mother tongue."

Allen continues: "This evil might be remedied if we, too, had some catholic version of the Bible, for all the English versions are most corrupt." In view of the problem confronting him, Allen states: "We on our part, if his Holiness shall think proper, will undertake to produce a faithful, pure and genuine version of the Bible, in accordance with the edition approved by the Church (i.e., the Vulgate) for we already have men most fitted for the work." Then there follows a sad complaint: "Perhaps, indeed, it would have been more desirable that the Scriptures had never been translated into barbarous tongues; nevertheless at the present day, when either from heresy or other causes, the curiosity of men, even of those who are not bad, is so great and there is often much need of reading the Scriptures in order to confute our opponents, it is better that there should be a faithful and catholic translation than that men should use a corrupt version to their peril or destruction; the more so since the dangers which arise from reading certain more difficult passages may be obviated by suitable notes."

So wrote Cardinal Allen. Again we notice the obvious reluctance with which the leaders of the Roman Catholic reaction placed the Bible in the hands of the ordinary folk. It is evident that the opinion of Cardinal Allen was shared by the little company that finally produced the Donay Bible. The New Testament appeared first in 1582. It had a long Preface which gives a great deal of information as to the animating principles that governed this translation. The following extract may prove of interest: "Which translation we do not for all that publish, upon erroneous opinion of necessity that the Holy Scriptures should always be in our mother tongue, or that they ought, or were ordained by God, to be read indifferently of all, or could be easily understood of everyone that readeth or heareth them in a known language; or that they were not often through man's malice or infirmity, pernicious and much hurtful to many; or that we generally and absolutely deemed it more convenient in itself and more agreeable to God's Word and honour or edification of the faithful to have them turned into vulgar tongues, than to be kept and studied only in the ecclesiastical learned languages. Not for these nor any such like causes do we translate this sacred book, but upon special consideration of the present time, state and condition of our country, unto which divers things are either necessary or profitable and medicinable now that otherwise in the peace of the Church were neither much requisite, nor perchance wholly tolerable."

It is not surprising to discover that a book issued with such a halting defence did not spread rapidly amongst the people. In striking contrast to the wide and varied circulation of Protestant versions

which poured from the press in ever-increasing volume, an interval of eighteen years separates the first from the second edition of the Rhemish Testament. An interval of twenty-one years separates the third from the second, and an interval of twelve years the fourth from the third. One hundred and five years then passed before a fifth edition of the Rhemish Testament saw the light. One hundred and fifteen years separates the third edition of the whole Donay Bible from the second. At that date, 1750, Dr. Challoner revised the Donay translation and the original, which was vaunted as much superior to the Protestant version, disappeared from the scene, never to reappear until a Protestant body reprinted it in the United States in 1834.

How Cardinal Allen Protected the Reader with Notes.

It is generally believed that the translation of the text of the Donay Bible is attributable to Dr. Gregory Martin, and that Dr. Bristow and Cardinal Allen (though he attained the dignity later) were responsible for the notes. A few notes of the old Rhemish Testament will illustrate forcibly what was meant by obviating "the dangers which arise from reading certain more difficult passages."

"But as then he that was born after the flesh persecuted him that was born after the Spirit even so it is now." This mutual persecution is a figure of the Church justly punishing heretics, and contrariwise, of heretics (who are the children of the bond-woman), unjustly persecuting the Catholic Church. "Worshipped leaning on the top of his staff"—"It is false which the Calvinists teach, that we may not adore image, crucifix, or any visible creature; that is, we may not adore God in or by such creatures, nor kneel before them; and therefore their corrupt translation of this place for the same purpose is intolerable, saying thus (Leaning) upon his staff, he adored (God), adding no less than two words more than is in the Greek."

"All Christian men are bound to obey their lawful prelates in matters of faith and doctrine especially . . . who by the Scripture have the government of their souls and may examine and punish as well John Calvin as Simon Magus, for falling from the Catholic faith."

"Drunk with the Blood, &c."—The Protestants foolishly expound it of Rome; for that they put heretics to death and allow of their punishment in other countries; but their blood is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which, by order of justice, no commonwealth shall answer."

