

BISHOP HILLIARD.

Concerning his return to Sydney, Bishop Hilliard has written to his Diocese of Nelson:

"I have been asked by the Archbishop of Sydney to become Assistant-Bishop in that very large and important Diocese, and Rector of the historic Parish of St. John's, Parramatta. You will, doubtless, remember that this was Samuel Marsden's Parish for more than forty years, and that it was from there that he made his seven missionary journeys to New Zealand. There is, therefore, some appropriateness in the return of a New Zealand Bishop to the place from which Christianity was first brought to these lovely islands. Parramatta, is a very historical spot and this year it was made a city. I shall have the general pastoral and administrative oversight of the Parish, but adequate clerical assistance is provided to enable me to carry out the Episcopal Duties which form the more important part of the work to which I have been called. The Archbishop makes it clear that he is inviting me to a real partnership in his very big work, and that he and others qualified to judge feel that the post is one which calls for the particular contribution that I, personally, should be able to bring.

Sydney has a population as large as the population of the whole of New Zealand, and, as it is the leading city of Australia, it has a considerable influence on the general life of the Nation. To-day it is the second white city in the Empire, and it is still growing. The problems and the tasks associated with the work of the Church in such a place are naturally formidable and exacting, and when one is asked to take a leading part in that work—a part for which one is considered by make-up, training, and experience to be specially qualified—it is hard to find adequate reasons for declining the challenge. I shall be going to a work which is much more strenuous than my present work, and one which will involve considerable material sacrifice. In all these circumstances I have felt that I had no alternative but to accept the invitation, and accordingly, I shall be bringing my work in the Diocese of Nelson to a conclusion somewhere about the end of April. Before then I hope to visit one centre in each of the Parishes and Parochial Districts to say a personal farewell.

I can assure you that it has not been pleasant or easy to arrive at my decision, and I have given earnest thought, and what seemed to me due weight, to any considerations which seemed either to myself, or to others with whom I discussed the matter, to suggest that I ought to remain in Nelson, and I should have been most happy to spend the rest of my ministry in these very lovely surroundings and among people whose kindness and loyalty have touched me so deeply, and whom I unfeignedly love. I say no more just now other than that when the time comes for me to terminate my very happy period of office, I shall do so with the greatest regret, and I shall bear away highly treasured recollections of all the kindness and fellowship which have been given me in such generous and overflowing measure during the whole of the time I have been your Bishop."

FIVE GOOD RULES.

1. To hear, as little as possible what is the prejudice of others.
2. To believe nothing of the kind until I am absolutely forced to.
3. Never to drink in the spirit of one who circulates an ill report.
4. Always to moderate, as far as I can, the unkindness which is expressed towards others.
5. Always to believe that, if the other side were heard, a very different account would be given of the matter.

—C. Simeon.



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ONE OF OUR CHAPLAINS

The Rev. F. Hulme-Moir, A.I.F., at the Dead Sea in Palestine. Note the chemical works in the background.



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Notes and Comments.

PRAYER WITHOUT CEASING.

WITH what deep satisfaction we respond, as a people, to our King's appeal for a Day of Prayer. The news of these days is fairly dreadful: Full of dread as we see land after land swept into the maw of a relentless foe: Full of dread as we see our armies driven back step by step to take up new, and we trust, stronger positions to meet the onslaught of the massive German Army: Full of dread as we picture the cloud of death, suffering and hardship hanging over all lands, certainly not excluding the land of Germany.

No wonder our King, in his loyalty to God, his nation and his allies, has uttered this appeal. What will the reaction be on the part of his peoples in the far flung Empire?

We have to admit quite candidly that up to the present our Australian people are not moved. Distance from the scene of conflict provides a fools' paradise, and life goes on just as usual, with its round of business and pleasure and thoughtlessness concerning the things that should matter most.

But there is one more hope this time that the appeal may fall upon less unheeding ears, and that the darkening skies may be leading to more seriousness in thinking.

Prayer is no light thing. It is so pregnant with such great results that we are challenged to utter reality as we face this Call to Prayer.

"Is anything too hard for the Lord?

Behold the Lord's hand is not shortened, that it cannot save;

Nor His ear heavy, that it cannot hear:

But your iniquities have separated between you and your God,

And your sins have hid His face from you, that He will not hear."

The Call to Prayer is a call and challenge to repentant thinking.

HOW FAR HAVE WE SLIPPED?

"THE fact is that religiously the nation has been living on its capital." This is a true explanation of the landslide from public acknowledgement of God, and the mad rush after pleasure and physical comfort that so characterises the present generation. It has long since become quite conventional to sneer at the Victorian age, with its practically universal expression of religious belief in attendance at public worship, and outward reverence for the things that remind us of God. That which was considered "the proper thing to do," is now practically universally disregarded, and the nation that had quite a Christian tone has largely acquired a pagan aspect—we wish that we could say a pagan disguise. We love to think that the heart of this people is sound, although its behaviour is so contradictory of ordinary Christian standards. There is still the hope that, as a nation, we have an inward appreciation of all that Christianity stands for; that, as the conflict of the war becomes more intense and the war clouds more lowering, we shall stand up to the challenge of the seer of old, "Shall not a people seek to their God?"

THE CHALLENGE AND APPEAL.

FAR distant as our lives are set from the centre of the war—impossible as it is for us to hear and feel those dreadful explosions that even shake the coastal towns of England, there is a sense of unreality over the whole catastrophe that keeps away from us that constant dread that falls like a pall over the peoples of those lands close to the conflict. In England and France the conflict is so real as to produce a solemnising effect upon the people. Churches and all places of worship are sought by thousands who had almost forgotten how to pray, but whose minds and hearts in the face of dreaded disaster, anxiety and sorrow have turned of necessity to the God and Father of our Lord Jesus Christ. How long will it be before once again, as in the days of the great war of 1914, we shall be able to say with some degree of truth and reality, "As a nation we implore." There has been and is an enthusiasm for "A.R.P.," but there is also an ominous absence from gatherings for Prayer and intercession of those same people, who are seemingly trusting in the "arm of flesh," and have forgotten that "The Lord God, Omnipotent, reigneth."

THE EVIL OF HURRYING.

EUSEBES, a constant writer in the English Record, says many a word of wisdom. In a recent issue of this periodical he voices a righteous protest against that constant hurrying and shortening of services that tend to evacuate them of any real constructive value in the Christian life. Eusebes writes:—

"For the first time for many years I enjoyed a quiet Easter Communion in the earlier hours of the day.

Ordinarily an Easter "celebration" is a matter of hurry, shortening, and crowds. But in a tiny ancient church on a hillside a mile from the village that it serves, an old-fashioned Evangelical clergyman conducted our matchless liturgy for the Day of days without hurry or abbreviation or addition. Mirabile dictu, for Easter, the formula of administration was said quietly and audibly in full to each communicant. I am sure that if the clergy realized how much it means to a devout layman to have the full formula said to him individually they would be less ready to resort to the painful clipping and shaving that is now so common, even when there is not the excuse of time or numbers. **There is never any need for hurry in the worship of God. Hurry is not speed.**

Eusebes might easily have gone on to say that such hurry is not conducive to reverence nor to edification. The quiet, unhurried audible use of the formula of communication is alone consistent with that tradition of reverence which marks our reformed Church's history.

THE CYCLONE FUND.

THE response to the appeal of the missions at the Roper River and Groote Eylandt has been very enheartening. We understand that over £3,000 has been sent in towards the £5,000 asked for. It is difficult for us to imagine the difficulties that confront our missionaries in these isolated parts. Quite recently one of our lady missionaries arrived from Groote Eylandt after a very trying trip of some three days in a sailing boat to the sea-plane base, a distance of some eighty miles. The necessity of such a trip arose out of the great rains that had fallen and made the motor road absolutely impassable for traffic. For several months in the year the mission station is in this predicament, simply because it lacks a small outboard engine to drive with constant speed one of the boats belonging to the mission. Such an engine would cost only £30 or thereabouts and would mean very much in convenience and comfort to the lone workers at the mission. We should be glad to pass on to the proper authorities such a gift.

THE PRIME MINISTER'S CALL TO YOUTH.

