

Messrs. Slee, Gaunson, Jemmeson, Sayers, Weickhardt and Rolfe. The Vicar nominated Mr. I. Frowley. Representatives on Shelf J.J. Council are Messrs. Lloyd and Criswick. Parochial nominators are Messrs. Archer, Swale and Martin.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE CARAVAN ONCE MORE.

I am glad to be able to tell you that I have appointed Miss Marian Blackwood, of Hobart, to the charge of the Sunday School Caravan. Miss Muriel Silva, who has been in charge, and whom many in the out-back know and love, resigned at the end of last year in order to begin her training as a nurse with the view of going to the Mission Field, where I am sure her worth will be appreciated. We need for the caravan trained teachers, women, who can drive, and women who can get on together. For a long time it looked as if we should have to lay the caravan up—it sleeps at Bishop's Court. The old Ford car was worn out, and no caravanner turned up. But we went on in faith, and through the generosity of a few friends have been able to purchase a Ford V8 sedan, 1939 model—one of the last available. Then through the Summer School held in Victoria, and I believe in answer to the prayers of many, the caravanners have appeared. Miss Blackwood is not only the daughter of the able and beloved Archdeacon of Hobart, but has many qualifications of her own. She is in charge at present of the large kindergarden department of one of the leading schools of Hobart, and is active in Girl Guides and Sunday School work. I know that I can assure her of a hearty welcome both in Adelaide and in the out-back of South Australia. Miss Claire Hilsberg, of Victoria, has been appointed assistant caravanner, and I hope that by April 1st the caravan will be on the road again. We still need £22 to pay for the car outright—but perhaps someone will help us to start square!—(Bishop's Letter.)

PROCESSIONS OF WITNESS ON GOOD FRIDAY.

Processions of Witness will be held in the eastern, western, an southern suburbs on Good Friday evening. These processions, passing through the main streets, will proceed to the parish churches of Norwood, Semaphore, and Unley where short services will be held. The Bishop is seeking the co-operation of all church people and will himself attend one of the processions. The Church of England Men's Society is organising the processions, and help is sought from choirs, and members of the Mothers' Union and Girls' Friendly Society.

QUEENSLAND.

Diocese of Carpentaria.

CENTRAL AUSTRALIA.

The reduction of funds from England has compelled the Bishop to reduce the grant towards the Alice Springs stipend and to cancel the Darwin railway grant, so that we shall now have to work the "Top End" from Birdum to Darwin as well as the rest of the Territory. Moreover, the Bishop of Willochra is so short-handed that he has arranged for us to make regular visits to Connadat in South Australia. Thus within a few weeks our parish has grown by about 300,000 square miles.

HERALD II.

During October of last year the Torres Herald II was launched in Brisbane, and a few days after commenced her journey to Townsville under the command of Rev. M. A. Warren. At Townsville the Mission Priest and his four native seamen took over the vessel and sailed her to Thursday Island, where she immediately commenced her work.



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To date the boat and her 30 h.p. Diesel engine have given every satisfaction. She is sea-worthy and fast. To date the Torres Herald has covered some 3,200 miles of water.

The engine is still not paid for, but we look to our people for the remaining sum, and know that they will not fail us. The Torres Strait people have already collected an amount which for them is a fairly large sum.

It is with a deep sense of thankfulness and gratitude that we take command of the new boat. First to the Bishop of Carpentaria, who first saw how necessary a new boat was, and who gave the builders the ideas as to what a boat for the Island work should look like. Then to the Australian Board of Missions for making available a large part of the money, and then to Mr. Warren, who supervised the building and saw that we got really a first-class job.

Mr. Norman Wright put his very best into the work, and so we have a boat of which the Priest Superintendent and his people are justly proud.—(The Carpentarian.)

NEW ZEALAND.

DIOCESAN SYNOD MEETING IN APRIL.

The Vicar-General has given the following notice:—

I have received notification from the Senior Bishop that he has appointed the Right Reverend the Bishop of Dunedin to be Commissary to convene and preside over the Synod for the election of a person to be Bishop of Auckland.

I have also received notification from the Bishop of Dunedin that he has appointed Wednesday, April 10th, 1940, as the day on which the Special Session will be held.

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 7—New Series.

MARCH 28, 1940.

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"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, Diocesan
Church House, George Street, Sydney.

Advertising and Business Communications to be addressed
to the Advertising and Circulation Manager, Diocesan
Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, 256 Williams
Road, Toorak, S.E. 2.

Tasmania.—Hobart: T. A. Hurst, 13 Dynnyrne Road,
Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond
Street.

Issued Fortnightly.

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Notes and Comments.

BRITISH PRESTIGE IN INDIA.

THE following item of great interest appeared
in a Canadian paper of recent date:—

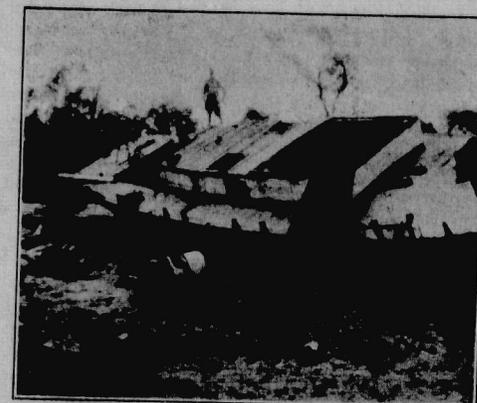
INDIAN TRIBES QUIET.