Notes and text have now faded into oblivion. A century and a half sufficed to show the inadequacy of this careful and scholarly production. The Authorised Version which followed the Donay in the space of two years, still holds sway after three hundred and twenty-six years of constant use.

NEW BISHOP OF BENDIGO.

THE announcement has been made in the public press of the appointment of the Ven. Archdeacon Riley, M.A., LL.B., of Perth, to the See of Bendigo in succession to the Right Reverend Donald Baker, who has accepted the post of Principal of Ridley Theological College, Melbourne. Bendigo has had a long and honoured tradition. The two Bishops Langley were openly identified with the Evangelical section in the Australian Church, and the Archdeacon's immediate predecessor would in belief similarly align himself. Popular opinion has not associated the incoming Bishop with that particular type of thought. In wishing him God speed in the discharge of his responsible duties we would venture to point out that his appointment presents a golden opportunity of demonstrating what is so frequently asserted, that the Church has need of the services of Evangelicals, and gladly welcomes them and their contribution to the corporate life of the Church. Bendigo is a diocese with strong Evangelical traditions. If these are maintained and fostered by the incoming Bishop, the whole of Australia will be afforded an object lesson in the practical purpose of uniting various shades of thought, giving to each full freedom of expression in the comprehensive catholicity of the Church of England, as determined by absolute loyalty to the 39 Articles and the Book of Common Prayer.

THE LATE BISHOP TAYLOR SMITH.

His Last Days on the "Orion."
(From the English "Record.")

Mr. Albert Mitchell, who was a fellow-passenger with the late Bishop Taylor Smith on the voyage home from Australia, and was at breakfast with him when he died, sends us the following note concerning the beloved Bishop's passing, which will be read with sympathetic interest by many friends:

"Bishop Taylor Smith died suddenly at breakfast on board the Orient boat 'Orion' in mid-Mediterranean, on Monday, March 28. Almost to the moment of his seizure he was speaking happily of the experiences of the previous evening, when he had spoken for over an hour to a large, sympathetic audience in the aft of the ship."

"He made an astonishing recovery from his severe illness in California, where he had had three nurses for ten days, and double pneumonia. He told me a few days since that he believed the Lord had raised him up to do yet a special work for Him. In Australia, at Sydney, and at Melbourne, he worked incessantly, although the Archbishop of Sydney and Mrs. Mowll did all they could to ease him. He joined the 'Orion' at Melbourne. Three Sundays in succession he preached to great and increasing congregations in the first-class lounge, and spoke and conversed with any who sought his aid. On the fourth Sunday he went down to the other part of the ship and preached in the morning, and spoke again, less formally, in the evening. It is impossible to measure the depth and extent of his influence on the boat. He read the day before his death, with great pleasure, the references to him in 'The Record' of March 11 (p. 151), and commented thereon. He was buried at sea after sunset, the whole of the officers who could be spared being present, with a great concourse of the passengers. He is with Christ, which is far better."

THE WINNING SIDE.

(Contributed.)

Christians are sure they are on the winning side. They cheer themselves in time of difficulty with the thought that with God on their side they are always in the majority. So it was with God's people before Christ came among men. The Old Testament is a Book of cheer, because it is constantly facing the reality of man's need. And where things were difficult and dispiriting—witness Isaiah, Ezekiel, Daniel—there came the assurance of God's power and His care for His people.

The Christian centuries—from those early days of the seeming impossibility of Christ's mission, one against the world; the few disciples discouraged by the "failure" of their hopes on Calvary; the death of some of the leaders and the imprisonment of others; right down to the present day—have been interspersed with periods of gloom, times when the enemy seemed just about to conquer.