Speaking at a fine gathering of Young People in St. Andrew's Cathedral on 6th May, the Prime Minister of Australia, Mr. Menzies, at the close of a great address, gave the following Challenge to Youth. He said:—

"When we leave school we encounter older people who think they are wiser people, and they say 'now that you have finished with all that business you must set about being a man of the world, you must forget all those fine enthusiasms you had when you were a boy and you must enter into that dreary, uninspired life that is understood to be enjoyed by the adult man.' Nothing can be more false. What this world will want when the war is over will be those very virtues that I am sure I can find in this great audience of school boys and girls more readily than in any adult audience that I might be able to address. Let me tell you what I believe to be the essence of the world spirit of youth that is going to remake this world.

The Call to Youth.

Youth has courage. It has not that empty yearning for comfort which has done so much harm in the world in the

last twenty years. **Youth has imagination.** It does not live merely on memory and regrets. It has that fine, clear imagination which is after all the motive power of life. **Youth has honesty.** It has not the sophistication of that involved structure of pretence in which we grown-up people are apt to move.

Youth has warmth and generosity, and that is what I believe the world wants. That is the most precious of all the cargoes that can be carried internationally. When I look back over the history of the world in the last twenty years and realise how much hatred there has been in the relations between the countries I do not wonder that war has come; I marvel only that it was delayed so long. Youth can take out into the world that spirit of warmth and generosity and fair play and ordinary decency and understanding that can change the face of the world, and change it in your own lifetime.

Youth thinks easily in terms of duty. It is not so much concerned with what it is going to get. We, your elders, but not your betters, have devoted too much of our time to wondering not about our duties, but over our rights—for example what we imagine to be our dues.

Take these five great virtues out into the world—your courage, your imagination, your honesty, your generosity, your sense of duty—and you can remake the world in your heart's desire. But leave these things behind you and you will go into a cold, sad and disillusioned world in which war will be the lot of every generation.

What does all that mean when it is spoken by a man of middle-age to thousands of students? It means this: that you must do better than we have done. It means that you must improve on what your fathers have done. You won't do it by being incoherent about it, you won't do it as our generation tried to do it—by winning a war and then indifferently losing the peace. Only by victory for these precious things in the field of conflict and thereafter by lives devoted by creating in circumstances of peace those elements which will preserve peace can the world be rid of war. That new peace for which every human being in the world, I believe, is in his heart yearning to-day must be won by suffering and by sacrifice, but when it has been won it must be a real peace—a peace that passes the understanding of mere men or of selfish men, a peace which will bring to us a world in which the five great virtues will be the real stream of action.

Giants to be Destroyed.

This democracy of which we speak, of which we think so much, for which we are fighting in this war has not only to be saved from the tyranny of the dictator, it has not only to be defended from the foe without. Our democracy must always, year by year, be saved from itself, be saved from those giants of satisfaction, of greed, of malice, and hatred. That fight will go on after the termination of this war and in that conflict we must all bear our part, and none more so than you who will be entering into your heritage as the rulers of this country.

Here to-day we are in a great cathedral dedicated by man to God. Do we imagine that the dedication of this building is a dedication merely of stone and steel and wood or do we imagine that in some sense it is a dedication of life? Everyone of you has read at some time or other that great, simple moving masterpiece—Lincoln's Gettysburg speech. What is it that you remember of it? Not one or two sentences which are so easily memorised, but the fact that in one of the shortest speeches in history the word most frequently used is "dedicate". It was a speech of dedication on the scene of a battle, the dedication not of those who had fallen, but of those who were alive, the dedication not of death, but of life.

We are the youth of a great and free country in a great and free Empire and we have much to do for the world, much to do for the future of the human race. Let us resolve not only to-day, but every day, that we will dedicate our lives, our enthusiasms, our gifts (whatever they may be) to our people, to the ideals for which our people are fighting."

Quiet Moments.

THE CHRISTIAN.

(By Senca.)

I. His Contentment.

MODERN life is changing in nature from day to day. Those of us who have already had a liberal span of life can see this with ease every time we cast a look back to our youth; but even to young people it is evident that life is becoming almost daily more and more complex in its activities and environment. Many things that today are regarded as necessities either did not exist half a century ago, or were considered as luxuries, obtainable and to be enjoyed by only the wealthy. For this added richness in the comforts of life we should be grateful to Him, Who, by His endowments, made it possible to have these boons; but there is a double danger in connection with them. We may forget the Giver, and we may allow ourselves to be self-indulgent and extravagant in their use, and may be tempted to live hectic lives in which the things of God have no place.

"Simple Christian living"—how seldom do we see it in full operation, even amongst those who call themselves by the name of Christians! Luxurious furniture, expensive clothing, over elaborate housing, superabundance of pleasure—all these are often to be seen in the homes of even God's people. When, by reason of some reverse, these things are no longer ours, we repine over their loss; when they never have fallen to our lot, we tend to envy those who are more favoured than we in this regard.

But the teaching of Christ on this matter is perfectly plain. He never spoke of the possession of wealth as being intrinsically wrong, but He quite plainly pointed out the danger to the higher life which the possession of wealth involves, unless, with material wealth, there is also the spiritual riches of a life consecrated to the service of God and humanity.

The old saying, "Our wants are many, but our needs are few," is full of significance. With it we should ponder the apostolic injunction, "Having therefore food and raiment, let us therewith be content." The Master's dicta, "A man's life consisteth not in the abundance of the things that he possesseth;" "The life is more than meat, and the body than raiment," teach the same lesson. Old Testament times furnish us with similar pearls of wisdom. The prayer of Agur (Prov. 30: 8) was, "Give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny Thee." David's verdict was, "A little that a righteous man hath is better than the riches of many wicked."

Moffatt's translation of Heb. 13: 5 ("Let your conversation be without covetousness, and be con-

tent with such things as ye have." A.V.) reads thus, "Keep your life free from the love of money; be content with what ye have, for He has said, 'Never will I fail you, never will I forsake you'."

In the light of this last assurance, discontent is seen to be distrust and ingratitude."

II. His Steadfastness.

The magnificent final verse of 1 Cor. 15, the chapter that has so many associations with burial services, gives us a graphic picture of the steadfast life; "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Our life as Christians is one of faith. "By faith ye stand," we are told; and if that life is to be consistent and full, we must have at all times a steady confidence in God, due to our waiting on Him in the spirit, and to our consequent ever-growing knowledge of Him.

In the Old Testament we have this "waiting on the Lord" referred to, and its beneficent results recounted. "They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

It is an indescribably glorious experience to run as a result of some marvellous outpouring of God's Spirit, and then to soar in ecstasy. Paul had it when he was lifted into the seventh heaven. But this experience is only episodic; it does not last indefinitely. From it one returns to earth, and, for a time, while the memory and lessons of the great experience are fresh, the Christian is able to "run" his course with fire and enthusiasm and not to faint. But this exaltation of spirit again cannot be expected to last, for, like the three favoured disciples who had to come down from the Mount of Transfiguration, we have to face the humdrum of everyday life, and to walk along its dusty highways, feeling, not weary of well-doing, but weary in it. And in this prosaic experience of the discharge of "the trivial round of the common task," we need the help of God to keep us steadfast and to save us from fainting.

It is interesting, and apposite to our subject, here to recall some of the scriptural metaphors of the Christian life. Life is a pilgrimage, in the course of which steady plodding is called for; it is a race, in which we must not allow ourselves to be hampered by unnecessary weight. It is a fight under the banner of God, and we should go into that fight "strong in the strength that God supplies," clad in the whole armour of God, steadfastly enduring hardness as good soldiers of Christ Jesus. It is a growth, for we are to be trees of righteousness which the Lord has planted; and we are to be rooted and built up and established in our most holy faith.

Personal.

Rev. C. E. Bellingham, of the Hyderabad Mission, has returned to Sydney on his first furlough. His many friends will welcome him home.

Miss K. Harris, who has worked for some time among the aborigines, has resigned from the Society, as she has flown to Scotland to be married to Rev. M. N. McDonald, of Dundee.

Rev. and Mrs. A. N. Johnson who have been doing evangelistic work in Old Cairo, have returned to Sydney on furlough.

Rev. C. A. Goodwin was inducted by Archdeacon S. M. Johnstone to the parish of St. Stephen's, Port Kembla, (N.S.W.), on Thursday, May 9. Rev. L. A. Broadley, of the Bush Church Aid Society at Ceduna, South Australia, has been appointed to succeed Mr. Goodwin at St. Mary's.

The resignation is announced of Mr. and Mrs. J. Harris from the C.M.S. Aboriginal Mission at Oenpelli, where they have done excellent service.

Rev. E. Warner, of All Souls', Kallista, (Vic.), has been appointed to the organising staff of the Mission of St. James and St. John, Latrobe Street, Melbourne.