Around us to-day there seems on many sides to be an indifference to things of the spirit, and the unthinking are living a practical materialism. But on every hand we see evidence that thinkers are recognising that God cannot be crowded out of things. Philosophers and scientists are faced with the logical pressure of the results of their thinking, and some admit being compelled to posit Him—an adequate cause outside and beyond themselves. The Psychologist Jung, on the one hand, says: "Every man has eyes, and all his senses to perceive that the world is dead, cold and unending, and he has never yet seen a God, nor brought to light the existence of one, from empirical necessity." Yet he goes on to appreciate the strength that comes from religious faith and adds: "One can say that should it happen that all traditions in the world were cut off with a single stroke, then with the succeeding generations the whole mythology and history of religion would start over again." Elsewhere he suggests that it is only some kind of faith that will save men and women from breakdown in later middle life.

It is admitted that it is still a long way to faith in the God and Father of our Lord Jesus Christ, but the pressure of the necessity of faith is there; and the logical step which sees that outside this urge and instinct and practical need there must be an objective Reality to correspond to it, is not a great one.

When speaking at a luncheon recently the Director of Education in Victoria is reported as stressing the necessity of the church as one of the factors for the development of truth, honesty, courage and sympathy. He felt that adherence to religion is most necessary.

In a recent issue of a students' paper in the University of Sydney there appeared a letter from a student bemoaning the recrudescence of religion in the University. He pleads that the dry light of reason should be kept burning in the intellectual nightfall that is descending upon the world! One of the Editors answers this correspondent in a subsequent number in a way that is most heartening to all who know the way of life. He suggests that if the original correspondent were to think a little harder he might realise that the revival of religion among the well-informed is not in spite of modern ideas, but because of them.

There is every reason to hope that modern thought is turning towards God. This does not mean that men necessarily will find in Him their salvation by accepting His way of redemption in Christ. This is an act of the will, and has moral quality in it. A man most truly decides on matters of religion when intellect, feeling and will are all brought into play. But there is hope where the stumbling-block of unbelief is removed and the things that made belief difficult or impossible to men honest and sincere in their thinking, no longer exist.

A study of the history of thought reveals the fact that "the daylight of reason" is not always very illuminating.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

PARRAMATTA RURAL DEANERY.

Sunday School Teachers.

The 103rd Quarterly Conference of the Teachers' Association was held at St. Thomas', Auburn, on Monday, 9th May, when twenty-one schools were represented at the tea service and conference. The Rev. R. F. Dillon, of St. Thomas', conducted the service and presided at the tea and conference following.

During the services, thanksgiving was offered for the life and witness of the Rev. Samuel Marsden (the centenary of whose death occurred on May 12th), and for the Sunday Schools of Australia, the first of which was formally opened at St. John's, Parramatta, 125 years ago, by the Rev. Samuel Marsden, the first Rector, in conjunction with Mr. (afterwards the Rev.) Thomas Hassall, and Mr. Henry Byrnes.

In presiding at the conference, the Rev. R. F. Dillon apologised for the unavoidable absence of the Rural Dean and President of the Association, the Ven. Archdeacon H. S. Begbie. He also extended, on behalf of the Auburn teachers, a hearty welcome to all the visiting schools and clergy.

At the business meeting following, it was decided to hold a social evening at St. Mark's, Granville, on June 20th, and to visit St. Paul's, Wentworthville, for the next conference on August 8th.

Miss N. Howieson, Kindergarten Secretary, reported satisfactory progress in connection with the forthcoming Kindergarten Training Week-end and Exhibition, to be held at St. Stephen's, Lidcombe, from 22nd to 24th July, under the direction of the Board of Education.

Conference unanimously decided in favour of the inauguration of a children's Day of witness, when the Sunday schools of the Rural Deanery would be invited to take part in a procession and meet for special services and addresses on one Sunday in the year.

A very interesting and informative address was given by the Rev. M. K. Jones, B.A., Precentor of St. Andrew's Cathedral, who spoke on "The Bible—How we got our New Testament." The Precentor traced the history of the Gospels, Epistles, and other books, comprising the New Testament, from their origin and earliest times of the Apostles and writers who witnessed or recorded the wonderful happenings and life of our Lord, and other events of their day, whose manuscripts were preserved and carefully translated centuries afterwards from the Greek into the Latin and English languages, now universally accepted by the Church as the collection of authoritative books known as the Authorised Version, and more recently as the Revised Version of the New Testament.