Rev. Cecil Brook, Vicar of St. Lawrence's, Caboolture (Q'ld.), has been appointed rector of Holy Trinity, Goondiwindi.

Rev. J. R. Waterman, curate at St. Mary's, Caulfield (Vic.), has been appointed to the charge of Belmont in succession to the Rev. A. C. Donnelly who is going abroad with the A.I.F.

It is announced that Rev. E. R. B. Gribble, who has done outstanding work at Palm Island (N.Q.), will do deputation work for the A.B.M. from June 23.

Rev. R. Birch, vicar of St. Chad's, Chelsea (Vic.), has notified his intention to resign from parochial work.

Rev. A. J. Dyer will be inducted to St. Paul's, Carlingford, N.S.W., on Friday, 31st May, at 7.45 p.m. by Archdeacon Begbie.

The Bishop of Rangoon, with the approval of the Metropolitan of Calcutta, has appointed the Rev. A. T. Houghton, who has been a B.C.M.S. missionary at Mohynin, Upper Burma, since 1924, to be Assistant Bishop of the Diocese of Rangoon. Mr. Houghton served with the army during the Great War.

The death is announced in Surrey, England, of Rev. Ernest Mort, M.A., on April 1st at the age of 78. He was the son of the late Thomas Sutcliffe Mort.

Mrs. John Kensit, widow of the well-known John Kensit of the Protestant Truth Society passed away in March at the age of eighty-five years.

We tender our hearty congratulations to the Right Rev. P. A. Smith upon his election to the Chair of the General Assembly of the Presbyterian Church of New South Wales. "P.A." is a household name out in the far north-west of New South Wales.

The death is announced of Dr. Christopher Kilvington Mowll, brother to the Archbishop of Sydney. We desire to add our assurances of sympathy to that which will be felt by members of the Church throughout the diocese of Sydney and more widely.

Mr. Frederick North Rowe, of E. Malvern, died on April 23, at the age of 81. He is survived by his wife, and three sons, the eldest of whom is Mr. W. F. Rowe, the Lay President of the Melbourne C.E.M.S.

Miss Dorothy Ross, Headmistress of the Melbourne Church of England Girls' Grammar School, has been appointed to the Council of Public Education as representative of the registered secondary schools.

The Rev. E. Warner, of All Souls', Kallista, has been appointed to the organising staff of the Mission of St. James and St. John, Latrobe Street.

The Rev. G. C. Macintosh, B.A. (Oxon.), and Mrs. Macintosh, C.M.S. missionaries in Bengal, India, are spending a short furlough in Melbourne. Mr. Macintosh came from England in 1927 and served in the Victorian Education Department at Northcote, Leongatha and Bendigo, and then returned to Cambridge for ordination training, afterwards joining the C.M.S.

The Rev. Eric Watts, M.A., B.D., and Mrs. Watts have recently arrived from Kobe, Japan, and are at present guests of the Rev. and Mrs. C. H. Barnes, at Camberwell.

The Rev. P. W. Stephenson, Commonwealth Secretary of the Bible Society, has been appointed Anglican Bishop of Nelson, New Zealand. He was born at Malmsbury, Victoria, and was educated at Caulfield Grammar School, Ridley Theological College, and Melbourne University. From 1914 to 1924, he was based at Peshawar, India, for the Church Missionary Society, and from 1924 to 1928 was at Winnipeg on the Staff of St. John's College, Manitoba University. In 1928 he returned to Australia as federal secretary of the Church Missionary Society, and in 1935 became headmaster of Trinity Grammar School, Sydney. In 1938 he joined the Bible Society.

On Sunday week a memorial service to the late Ernest Wood, formerly organist and choirmaster of St. Paul's Cathedral, Melbourne, was held. The service was conducted by the Precentor (Rev. H. O. Hole), and the St. Paul's Cathedral Old Choir Boys' Association gave selections.

At the last annual examination of the Melbourne College of Divinity, of which His Grace the Archbishop of Melbourne is President, the Rev. L. L. Nash gained the degree of B.D. The conferring of degrees is to take place in June.

The retirement is announced of Archdeacon McMurray, for many years Archdeacon of Auckland and Vicar-General of the Diocese. He celebrated his diamond jubilee of ministry last December.

The Rev. F. H. B. Dillon, Rector of Croydon, Sydney, who recently underwent two operations, we are glad to say, is now on the road to recovery.

We regret to hear of the continued serious illness of the Rev. E. H. Potter, of Naremburn, Sydney. We assure him and Mrs. Potter of our prayerful sympathy.

THE BIBLEMAN'S CORNER.

News Bulletin from London.

Germany.

Mr. R. Haupt, the Bible Society Superintendent in Berlin is closing the Depot for the time being and the bulk of the stocks will be sent to Vienna. Thousands of Gospels and Testaments in Polish, Russian and Ukrainian languages have been sent from Warsaw to Berlin, and these will be distributed among prisoners of war. The good news comes that the circulation of the Scriptures in 1939 was 280,000 copies, being double the 1938 total. So, until happier days come, the British and Foreign Bible Society activities in Germany proper cease.

Poland and Hungary.

In sorrow stricken Poland the circulation reached 135,000, whereas in 1938 it was only 54,374 volumes. In Hungary the distribution totalled 169,040 as against 74,050 copies in 1938. These figures prove the comfort which sad hearts seek and find in the Word of Life.

Finland.

Mr. G. G. Pimeoff remained at his post in Helsinki through the horrors of air raids and endeavoured to spread the Scriptures among Finns and among Russian prisoners. His total circulation for 1939 was 43,416 copies, which is well above the normal figure. Russian prisoners have received the Word of God with great delight. The New Testament has reminded them of their childhood days, and they have frequently returned for a whole Bible.

Publicity has been given to a story to the effect that the Finns dropped Scriptures from aeroplanes over Leningrad. Mr. A. W. Haig, Secretary for Central Europe and Mr. G. G. Pimeoff of Finland aver there is no foundation whatever for the story.

Latin America.

Brazil reports a record circulation of 360,331 copies, showing an increase in colportage distribution of 100,000. Amazonia also tells of record circulation and record contributions. An interesting gift in kind was the free repair and replacement

of parts in the Bible Society's launch by a Christian firm of engineers. Chile and Bolivia show another record distribution with 220,735 for the former and 70,167 for the latter, while Peru increased from 161,515 to 181,019 volumes.

New Translations.

The 740th language, Awa Khumi, has been added to the list of translations. The dialect is spoken in North Burma by a tribe numbering about 10,000. The translation of St. John was made by two Lushai Evangelists, one of whom is able to preach in seven languages. The book has been printed in Rangoon and paid for by one of the Bible Society supporters in Sydney.

WARTIME LITANY.

We reprint a Litany in verse which has very sacred memories because of its constant use during the Great War (1914-18):—

As a nation we implore,
Hear our prayers as we adore,
Lord, on us Thy mercy pour,
While we kneel and pray.

Guard our troops in foreign land
Guard their courage long to stand
Strengthen every British hand,
While we kneel and pray.

Those now on the battle plain,
Mid the wounded and the slain,
Give relief from their pain,
While we kneel and pray.

Comfort those whose anxious eyes
Cannot sleep till morn's sun-rise,
Hear their prayers, and heed their sighs,
While we kneel and pray.

Comfort those whose sad eyes weep
For the dead in peace they sleep—
God their souls will safely keep—
While we kneel and pray.

Bless our Country: give us peace,
From our anxious cares release,
Till at last all wars shall cease,
While we kneel and pray.

Bless us all in every home,
Fighting in Thy strength alone,
God will watch and bless His own,
While we kneel and pray.—Amen.

Mrs. Arthur Goodeve.



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ALEXANDRIA

CHURCHMEN'S REMINDER.

"Sorrow and Silence are strong."—Longfellow.

"He made His Grace with the rich."—Isaiah.

MAY.

24th—**Empire Day.** What tribulations made the Empire? God save the King.

25th—Queen Mary born, 1867.

26th—**First Sunday after Trinity.**—This begins the non-festal portion of the Christian Year, so well balanced by halves—the Doctrinal or Festal and the Practical or non-festal Acts are as important as Truth.

27th—First English Liturgy printed in 1544.

JUNE.

2nd—**Second Sunday after Trinity.** Fear and love are not contradictory for love means a fear of hurting, God is Love. This does not mean we should not fear sin against His commands.

To Australian Churchmen.

WAR AND WITNESS.

MR. Joseph McCabe, who spent a great part of his life as an Augustinian Friar, and wrote an interesting account of his experiences in his book "Twelve Years in a Monastery" has rejected revealed religion. Mr. McCabe illustrates, amongst other things, the rather slender knowledge of Holy Scripture that may be possessed by a gentleman who has spent twelve years in a monastery. In his "Haeckel and his Critics" he inveighs against the "legendary" story of the feeding the multitude with three loaves and five fishes. He got neither end right. But our present interest in Mr. McCabe is his assertion that periods of war are not advantageous to the progress of Christianity. Mr. McCabe is given to offering conjectures based on limited induction. He is a clear writer and offers serious food for thought but he fails frequently when he attempts sustained reflection. We believe he is mistaken in his assertion regarding the effect of war.

Taken in general terms there seems much to justify the argument. Many moral conventions are severely shaken by the shock of war and some of them fail to stand the test.

Perhaps the most insidious foe to moral progress is the campaign of deceit which has attained colossal proportions owing to the modern systems of propaganda.

Yet there is an authority by which, alas! Mr. McCabe sets little store which informs us "When Thy judgment are in the earth, the inhabitants of the world will learn righteousness." Sometimes the period of reflection tarries for a while but ultimately there is a revolt against the senselessness of hate and a desire to restore moral values that make a bulwark against the encroachments of evil.

It is remarkable in English History that great spiritual movements have had close connection with war. At the close of the Napoleonic war, several

army officers entered the ranks of the Christian ministry and several others are found occupying prominent positions in the various new societies for spiritual endeavour that then sprang up. It was during the progress of a war with France that "The Naval and Military Bible Society" was formed in 1780. This was a precursor of the British and Foreign Bible Society. Everyone is familiar with the story of Captain Hedley Vickers which may serve to illustrate the possibility of individual conversion amongst those who are called to endure the perils of war.

It is rather the fashion nowadays to ignore such individual instances, but this is a mistake. The influence of such characters reacts profoundly on the whole community.

If, indeed, Mr. McCabe's contention were pressed logically it would be apparent that Christianity must long since have perished as it has been its fate to be immersed in war since the beginning of its mission to the world. The evidence submitted above is only a very small portion of the mass of evidence that illustrates that, in the case of many individuals, days of tension are days of calling from God.

But those who undertake the responsible duty of ministering to our troops at the present time have to face peculiar difficulties. Movements have been set on foot not only outside the Church but inside it, that have tended to weaken the voice of Divine authority. There has grown up a Pelagianizing tendency which is only too satisfying to the natural heart of man. The distinctive elements of Gospel preaching have been diluted or ignored. At the very time when the ravages of sin are most in evidence the doctrine of original sin is called in question. At a time when the judgment of God against sin is operative, all idea of a vicarious atonement satisfying the wrath of God is denounced as heathenism and barbarous.

Opinions like these float about and are caught up by the multitude and promptly turned to account as justifying a freedom of action and indifference to Divine obligations that the propagators of the themes would not for a moment sanction. The reduction of the feeling of conviction of sin to the condition of a pathological neurosis induces men to forget that the voice of conscience is a great reality.

Our chaplains, and particularly our Evangelical chaplains have to meet the unformed criticisms that result from the diffusion of such ideas. There is no little danger that they may be partially intimidated. We doubt not that some of them will read these lines and we send them greeting in the name of the Lord. They have not chosen the primrose path of ease and we honour them for their enterprise in attempting great things for God. But we would seek to strengthen their convictions in the healing salve of God's Word. What has the world gained by all the loudly trumpeted messages of "the religious experience?" Before 1914 we were assured that advancing knowledge would make war impossible. We had got rid of the old ideas of

sinful man and a wrathful God. We had substituted for them "a fall upward" and a sympathetic Creator Who was immanently working ever leading man to higher things. But the war came and shattered many an illusion. Still the old lie persisted. "Liberalism," as it was called, staggered a little but quickly recovered its poise. The war was the last evidence of the old poison that had been working through the inoculation of the old ideas. Mr. Lloyd George announced that he would make the English Church "safe for modernism," or it was announced for him. A new Prayer Book enthroned superstitions and "liberalism" to a very great extent. A rigid boycott began of all who were contemptuously described as "Fundamentalists." New thought was everywhere triumphant. Episcopalians and Free Churchmen fraternized. The only excluded element was "the old fashioned Evangelical." Now we have reached the point where bishops speak of "the heresy of fundamentalism." And war has come again. This time it has dragged into its ravenous maw the Protestant neutral countries. Denmark is overrun. The Netherlands are grimly fighting for existence. Norway finds the invader insolently trampling down her ancient privileges. Switzerland, the land of Ulrich Zwingli and the adopted land of John Calvin, has hastily mobilized. Italy sits churlishly and savagely. It seems as if she cannot long remain a mere spectator. The war has come to the doors of England. This is a situation that speaks to the observant. Modernism with its palliatives has failed. Hence our chaplains if they are to win the war for God must make no truce with this specious foe of spiritual reality. We do not of course suggest that modernism, and it alone, caused the war. We only point out that it made place for noxious weeds that poisoned the fair garden of the Lord.

If we art to restore men to living faith in God, we must take up afresh the discarded weapons of our fathers and wield as they did "the sword of the spirit."

And now comes a practical question. What are Christians generally doing to help our chaplains in their stupendous task? War has a way of flinging aside cloaks. Those of us who remember 1914-18 will not be deceived in that matter. Vice stalks naked and unashamed in the camps of the soldiers. Everything appears as it really is. There is devotion to duty, brave and fearless comradeship that hazards death cheerfully for a pal. Fervent and open confession of Christ, blasphemous and obscene denials of His Name and all the usual restraints on licentiousness. These are opportunities for great deeds of bravery and foul deeds of loathsomeness. They are all present in the field and behind the lines. Into the midst of this vital battle for truth a small company of God's servants are plunged. The devil has his organised forces to destroy the instinctive yearning for salvation. And he takes toll of his victims. Men go to the front and before they fire a shot are returned incapacitated because of the snares of the evil one. But the Gospel is still the power of God to salvation to everyone

that believeth. If we encourage those who are bearing the burden of this spiritual conflict we may confidently expect results. But if we relax in our prayerful consideration; if we forget our sacred duty then we are verily guilty in the sight of God. These are several needs that our chaplains look to us to meet. There are physical comforts for the men. A chaplain has a message of good cheer. Very often a simple gift offers evidence of his goodwill. And it enables him to point out that the "religious" folk have kind hearts and clear heads, no small asset when he begins to press home the great truth that Christ died for sinners.

Then chaplains need to help our men with good literature. There are weary hours in camp, both at home and abroad. We want to help men to do better than play "two-up" in the rest lines. Testaments, Prayer Books, healthy stories, clean humourous periodicals, they all find a place, and it is our business to supply them. The wounded will need light reading in such a form that it can be handled easily. Why not ransack old cupboards and dig out neglected magazines? There is an agency at work to meet these and the multitudinous details that cannot be specified. C.E.N.E.F. and other Church agencies have done a big work already. They can do a still bigger work if we all get behind them.

What a cheer to hear of Confirmation classes already started amongst our oversea troops. What a joy to know that men are drinking of the water of life. In the midst of the tumult of war, the still small voice of God is heard and despite Mr. McCabe's judgment, a work of grace is being begun that shall affect this world of ours when the last gun is silenced and the bugles sound the last re-call.

VICTORIAN JOTTINGS

(By "Melberton.")

Mr. Edward Austin. Bishop Baker, preaching in the Cathedral on Sunday night, May 5, as Archdeacon of Geelong, took the opportunity of referring to the late Mr. Edward Austin. He spoke of his being very active both in diocesan and parochial affairs. He had been on the council of the Diocese for years, a Churchwarden and Parochial Nominator. For forty years he had practically been responsible for the services at Fyansford. His chief interest had been in education, for he was Secretary of the Council of Corio and Chairman of the Council of the Hermitage. It would be a long day before his memory was forgotten. It would be a great thing if the Church had many such keen supporters.

Mrs. O. C. Thomas, who passed away last week, will be known to the older supporters of C.M.S. She and her husband were among the pioneer missionaries at the Roper River. It was a great adventure for them. The climate was very trying, but they

did faithful work. Mr. Thomas is himself in feeble health and has felt his loss a heavy one. You are asked to remember him in your prayers. Mrs. Sheppard, a member of a family who have been staunch helpers in Evangelical work.