At the close of the meeting the Precentor was thanked for the helpful address. Votes of thanks were also accorded the Rev. R. F. Dillon, teachers and helpers of St. Thomas', for the welcome and enjoyable tea provided.

WENTWORTHVILLE.

Men's Meeting.

The Rector of Wentworthville has inaugurated a Sunday afternoon men's meeting, the first of which was held in the church on May 15th. The attendance was very encouraging, fifty-four men being present. An address was given

by the Rev. R. B. Robinson, the General Secretary of the Home Mission Society. He spoke on the life of Samuel Marsden. The meetings will be held monthly.

SYNOD.

The Diocesan Synod will meet on Monday, August 19th, when the Synod Sermon will be preached by Dr. Stanley Jones, author of "The Christ of the Indian Road."

ST. STEPHEN'S, WILLOUGHBY.

Annual Tea Meeting.

The very happy and helpful time enjoyed by the large number of parishioners at the Annual Tea Meeting on May 11th at St. Stephen's Church Hall, Willoughby, evidenced the fact that tea meetings are of great value still in parish life. The tables were crowded for the tea, which was thoroughly enjoyed.

The success of the subsequent meeting with such a chairman as the genial Archdeacon Charlton, and with Principal Hammond as the speaker, and with good musical items, was assured. Right throughout the meeting there was struck a spiritual note amidst cheery Christian fellowship. With ready humour and apt illustrations, the chairman kept the audience always interested, and as usual the arresting speech of the Principal of Moore College, with his Irish wit, made us realise the necessity and privilege laid upon all churchpeople to be up and doing with their gifts of money and service.

During the evening a presentation was made on behalf of the choir, by Mr. Champion to Mr. A. W. Denniss, the organist and choirmaster of St. Stephen's, on the eve of his departure to Melbourne to take up the important newly created post of Director of Music to the Grammar Schools of Victoria.

During the tea the friendly relationship with the Methodist Church was evidenced by the presence and the words of greetings from the Rev. M. K. Gilmour. The Rev. C. Tomlinson, of the daughter church of Northbridge, also gave some interesting facts of his knowledge of the Rector years ago in the Diocese of Grafton.

CHURCH MISSIONARY SOCIETY.

The Federal Council of C.M.S. met in Sydney on May 13th, 14th and 16th. There were representatives from N.S.W., Victoria, South Australia, and Tasmania. The Archbishop of Sydney presided.

A UNITED DAY OF WITNESS.

Parishes of Willoughby and Naremburn.

The address of the Archbishop of Sydney at the Holy Communion Service at St. Cuthbert's, Naremburn, on Tuesday, May 17th, in connection with the Day of Witness, was alike a challenge and a loving call.

Fishers of Men.

Taking as his text, "Follow Me and I will make you fishers of men," the Archbishop emphasised that the call to witness was not a call to clergy only, but to all Christian people.

How Sweet the Name.

Prior to the address, the hymn "How sweet the Name of Jesus Sounds" was sung. Pertinently, the Archbishop asked the congregation to ponder over the meaning of the

words as to how far such words had been sung with joyous, grateful hearts.

Practical Fishing.

A practical appeal was made for each Christian to "adopt" five people, pray for them, make friends with them, speak to them of anything spiritually helpful they had themselves experienced in their own lives, and so would they become "followers and fishers."

Canon R. B. S. Hammond, in his own inimitable, racy way, spoke to a large number of men on Sunday, 15th, at St. Stephen's. He dealt with excuses men made for not accepting Jesus Christ. From his great experience in dealing with men, he gave instances of how, by preaching "the good news" with reliance on spiritual power, men were being born into the Kingdom.

A Procession of Witness.

In connection with the Day of Witness, there was a procession of some 150 to 200 people. Once more Canon R. B. S. Hammond addressed a large congregation on Acts 1: 8, "Ye shall be witnesses unto me."