Wartime Prayers. The Archbishop has recommended Canon Macnutt's Primer of War Prayers, three of which were printed in the Argus of Saturday, May 11th. We are sure some will find this suggestion helpful.

Striking Differences of Opinion. These are shown on a card received from England last week. They are on the value of H. Hensley Henson's "The Church of England." Here are some contrasts:—"He makes a number of observations, which, whether wise or not, are most profoundly depressing."—Church Times. "Sound historical knowledge and administrative in sight, a book to be read and pondered."—The Guardian. "The establishment as here portrayed—is about as exhilarating as a workhouse."—Evelyn Underhill. "A first class book. Chapter after chapter fills one with admiration alike for the firm grasp of history, and the sense of reality, as well as for a noble English style, and many quotations from the Anglican classics!"—The Bishop of Chichester.

Apt Quotations for today. "Important as it is to educate men from books, an equally important part of education is what they get from rubbing their brains up against one another, and that from our universities, good as they may be, we want to turn out not only lettered men, but men with a knowledge of life."

"What I think one wants to look at in a nation to see the signs of health are its civic morality, its administration of law, the influence of the Churches, the tone of its press, the freedom of its universities, and I would add, last but not least, the conduct of its sport. If these things are sound, then we may be happy and take courage."

These quotations are from Lord Baldwin's book, "Our inheritance." All his books are full of strong common sense and should find many readers.

The Christian Message. A leaflet with this title is issued monthly by the Churches of Bentleigh. On the front page are the names of the following Churches: St. John's, Church of England; Centre Road Methodist; Presbyterian Church, Centre Road; Salvation Army, Robert Street; Baptist Church, Victory Street; St. George's, Church of England, Martio; Church of Christ, Gilbert Grove; West Bentleigh Methodist, Brewer Road; Reformed Presbyterian (Covenanter) Manchester Rd., McKinnon. Beneath each Church is the name of the minister. A splendid example! Unity of this kind is a splendid witness. May the day of Intercommunion soon come!

"It is when we see our life in this world as fateful decision between good and evil, for God or against Him, that we are most truly and also most painfully alive." (—A. R. Vidler.)

GLIMPSES OF GALILEE.

A Padre in the Holy Land: Extracts from a Letter from Chaplain F. O. Hulme-Moir, 2nd A.I.F. Abroad.

I am writing this by the smoke of a dirty kerosene lamp as I sit at a plain white deal table within an oblong canvas tent. I arrived at Haifa last Saturday and return to Jerusalem tomorrow. From my tent door I can look across the plain of Megiddo and hear the soft whispering of the wind in the reeds which grow about four feet high along the river. It was to this river that Elijah came and it was here the priests of Baal were killed, perhaps not far from this very spot. I spent today in the peaceful beauty of Galilee.

I left camp at 1 p.m. and as we ran along the plain of Megiddo, leaving Haifa behind, Carmel stood above us about 1300 feet. We crossed the River Kishon and turned north-east towards Nazareth and Cana of Galilee. For the first time since coming to Palestine I saw a heavy natural undergrowth and trees.

Before long, we left this circuitous road and came out into the beautiful valley known as the Plain of Esdraelon. We stopped the car as I stood gazing out over the plain. The ghosts of the ancient armies of past civilizations, which had fought such mighty battles on this arena, still haunted its quietude. There are a score of battlefields lying beneath its covering of waving wheat and stacked hay. The sound of the rumbling chariot wheels of Egypt, Assyria and Babylon; the thundering hoofs of the mounted troops, including the Australian Light Horse, and the tramp, tramp, tramp of tired feet as columns of infantry passed, have given place to the peace of the whispering breezes and the soft intermittent calls of the birds.

Somewhere on this plain, Barak rose at the call of Deborah to do battle. From the quiet hills, Gideon came swiftly upon the unwatchful Midianites with a small army, but a mighty trust in God, and drove them west to the Jordan. Surely, this vista of perfect contentment upon which I gazed, gives promise that some day God will arise in His strength and the sword will be beaten into the ploughshare. Those warriors have gone; they are now only a ghostly army, their hopes and plans and songs silenced by the ever-advancing roll of time. And I, a soldier of the 20th Century, stood where those other warriors had stood, and remembered, too, that One whose feet, so often weary, had trod these ways. In Christ's pierced hands is to be found the sign of sacrificial hope and triumph.

So, we passed through the valley and climbed the hills to the east in the direction of Nazareth. To the south lay the hills of Samaria, where Saul went by night to the Witch of Endor, and where, by day, he saw his armies scattered and his sons slain.

As I looked, there arose the dust of some fast-moving vehicle, and, in fancy, I saw King Ahab driving furiously from Carmel in an endeavour to reach his city before the rains came and the drought broke.

Nazareth is a city of beautiful white stone and is wholly Arab. Churches and orphanages abound. C.M.S. has one there. The town stands about 1500 feet above the sea and two thirds of its Arab population is Christian. Every inch of the road and hillside is sacred, for Jesus Christ must have traversed all its ways again and again. Carpenters abound and one is constantly reminded of His work and trade. The first Church was built here in 600 A.D., but later destroyed by the Mohammedan Conquest; after the Crusader victory, it was ornamented with Churches. In 1187 Saladin, with 7,000 horsemen, defeated the Crusader army of 400 and drove out all Christians. In 1620 the Franciscans established themselves. In 1799 Napoleon used it as his headquarters in the siege of Acre. And in 1917 the A.I.F. captured it.

The town has a copious water supply from a spring known as "The Spring of the Virgin." When I visited it, a number of women and girls with earthen pots were drawing water. As this is the only water supply, Mary must have come here to draw water in those hallowed years at Nazareth.

The Church of the Annunciation is a Franciscan one and is built over the supposed site of the house of Mary and Joseph. A smaller Church marks the place where Joseph's workshop is said to have stood. There is still standing a small synagogue of great antiquity which is supposed to be the one in which our Lord preached (Luke 4: 14). Of course, all this is a matter of conjecture, but the spring which is God's handiwork, is undoubtedly authentic.

After leaving Nazareth we begin to climb the eastward rise until, having reached the summit, we began to descend into a valley along a circuitous road which our Lord must have traversed many times, for we were heading to Cana and the Sea of Galilee. There was no longer any sign of tree-life, the hills and distant slopes were covered by the waving green of the barley fields. Was this where Jesus led His disciples that Sabbath morn when they plucked the ears of corn? Presently we passed on our left the ancient town of Gath Hephher of Zebulan and about a mile farther on we came to Cana, now called Kefy Kenna. Pilgrims used to come here to taste the water from the village spring because of Christ's miracle. A number of young girls and women were drawing water, and at another conduit, men and boys were washing their feet on this hot, clear day, their cattle drinking of the refreshing stream by their side. The streets were sparsely lined by Olive trees, their deep green foliage affording alike, a rest for the eyes and a shelter from the heat. Heavily laden donkeys were being pushed by tattered Arab lads to clear a passage for our car in the narrow street. Fowls strayed at will, and the village dogs looked us over in lazy indifference. The men rested while the women toiled, carrying heavy water-pots and timber on their heads. There are about 1200 people in the village and innumerable donkeys and dogs. A Chapel just outside the town marks the supposed spot of the house of Nathanael (John 1: 48), and the spot where our Lord saw him under the fig tree. This was the first village I had seen where figs were grown in any quantity.

After leaving the village, which is set in a small declivity, we found our way led into the volcanic zone of the valley of the Jordan. I will never forget the thrill of anticipation which came to me as, passing through a wide open valley sown with green, wind-swept barley, my eyes caught the first glimpse of the deep blue of the Galilean lake where our Master first called men from the world to His service. No more beautiful place could have been chosen by Him. In the distance I could see the reddish-purple mountains of Moab at the base of which I knew would be cupped the Sea of Galilee. They seemed, in their softness, like some heavenly halo encompassing the most heavenly place on earth—the recruiting field of the Stranger of Galilee. To my right sloped a vast expanse of plain, worked as only an Arab can work the soil—it looked like some odd patch-work, the ripening barley, the fresh green of new crops and the chocolate soil. To the left lay the mountains of Lebanon, the snow-clad summit of Mount Hermon, dazzling in the afternoon sun, the valley between carpeted with Narcissus (the Rose of Sharon), Scarlet Anemone (the Lily of the Field), wild blue Lupins and pink and white wild flowers. The distant fields were studded with the low flung brown and black tents of the Bedouins, and here and there, black and tan goats and white fat-tailed sheep browsing on an exquisite carpet of colour. A worthy coronet for the emerald green, deepening to azure, of Christ's own lake. Over all lay the pervading perfume of the flowers making the afternoon air heavy with fragrance. I could only gaze mutely at the scene before me as the words "I am the Rose of Sharon, and the Lily of the valley" sang through my mind. Moffatt renders it, "I am only a blossom of the plain, a mere lily of the vale." The beauty and quiet impressive dignity of Jesus Christ stole into my heart and humbled me. This was His home, and often His eyes must have seen the glory of God revealed in His own creation. The King ever Glorious is so bound up in all this. In His day the western shore was studded with fishing villages and towns. Somehow, I had always envisioned Galilee as a vast sea encircled by wide sandy beaches, the distant shore lost in the expanses of blue. Instead, I looked down upon a lake reflecting the green fields which ran down to its rock strewn shore. It lay 800 feet below me, dotted with fishing craft. The Christ was there, the gentle, kindly Man, the compassionate

Saviour, the Good Shepherd, the One Who tenderly took little children by the hand; the One Who yearningly called the weary and heavy-laden to rest from their burdens. Across the ages I saw Him and in the present He seemed to gaze back at me from the mirror of the Sea, challenging my courage and filling my heart with His love. Words of a half-forgotten hymn passed through my thoughts:—

"Still, still with Thee, when purple morning breaketh;
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than daylight
Dawns the sweet consciousness, I am with Thee.
Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee, in breathless adoration,
In the calm dew and freshness of the morn—
So shall it be at last, in that bright morning
When the Soul waketh, and life's shadows flee;
For, in that hour, fairer than daylight dawning,
Shall rise the glorious thought, I am with Thee."

It is a marvellous privilege to be here, and to walk the highways and byways which are hallowed by the memory of that One Who walked this earth, healing broken bodies and broken hearts, and bringing with Him the "Peace which passeth understanding".

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BOOKS

The Gospel of St. John. An introductory commentary by R. F. Bailey, M.A., Headmaster of Quarry Bank High School, Liverpool (Published by the S.C.M. Press, London. Our copy from Messrs. Angus and Robertson, Sydney, price 6/6.).

The Bishop of Liverpool, in the Forward, usefully points out that "it is certain that there can be no complete comprehension of the life and work of our Lord as recorded by the Synoptists, except in the light of this first attempt by a religious genius to interpret the record in terms of a long experience of Christ Himself, present in our world."

The author realises the need of such a book as this in view of the fact, sad yet true, that "the real beliefs of many young people about the Person of Jesus are more Unitarian than they realise."

The scope of the book will be indicated by the fact that it is in substance a course of lessons to sixth form boys of a secondary school, for a number of years. The writer's viewpoint is also indicated in a statement in the appendix (p. 211), "I believe myself that we may justly assume that this is a true record of the Apostle John."

The first chapter is an introduction to the Gospel, dealing in a useful way with the style, purpose and leading ideas of the Gospel. It is beautifully expressed in the simplest of diction. For instance, speaking of Life as consisting in the Knowledge of God, Mr. Bailey says, "This Knowledge of God is not a mere intellectual adherence to a formula; it is the Knowledge of complete understanding and sympathy, and because it is the Knowledge of God as revealed in Christ, it takes command of the whole of man's personality, forming his will, inspiring his actions, rejoicing his heart." The main portion of the book deals with the text of the Gospel giving "partly a simple transcript of the words of the Gospel, partly paraphrase and partly commentary."

A good working analysis is given of the Gospel of St. John, and there is a freshness and suggestiveness about the treatment which will delight and edify the reader. The chapters on the Resurrection are specially good. Of course, in a treatment of this kind, there are many interpretations that may not commend themselves, but the author has guarded against undue criticism in this regard by reminding the reader that the scope of this book does not give room for much discussion of different views, and he should temper its dogmatism by his own critical and serious thought." Of course the writer's views on the limitations involved in the Incarnation, and the age of the Apostle when he wrote, seem to infer an interpretation at times with which we cannot agree.

This book will be found most valuable by teachers. It is just the style of commentary that has been long needed.

The Search Eternal, by John T. Payne. Published by J. Clarke & Co. Ltd., London. (Our copy from Messrs. Angus and Robertson, Sydney. Price, 5/9.)

The writer frankly confesses that the viewpoint throughout the book is "Catholic," and that his purpose in writing is purely devotional. The topics are of the conventional kind on Fasting, Prayer, the Bible's Place in Religion, Missions, Peace, Angels, Confession, The Last Things, and a chapter comprising quite a number of devotional commentaries on selected passages of Scripture. The book is written in an easy style. The writer knows where he stands and quite frankly lets his readers know. It is quite a good thing to get to know "the other fellow's point of view."

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WANTED TO PURCHASE: "Riddle's History of the Papacy," "Legacy of Islam"—Arnold. Stitt's "Fag Books" of Church History. "Old Testament Criticism Critically Examined"—Prof. R. D. Wilson. Reply "Reader's Class," c/o Church Record Office.

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Tasmanian Notes.

(By Hobarton.)

Archdeaconry of Darwin. Reference was made in my previous notes to the fact the the Archdeacon of Launceston was also Archdeacon of Darwin, having oversight of far distant parishes in the North-West. I subsequently received an enquiry as to whether or not this was a mistake, the enquirer evidently thinking of Darwin in the far North-West of Australia, which is possibly the only Darwin known to readers on the mainland. The Archdeaconry referred to takes its name from a large municipal division of the State known as Darwin, having the well-known town of Burnie as its centre.

Diocesan Services. With further reference to this subject which was ventilated in my previous notes, the C.E.M.S. has since held its annual corporate Communion in the Cathedral, and for the first time since the inception of this annual service vestments were worn and the service given a distinct Anglo-Catholic aspect. In previous years our Bishop has always celebrated personally in the usual manner, and the change this year seemed to emphasise the fact that he was absent from the Diocese.

C.E.M.S. Corporate Communion and Breakfast. This annual function was again held on Anzac Day, and attended by about 100 men at the former and about 80 at the latter, which in view of present circumstances was distinctly encouraging. We missed the presence of our beloved Bishop whose keenness and enthusiasm for the Society is a continuous inspiration to its members, he is seldom too busy or too tired to attend its meetings. His place as Chairman was taken by the Ven. Archdeacon H. B. Atkinson, who spoke in terms of great appreciation of the value of the Society of which he has been an enthusiastic member for many years.

The service in the Cathedral was helpful and inspiring to a point, the corporate worship and the expression of devotion to our Lord, in corporate attendance at His own Table was most impressive, but it would have been more inspiring still had the accoustics been better, and the men given an opportunity to sing. No hymn was sung, and the aged celebrant at the far end of the long chancel and sanctuary could not be heard towards the rear of the nave.



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PUBLICATIONS.

"Dr. Joan of Australia and India."

In reply to many enquiries we are able to say that this book is on sale at the C.M.S. Bookroom, Bathurst Street, Sydney, and from Angus and Robertson, Sydney. Price 2/-.

A Wartime Litany. "As a Nation we Implore."

Printed on page seven of this issue. Copies may be obtained at the Church Record Office, Diocesan Church House, George Street, Sydney, 2/6 per hundred.

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

MEMORIALS.

Two memorial gifts have been added to the beauty of St. Chad's Church, Cremorne. The window presented by the Old Girls' Union of the Grammar School for Girls, Cremorne, was dedicated by the rector, Rev. E. C. Robinson, on Sunday, April 14, and unveiled by Miss Lorrard, President of the Union. On Anzac Sunday the rector also dedicated a handsome tablet given and unveiled by Mr. N. C. Chandos Scouller to commemorate his mother.

HOME MISSION SOCIETY.

The anniversary gathering of the Home Mission Society (the former Church Society) took place on Tuesday, 14th May, in the Town Hall. Tea was served in the basement, 147 tables (11 more than last year) representing contributing parishes, were beautifully decorated and gave a festive appearance to the big hall. A service held at 7 p.m. in the Cathedral was much appreciated by the crowded congregation who attended. At this service Archdeacon Langley gave the address.

The large hall of the Town Hall was filled for the evening meeting by the time the Archbishop of Sydney, Bishop Pilcher and Bishop Hilliard with the clergy filed up to the platform. Bishop Hilliard was introduced to the assembly as a new Co-adjutor Bishop of the Diocese. The Archbishop showed how great was the need of additional help to the already overtaxed Co-adjutor Bishop Pilcher and himself the people of Parramatta have extended a hearty welcome to their new Bishop-Rector, and the late Rector, Archdeacon Begbie spoke at length in expressing the welcome of the diocese generally.