Both Canon Hammond's addresses (1) to the men, and (2) to the mixed congregation, were listened to with deep attention, and the presence of God's Spirit was manifest; and we know that this Day of Witness will bring forth spiritual fruit—for time and eternity.

Diocese of Goulburn.

PERSONAL.

We regret to have to announce that the Vice-Dean, Canon McKeown, is on extended sick leave. The Rev. A. W. Tonge, M.A., will act as locum tenens in the Cathedral Parish as from 1st June.

Mr. A. H. Timpson, housemaster at the Canberra Grammar School, is to be admitted to the diaconate on Whit Tuesday, 7th June, in St. John the Baptist's Church, Canberra.

VICTORIA.

Diocese of Melbourne.

RIDLEY COLLEGE.

At the last meeting of the Literary and Debating Society at Ridley College, a debate was held on the subject, "That Modern Education fails to develop Character." The Principal acted as adjudicator, and awarded the debate to the negative.

On Saturday, April 30, the Friends of Ridley College organised a Garden Fete in the college grounds. The fete was opened by Lady Wales, a former Lady Mayoress of Melbourne, who was welcomed by the Principal (Right Reverend Bishop Baker), and the Senior Student (Mr. G. K. Smith). The students were in charge of a number of side-shows which they had arranged.

A BISHOP'S IMPRESSIONS OF SPAIN AT WAR.

Tribute to British Residents.

The Bishop of Gibraltar (the Rt. Rev. H. J. Buxton) gives in the Gibraltar Diocesan Gazette his impressions of a recent tour in Spain. He writes:—

"Thanks to the courtesy of the authorities I have been allowed to visit British people on both sides. I had one object only in going to Spain: to visit and minister to our own people and to tell them, while they toil for others, that they are not forgotten by their Church and their friends. Those of our people who have stayed on in Spain have done so from a sense of duty. It is no 'holiday' to live there. For wherever one may be, one is liable to raids, and while this sounds exciting—and the excitement does, of course, give an unusual stimulus to people's nerves—reaction comes and tells in all sorts of little ways . . .

"Landing at a Spanish port? Yes. How the navigating officer did it was a marvel to me. No guiding lights. We hovered for a while. Surely, with mines about, a pilot would come and assist? But time is valuable, and we push on—and get in unscathed. As we drop anchor the pilot arrives—with polite apology.

"On shore there are children playing, making chalk alleys and hop-hopping vigorously on the pavements; women selling flowers (every Spanish woman loves a bit of colour). We sit and have our boots shined in the street, and buy the papers. Then to the post office, but here is a queue, and it takes half an hour to buy a stamp. Friends have brought a car, so off we go. We soon find ourselves established in a suburb not unlike Tel-aviv in Palestine; neat little villas, oranges, bamboos; the lapping of water on the shore. In the tiny gardens, why are people so busy digging? Why this exertion—for bathing pools (the sea being so near)? Why burrow new wells (already the fresh water irrigation seems more than enough for the citrus)? Ah, yes, I forgot. Dugouts. We hadn't then seen 'the mischief.' It all seemed so peaceful.

"Apart from our official representatives on both sides, the people who aroused my keenest regard were the British hospital and relief workers. Cheery, fearless, untiring—thy spend long days and frequently long nights working for no other end than for the relief of suffering. The Red Cross, the Anglo-American Hospital, the Scottish Women's Ambulance, the Society of Friends, the Save the Children Fund—all have their splendid and devoted staffs.

"I have said this life is no Riviera holiday, and having shared it even for a few days, I can speak with assurance. In one great city which I visited, the electric current is so feeble that one cannot see to read after sunset, and of course, no heat can be obtained. How to pass the evening is a problem; the food queue is a bigger one! Apart from the relief centres, no milk and butter exist.

"A young friend took me down to the barricades, within a hundred yards of the trenches. Daytime is almost normal. It is at night-time that things become 'lively.' And it is next morning that one sees 'the mischief'; yawning craters in the road, houses with their fronts stripped off, little processions to hospital or cemetery. We completed our journey at Barcelona, and from there, in one hop, we flew to Marseilles."