The report of the Society's work was most encouraging and the deficit of £900 really emphasises the fact that new work on a large scale has been launched in new districts. The Glen Davis oil field has claimed a chaplain and is sorely needing a church for services and a hall for social purposes. The church at Yarra Bay has been built and is shortly to be dedicated. A hostel for boys from the Children's Court is also a scheme put forward by the H.M.S. for which help will be needed as soon as the work can be inaugurated. The Organising Secretary showed moving

pictures demonstrating the work of the Society in slum areas, hospitals, country districts, and particularly lovely were those depicting the Hawkesbury River Mission, in charge of the Rev. J. Vaughan, and the romantic road of travel by the launch "Dorothy Wright," which carries the Chaplain and collects members of his congregation from waterside homes and conveys them to the Mission Church.

Bishop Hilliard began his address in a humorous strain and gradually led on the need of the Church in these anxious days to be diligent in prosecuting the main work for which Christ founded it, the seeking to bring men to Himself, for only by this method can any peace come to this distraught and distracted world.

A collection taken up by members of the C.E.M.S. resulted in £59 being added to the fund of the Home Mission Society. The Organising Secretary and his co-workers are to be congratulated on the splendid success of the anniversary gathering.

LEAGUE OF YOUTH.

On Saturday last the Chapter House was filled with young people for the annual meeting of the League of Youth. The Archbishop presided. The annual report indicated much activity among the League's members, mainly in Evangelistic effort. The Archbishop in his address from the chair stressed the need for the League's support of the Church's work in their own parishes. Overburdened rectors would gladly welcome the enthusiastic assistance which might be forthcoming.

The speaker of the evening was Mr. P. F. Taylor, Superintendent of the Groote Eylandt Mission, who described the tremendous experiences of the recent cyclone disaster at the Roper Mission. He stressed the need for more workers in our aboriginal stations. His description of the influence of the work amongst the half-castes and aboriginals presented a challenge to the Christian youth assembled at the meeting.

A DELIGHTFUL EXPERIENCE.

Pilgrimage to Bar Island, Hawkesbury River.

Some years ago I heard a young vicar in Victoria say to the late Archbishop Harrington Lees, "In Australia we have no traditions." He quickly replied, "You must help to create them." The writer felt on Saturday last, that the pilgrims to Bar Island on the renowned and very beautiful Hawkesbury River was helping to create them. Certainly we did not fare forth equipped with staff or scallop. We went in a railway train, very crowded with week-end trippers, not all care-free, whose goal was obviously "over the river." The pilgrims alighted at Howesbury Station where a flag decked launch awaited. Her name was the appropriate one, "Gloria," and the writer felt more than once as the launch went on her way up the glorious river, breaking out in the "Gloria" and singing all the time. But the restraining thought came, "What will the sober Sydney folk think?" Perhaps they will say, "Here is a fit subject for one of our numerous mental hospitals." So I kept silence from song, but not from good words, and I soon found that the responsive kindly spirit of fellowship was abundantly present and the miles passed rapidly away in marvellous scenery. The official party preceded us in their launch and we got into the small rowing boats which conveyed us safely to the jetty. We could see the outstanding figure of the well loved Archbishop of Sydney. He had as his flanking forces, two at least, of his archdeacons and some of his canons, grave and respected seniors, and others.

The Island is a beautiful and romantic spot. It's God's acre wherein lie the remains of several pioneers of N.S.W., was well kept, and the graves marked by choice flowers. Everywhere there was evidence of the thought and work of the Superintendent and some patients of the Milson Hospital. The unveiling of the memorial tablet was preceded by the recital of a carefully prepared historical statement by Mr. P. W. Gledhill, J.P., F.G.A.S., and a well ordered service followed in which the visiting clergy took part, assisting the Rev. J. A. Vaughan, the Chaplain in charge of the River Chaplaincy. The Archbishop's address following the unveiling was a clear call to grateful commemoration of the pioneers who paved the way to present day

conditions. He also rightly emphasised the urgency of intense believing prayer in view of the grave national outlook. The tablet unveiled on the ruin of the old church bears the inscription, "St. John's Church of England was erected here A.D. 1876." About 4.30 p.m. the launches were filled by the rowing boats no one being immersed in the process. All the arrangements of the happy pilgrimage were carefully thought out, and as we left the island our eyes were gladdened by the sight of the trim chaplaincy launch, the "Dorothy Wright," anchored off the island. Happy are the river dwellers to have such a ministry as the Chaplaincy gives. We returned "down the river" in memorable eventide lights and shadows. Truly it was a happy experience for all pilgrims, including an old Sydney friend.

ST. JOHN'S CHURCH, PARRAMATTA.

The Institution and Induction of the Right Reverend William George Hilliard, M.A., will take place at St. John's Church, Parramatta, at 7.45 p.m., on the 28th May, 1940, by His Grace the Archbishop and by the Venerable Archdeacon Begbie.

A welcome will follow in the Parish Hall, when His Grace will preside.

THE BUILDERS.

A large and enthusiastic audience gathered in the Chapter House, Sydney, on Saturday, 11th May, at the annual meeting of the Builders. The most Reverend the Archbishop of Sydney occupied the chair.

The annual report was submitted by Miss Norbury which revealed the interesting fact that no less than four hundred recruits for the Scripture Union were enlisted as a result of Miss Farrell's meetings throughout Tasmania. The testimonies to the value of the work were numerous and must afford great encouragement to the committee.

The Ven. Archdeacon Charlton submitted the accounts for the year. The balance in hand is much the same as that of last year, but the Archdeacon appealed for increased support.

Rev. Canon T. C. Hammond gave an interesting lantern lecture on Gospel work in Ireland. The difficulties, successes and humour of Irish enterprise were happily blended and the audience enjoyed to the full his racy descriptions.

Miss Farrell gave an account of incidents in her work, her ready replies to Communist hecklers, her quick sympathy and understanding when anxious folk consulted her, her clear testimony to the saving grace of God revealed her as a true Evangelist. Her delightful humour stimulated the meeting so that there was not one languid moment in the hour and three-quarters occupied by the various speakers.

We came away feeling that here was indeed a faithful work for God. The record of nearly two meetings a day conducted by one speaker for the year and the fact that 5,000 children in our day schools were readers of Miss Farrell's message made some of us realize what work could really be.

SUNDAY SCHOOL TEACHERS' CONFERENCE.

The 111th Quarterly Conference of the Parramatta Rural Deanery Sunday School Teachers' Association was held at St. Stephen's, Lidcombe, on 13th May (Whit-Monday).

Over 90 teachers from 19 Sunday Schools attended. Clergy present were the Revs. O. G. Dent, Rector, and Chairman of the Conference; G. F. Manning, Vice-President; C. Wilder Clarke; A. J. Dyer; and A. W. Setchell.

A resolution was passed on the motion of the Rev. A. W. Setchell, authorising the Committee to draw up a report on the recent discussion evening on "Getting new scholars and maintaining attendance," also to suggest ways and means for spiritual revival in the life and work of the Sunday Schools.

The Rev. O. G. Dent conducted a short service in the Church after the Conference, and also gave an inspirational message on the power and work of the Holy Spirit.

The main business of the evening was an illustrated lantern address on "How discoveries in Egypt and Palestine illustrate and confirm the Bible," by the Rev. R. J. H.

McGowan, of the Presbyterian Church, Ashfield, a former Moderator of the Presbyterian Church of N.S.W.

Mr. McGowan showed a large number of valuable studies of archaeological discoveries in and around the Holy Land, which were striking illustrations and confirmations of the accuracy of Holy Scripture. He concluded his address by urging all Sunday School Teachers to admit the word of God into their own hearts, and to teach it diligently to their scholars.

Expressions of appreciation and thanks were conveyed to Mr. McGowan for his very helpful and interesting talk, also to the rector and all who had welcomed the visitors to Lidcombe.

NOTES AND NEWS FROM OUR PARISHES.

St. Basil's, Artarmon. The Sunday School Picnic was held in glorious weather at Taronga Park on May 4th. The following day the Sunday School Anniversary Services took place. Unfavourable weather did not dampen the ardour of the children who sang with enthusiasm.

The branch of the C.E.B.S. in the parish has been active. A mid-week camp was held in April, and a Federation Tea he adopted an anagram on C.E.B.S.:— Christ, every boy, and Rally. The Rev. R. C. M. Long gave a talk in which Saviour. The Rev. A. H. Kirk also spoke.