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ALEXANDRIA

LETTERS TO THE EDITOR.

CLOTHING TRADES.

Attempt to Eliminate Sweating.

"F.L." writes:—

It is no credit to our country that conditions in the clothing trades for a considerable time past have been such as to permit "sweating." When no adequate supervision is given to work passed out for manual operations by individuals in their homes, it is evident that serious abuses may occur. It has been claimed that work of this nature has not been adequately remunerated, and that excessively long hours of work have been necessary for these unfortunate workers to make a living. No condemnation of the whole of the employers is suggested, although evidence has been given regarding 74 in three States.

Press reports from Melbourne indicate that Judge Drake-Brockman in the Arbitration Court has, on the application of the Amalgamated Clothing and Allied Trades' Union, brought in a new award which introduces severe restrictions. Under this award, workers outside the factories are limited to one for every ten factory workers, while in addition, award rates are to be paid and the working week is limited to 44 hours. A further check is that the non-factory workers shall not do any such work in a factory or workshop, and shall not employ any labour on the work entrusted to them.

We should be thankful to those sufficiently keen on the welfare of fellow-citizens to bring this matter to a satisfactory conclusion. In this, as well as in other directions, the welfare of a democracy depends on the willingness of individuals to take the trouble to refer a wrong condition to the proper authorities, and to lend enthusiastic support until the wrong has been righted.

AMERICAN MEMORIAL TO KING GEORGE V.

Window in Winchester Cathedral.

A memorial to commemorate the regard and affection of American citizens for His Majesty King George V., and which will take the form of a memorial window over the South Nave entrance of Winchester Cathedral, will be unveiled by the American Ambassador, Mr. Joseph P. Kennedy, on July 12th. At the present time, when the ideals which the two nations on either side of the Atlantic have in common, and which King George did so much to foster, are the subject of continued challenge in the world, it is felt by the promoters of the memorial, and by the Dean and Chapter, that it will have unusual significance and value. Her Majesty Queen Mary has expressed her cordial approval of the design for the figure of King George V., which will appear in one of the lights of the window.

An anonymous American citizen, domiciled in the United States, is defraying half the cost of the memorial, and the remainder is also being defrayed by American citizens.

The window selected is over the South Nave door, and its architecture is part of the great plan carried out by William of Wykeham, the founder of Winchester College. The design is one of great originality and power. The central upper light is based on the vision of Christ as the King of Kings riding on a white horse, described in Revelation 19. The left hand light will contain the figure of King Edward the Confessor, one of the last representatives of the Saxon line, who was himself crowned in Winchester Cathedral, while opposite it on the right will be the figure of William the Conqueror, the first of the Norman Kings, who caused the building of the present church. The three lower lights of the window will be mainly filled with heraldic designs, but that on the right will contain the kneeling figure of King George V., himself wearing the robe of the Garter. A short inscription will record the fact that the window is given by Americans as a tribute to the life and character of King George V.



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JOHN WESLEY.

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

This is an entry in John Wesley's journal for May 24th, 1738. He was then almost 35 years of age, and had been a clergyman of the Church of England for 10 years. Part of this time he had assisted his father, the Rev. Samuel Wesley, as curate in the parish of Epworth.

At Oxford, as Fellow of Lincoln College, he had been chairman of the "Holy Club."

When, in 1735, a clergyman "inured to contempt of the ornaments and conveniences of life, to bodily austerities and to serious thoughts," was wanted by Governor Oglethorpe to go to Georgia, John Wesley responded and remained in the colony for two years, returning to England in 1738 feeling that his mission, which was to convert the Indians and deepen and regulate the religious life of the colonists, had been a failure.

There is no doubt that the experience at the meeting on May 24th, 1738, was the turning point of John Wesley's life. From that evening he became an earnest and successful evangelist. In this course he continued with unabated enthusiasm and zeal for over 50 years. And there is no doubt the secret spring was his own spiritual experience. What was that experience? In our opinion the word "assurance" in the quotation above suggests the answer. We believe that John Wesley was a true child of God when he went to the meeting in Aldersgate Street. But he lacked the assurance of salvation. At that meeting he entered by faith into that assurance. And all this was the work of God's Holy Spirit through His Word. Wesley's heart was "strangely warmed." We believe that he then received through the Holy Spirit, grace to trust only and altogether to Christ for salvation and for sanctification, too.

WESLEY'S ACCOUNT OF HIS CONVERSION.

24th May, 1738 (from his own journal).

"I continued thus to seek it (though with strange indifference, dullness and coldness, and unusually frequent relapses into sin) till Wednesday, May 24th, I think it about five this morning that I opened my Testament on these words: 'There are given unto us exceeding great and precious promises; even that ye should be partakers of the divine nature' (2 Pet. 1: 4). Just as I went out I opened it again on these words: 'Thou art not far from the Kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was: 'Out of the deep have I called

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unto Thee, O Lord, Lord, hear my voice; O let Thine ears consider well the voice of my complaint. If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? For there is mercy with Thee; therefore shalt Thou be feared. O Israel, trust in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his sins."

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

"I began to pray with all my might for those who had in more especial manner despitely used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith, for where is thy joy?' Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation; but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of His own will."

"PATRIOTISM."

(From the Archbishop of Melbourne's Letter.)

"I regret the tone of the editorial of the 'Australian Churchman' in its issue of May 2. Under the title, 'Steady, boys, steady,' the editor uses these words:—

"That old devil, Patriotism, is being stirred up slowly in the same way as it was in 1914, and we are led to believe that there is a potential enemy awaiting the opportunity to pounce upon us behind every bush. . . . Our last word in this. In the midst of all these feverish attempts to stir up national patriotism, let the men of the Church stand firm and have none of it."

"I believe that such words in a magazine professing to speak in the name of the men of the Church are entirely misleading and wrong. Patriotism is part of our active Christianity, for we need to make and keep Australia Christian, and to enable her to play her part as a member of the British Empire in exercising a Christian influence upon the world. The use of force is not in itself a wrong thing, but is essential to all government, and we, as Christians, must see that the use of force by our country in international affairs is on the side of our Christian ideals, and not against them. It is possible for an individual to be a pacifist, but it is not right for an editor to thrust such views upon the men of the Church without causing great offence to his readers."

THE JEWS.

The following resolution was moved at the Annual Meeting of St. Matthew's Church, Manly, Sydney:—

"This Annual Meeting of Saint Matthew's Church, Manly, Australia, records its emphatic protest against the ill-treatment which is being meted out to the Jews in Europe. It appeals to the British Empire and to other sympathetic nations as well as to the League of Nations, to do all in their power to re-establish these Jews in other countries where they will be free to live out their lives in an atmosphere of liberty now denied to them. It asks the Rector, Rev. A. R. Ebbs, to communicate this Resolution to the Prime Minister of Australia for transmission to the High Commissioner in London, to the Secretary of the League of Nations, to the Archbishop of Canterbury through the Archbishop of Sydney, and to the Press in general."

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DEAF AND DUMB SOCIETY.

A Message from the Queen.

A cable was received from Windsor Castle on Saturday last, in which the Queen thanked the children of the members of the Adult Deaf and Dumb Society, Sydney, for their message to Princess Elizabeth on her birthday. Elizabeth House, the headquarters of the Society, is named after Her Majesty, and as the Queen has taken a personal interest in the work which the Society is doing, it was felt that it would not be out of place for the children to send their greetings to the Princess. The Queen, when Duchess of York, wrote to Sir Dudley de Chair, the Governor, a letter in which she said that she knew of the "splendid work the Society is doing," and that she felt sure "the citizens of Sydney, who are so generous in matters connected with social progress, will not allow it to suffer for want of support."

These messages are a great encouragement to the Council, and inspire them with the hope that before long they may be able to supply the need of a Home for the aged and infirm deaf and dumb, and thus follow the examples given by South Australia and Victoria, where such homes have been in existence for several years past.