All Saints', Balgowlah. Temple Day will be held to-day. The Archbishop of Sydney will preach at the service to be held at 8 p.m. Offerings are requested for the various centres in the Parish of West Manly. Requirements include £414 for Balgowlah, £1232 for Seaford, £475 for Manly Vale, and £70 for Belrose. A good response is expected.

St. Peter's, Croydon. An interesting and enjoyable parish social was held on Thursday, May 16th, when the rector (Rev. G. P. Birk) and the wardens with their respective wives, entertained the parish workers and other parishioners in appreciation of the support and help given by each and all during the year.

St. Alban's, Darlington. Every Sunday a service is held in the morning at which the children who are deaf and dumb are present. Mr. Stanley Winn acts as interpreter to the children, and by this means the young people are able to follow with understanding every part of the service.

Holy Trinity, Erskineville. The diamond jubilee of the parish will be celebrated on Sunday, May 26th. There will be a Corporate Communion of all Church organisations at 8 p.m. At the evening service there will be an admission of members to the Mothers' Union, and the first Church Parade of the Boys' Brigade (Erskineville Branch). An Anniversary Tea will be held on the following Wednesday.

St. Lukes, Mascot. The first Fellowship Tea was held on Sunday, May 12th. The address was given by Mr. Lionel Sheehan. About forty persons were present including several visitors, and the occasion was both a time of blessing and of an encouraging nature.

St. Peter's, Neutral Bay. Last Thursday evening a service was held in the Church, at which His Grace the Archbishop commissioned the Churchwardens of the parishes in the Rural Deanery of North Sydney. A public gathering followed in the Parish Hall.

St. Stephen's, Penrith. An Anzac Service was held on April 21st. Members of the Militia, headed by the band, marched past the drill hall to the Church. Members of the Junior Red Cross, Boy Scouts and Cubs, also marched. The Penrith municipal council was represented, also the Women's Vountary Services. The Church was filled.

St. John's, Rockdale. Plans are well in hand for Temple Day, which is to be held on November 10th. A souvenir booklet is being compiled for the occasion. Ten groups are being formed, consisting of a number of Parishioners in each. The groups will work enthusiastically during the year to make the Temple Day successful.

St. Paul's, Rose Bay. At the annual vestry meeting held on April 22nd, Mr. C. J. D. Goldie retired from the offices of Churchwarden and Treasurer at the age of 86.

years. During his long life he has rendered zealous service in various capacities in the Church of England in several parishes. A presentation was made to him on the occasion of his retirement referred to above.

St. Michael's, Vacluse. A memorial to the late W. G. Acocks, M.B.E., will take the form of certain alterations and additions to the chancel of the Church.

Diocese of Bathurst.

AN INTERESTING CENTENARY.

Celebrations were held in Bathurst, on Sunday, May 5, to commemorate the centenary of All Saints' parish, the 125th anniversary of the founding of Bathurst, and the holding of what is claimed to be the first divine service held west of the Blue Mountains. On Sunday, May 7, 1815, Governor Macquarie gave Bathurst its name, after the then Secretary for the Colonies, and the ceremony of firing a salute and drinking the King's health was observed by about 70 people. A service was then held in the Governor's marquee. Giving the commemorative address at the memorial on the banks of the Macquarie River in the afternoon, Mr. W. Folster, of Orange, declared the departure from Sydney on April 25, 1815, of Governor Macquarie for the west, marked the first real attempt at colonisation in Australia.

VICTORIA.

Diocese of Melbourne.

AN UNIQUE PASSAGE.

There was only one passenger on a 10,000 ton overseas freighter which recently arrived in Melbourne—a Church of England clergyman, but he was a passenger only in name. He shared the crew's quarters and turned to with them at different stages of the voyage. He had booked to travel to Australia in a passenger liner, he said, but it had been cancelled and he had jumped at the opportunity to travel on a freighter. Mr. Norton is on his way to Cairns to become rector of the parish there. He is taking the place of Rev. W. P. Hohenhouse, who has gone overseas as a chaplain with the A.I.F. Before going to England in 1937 he spent ten years in Queensland working with the Bush Brotherhood in the out-back. He was stationed at Cloncurry for several years when the Flying Doctor (Dr. Vickers) shared a house with him.

Diocese of Gippsland.

SYNOD.

The Diocesan Synod met on May 14th and closed on the 16th with the Diocesan Festival. The Archbishop of Melbourne was the chief speaker at the Festival. The Bishop, in writing about the Archbishop's coming, said:—

"I want him to have a great and loyal welcome from us all; and I ask the leading church people of every parish in the Diocese to come to Sale to make this occasion the greatest demonstration and witness of Anglican solidarity we have ever seen. Two things lead me to make that request. First, the clear meaning of the war is that Christianity is involved in a fight to the death with anti-Christianity, so that the loyalty and faithfulness of every member of the Christian Church needs to be exhibited. Second, this may be our last opportunity for some time to join in the annual family gathering of our Gippsland Church, and to encourage each other by our presence and the manifestation of our common purpose. I say that not only because of the petrol restrictions that are foreshadowed but also because of the financial disabilities and other sacrifices which the war must quickly impose upon us now. Therefore let us decide to rally round our Archbishop in a way that will help him realise the love and loyalty that exists in this part of his Province of Victoria."



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A NOTED SCHOLAR.

Professor David Samuel Margoliouth, D.Litt., F.B.A., passed away in the Middlesex Hospital, England, on Good Friday, at the age of eighty-one. He was Laudian Professor of Arabic at Oxford from 1889 until 1937, and was one of our greatest authorities on Arabic literature. In fact, his knowledge of the language and literature was hardly rivalled in Europe, and was unapproachable in the East. The son of a Hebrew-Polish missionary to the Jews, he had a brilliant academic career, securing most of the university prizes offered in the field of Oriental studies. He made valuable contributions to Biblical scholarship, while his volumes, "Mohammed and the Rise of Islam," and "Mohammedanism," have had a wide appeal. His attitude to the Old Testament was conservative, especially as revealed in his volume, "Lines of Defence of the Biblical Revelation," and his defence of the unity of authorship of the Book of Isaiah.

A PRAYER.

O God, Who art the unsearchable abyss of peace, the ineffable sea of love, the fountain of blessings and the bestower of affection, Who sendest peace to those who seek it: open to us this day the sea of Thy love, and water us with plenteous streams from the riches of Thy grace. Make us children of quietness and heirs of peace. Kindle in us the fire of Thy love: strengthen our weakness by Thy power; bind us closely to Thee and to each other in one firm and indissoluble bond of unity. Amen.

(—Syrian Liturgy.)

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

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The King's Quotation.

HIS Majesty the King created quite a sensation when, in the course of his Christmas day broadcast he made use of the following quotation:—

"I said to the man who stood at the Gate of the Year,

'Give me a light that I may tread safely into the unknown.'

And he replied: 'Go out into the darkness, and put your hand into the Hand of God.

'That shall be to you better than light, and safer than a known way.'"

Literary men were questioned by the press as to the source of the passage—quotation books were ransacked, but all to no avail, until the energetic London Press discovered the author, Miss M. L. Haskins, a retired tutor of the London Schools of Economics, who admitted that she wrote the poem from which the extract was taken, some thirty years ago. She cannot now remember why she wrote it, but thinks it must have been because of some personal experience. She included it in a small book of verse which was printed and circulated privately on behalf of Indian missions in which she was interested. She had retained one copy for herself, and did not know that the others were still in existence. Now Miss Haskins has come out into

the limelight. From Banff, in Canada, to New York and London, the greatest interest was shown in her directly the fact of her authorship became known. She was asked if she would consent to do a news-reel, whether she would be photographed, could her verse be used on posters, could it be shown on the screen and would she write for this, that or the other periodical. It is reported that His Majesty must have come across the quotation in a letter written to "The Times." That is probably the case, for if he had seen the whole of the poem he might very well have been induced to use it all. The remainder, which is so full of promise, follows:

So I went forth,
And finding the Hand of God, trod gladly into
the night.
And He lead me towards the hills and the break-
ing of day in the lone East.
So heart be still;
What need our little life, our human life to know,
if God hath comprehension.
In all the busy strife, of things both high and low,
God hideth His intention.
God knows. His will is best.
The stretch of years which winds ahead, so dim
to our imperfect vision,
Are clear to God. Our fears are premature; in
Him all time hath full provision.