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Fourth Centenary of the English Bible

The 400th anniversary of the placing of the full Bible in the Parish Churches in England will be commemorated on

SUNDAY, JUNE 19th, 1938

Special sermons and broadcasts will be given on this day.

Come to Church on June 19th and thank God for

THE ENGLISH BIBLE

A Bible Convention will be held on Tuesday, June 21st, in the Chapter House, to mark this Centenary. Details are:—

Afternoon, 3 p.m.: Speakers, The Bishop Coadjutor; Rev. Canon Denman.

Evening, 7.45 p.m.: Speakers, His Grace the Archbishop; Rev. Canon Hammond. Negotiations are in train for the securing of the moving film of the Life of Tyndale, and it is hoped that this film may be shown for the first time in N.S.W. on the evening of June 21.

READ THE BIBLE — HEED THE BIBLE!

BROADCAST ADDRESSES ON THE BIBLE.

There will be given from Station 2CH, Sydney, on Sundays, at 5.55 p.m., addresses as follows:—

May 29—"The Bible in Mission Fields," by the Rev. H. Leonard Hurst, of the London Missionary Society.

June 5—"The Bible in Action," by Commissioner Dalziel, of the Salvation Army.

June 12—"The Bible in Literature," by Dr. Macaness, of the Teachers' Training College.

June 19—"How we got our Bible," by the Rev. J. Robertson, M.A., Petersham Baptist Church.

The addresses will occupy about 20 minutes each.

CARLINGFORD GIRLS' HOME, SYDNEY.

Annexe Opening.

The opening of the new Annexe at Matron Jenkin's quarters at the Girls' Home, Carlingford, the gift of Mrs. A. E. Hare in memory of her husband, the late A. J. Hare, was performed in a beautiful setting under the bottle brush trees in the grounds by the Rt. Rev. Bishop Pilcher, D.D., recently.

The Bishop, in dedicating the Annexe spoke of the Home's work and commended the fitting tribute to Matron Jenkin by providing such attractive quarters for her. The generous spirit and the self-sacrificing service of Mrs. Hare brought back to the Bishop memories of a visit paid to a similar home for children on the Continent, and he inspired us with a vision of a work commenced by a woman with a great faith in a loving God and still carried on in the same spirit.

The service was conducted by Canon Rook, and a short address was given by the Clerical Secretary, Rev. F. W. Tugwell.

CHURCH OF ENGLAND BOYS' HOMES.

The Church of England Boys' Homes invite you to a Blazer Drive at the Homes, Pennant Hills Road, Carlingford, on Saturday, 4th June. Afternoon tea will be served at 3.30 p.m.

There will be singing by the Boys' Home Choir, and an inspection of the Homes. Proceeds are to be applied to the purchase of blazers and sweaters for the boys.

SAMUEL MARSDEN.

On May 12th, the centenary of the death of the Rev. Samuel Marsden, special commemorative services were held at St. John's, Parramatta, at Windsor, and St. Andrew's Cathedral. The Archbishop of Sydney, who preached at Parramatta, outlined Marsden's life, and paid a high tribute to his labours in N.S.W. and New Zealand. The pilgrimage to Windsor was well-attended, and many stood in the room in the Rectory where Marsden breathed his last. The Rector, Rev. P. Birk, welcomed the visitors.

It was appropriate that the Bishop of Nelson, N.Z., should be the preacher at the Cathedral. Australia and New Zealand thus united in thanking God for Marsden, whose ministry counted for so much in both places.

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CRITICISED?

(Dedicated to All Christian Workers, but Written to Myself.)

By the Rev. Will H. Houghton, D.D., Principal of the Moody Bible Institute, Chicago, Ill.

They criticised you? Well, no wonder,
A weak, failing creature at best.
You stumble and falter in error
And make grim mistakes with the rest.

They criticised you? Well, what of it?
Are you any better than they,
The men of warfare and trumpet
Who troubled the smug and the gay?

Care not for their hard thoughts or sayings,
They make you the worst among men;
The evil they say will not hurt you
Like the harsh things you say about them.

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Lap Bow



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