Officials state that since the outbreak of the war there
has been no military engagement by British Forces in
Northern India, frequently the scene of tribal disorders
in the past.

Some of our readers may remember that a simi-
lar thing happened during the last war. The
Waziris sent word to the officer in command in
Northern India that he could withdraw all British
troops from the frontier, as they pledged them-
selves to keep the peace during the Empire's war.
This was due, in large measure, to affectionate re-
gard for the English doctor, Pennell, who gave
his life's ministry of 20 years for the help of the
frontier tribes. British prestige has been built up
by the fine service that Britishers have given to
India.

NORTHERN MISSION DISASTER.

THE response to the appeal for the repair of
the flood and cyclone damage has been very
encouraging. Victoria has over £1,000 in
hand, an excellent result, partly due to the gen-



erous co-operation of the daily press; and N.S.W.
has over £900. The sum asked for is £5,500, for
the Roper Mission Station has to be restored on a
sound building scheme in which ample and suit-
able accommodation is included for the whole
staff, white and half-caste, and the provision of dor-
mitories for the children, together with school,
church, and dispensary buildings. Then the wreck
of the "Holly" necessitates the building of another
boat; and here again the challenge is to follow a
wise programme of enterprise, so as to place the
transport arrangements for the three present north-
ern missions and other possible missions on a sound
businesslike basis. The C.M.S. should by this time
have sufficient experience from past difficulties to
save them and their stations from any future dis-
appointments and delays in receiving adequate sup-
plies. The kind of service such a boat will be
asked to give in ministering to the stations is suffi-
ciently well-known to make practicable a workable
plan for its building. In the £5,500 asked for,
£2,000 was included for the new boat; but we are
sure that C.M.S. supporters and other public-
minded citizens will be glad to support a scheme
by which the transport difficulties would be brought
to an end, and an efficient vessel would be at
Groote, adequate for mission and possibly other
urgent calls.

PRAYER FOR RAIN.

WE sincerely hope that the speaker has been
misrepresented, otherwise he misrepresents
the Master Whose Name he bears. The
Presbyterian minister of Moree seems to be very
angry with "the weather," because "it rained" so
strangely, after months of drought, on the Day of
Prayer for rain. To him it was just a chance co-
incidence—to other people in Moree and in other
parts it was just an instance of the fulfilment of
a Divine promise. "Some call it evolution, but
others call it God."

According to Mr. Gibb's philosophy, the "law-
abiding universe" is like a clock wound up to
go, whose going none may modify or alter, not

even the Master. It is a closed system, with God outside of it in every sense of the word. And yet, so strange is his inconsistency, man is in this closed system and God can function in relation to man's spiritual life; God is "so indispensable to human welfare and the power of prayer to effect spiritual results" that "the crude, obsolete supernaturalism which prays for rain is a standing reproach to our religion and will be taken by many an intelligent (sic) person as an excuse for saying, 'Almost thou persuadest me to be an atheist.'"

We would remind our readers that there is also a "crude, obsolete naturalism," and that Mr. Gibb's bald statement that "Physical effects demand physical causes," is one of its worst examples, and is opposed to all up-to-date scientific thought—it is a statement of the crudest materialism, and is a denial even of the reality of human will.

CHRISTIAN OR PAGAN?

THE use of Holy Week as "Carnival" Week by the promoters of the Royal Agricultural Show is a great offence to the Christian conscience of the more thoughtful of our people. We associate ourselves willingly with Father Herring, S.M., of St. Patrick's Church, Sydney, in his severe condemnation of the spirit that prostitutes the sacred season to commercialism and pleasure. In a recent utterance Father Herring said:—

"Can Australia claim to be Christian when many of her people are turning Holy Week into carnival week?"

"If the world war be a divine visitation, can we be surprised?"

"It is regretted that during the most solemn week of the year the majority of people give themselves up to pleasure and amusement."

"In the midst of a world in arms, in a country in the grip of a serious drought, with disruptive elements active everywhere, and with civilisation threatened, instead of storming heaven with prayer, most people can think only of the things of this world. They are wholly disinclined to face the spiritual aspect."

"During Holy Week the Church, in her liturgy, bade her followers to walk in the footsteps of Christ in the last six days of His life. The object of the Church's liturgical ceremonies was to excite sympathy with the sufferings of Christ, and a more intimate union with God."

"During the coming week it is necessary to remember that, being disciples of a crucified Redeemer, we should resort to prayer and penance by way of preparation for a resurrection from a life of sin to a life of fervour in God's service."

The good father might have added a further query as to the justification of prayer for an Empire whose people are to a large degree ignoring God and slighting the Love that suffered for man's redemption. Is it not a terrible fact that the vast majority of our people have no place for God in their thought and life?

WAR-TIME PROPHETS.

PROFESSOR MURDOCH is deeply concerned with the refusal of those who are responsible for the conduct of the war to give a cut and dried statement "of our aims in this war, and the

terms on which we shall be prepared to make peace." He is very impatient with the Hon. W. M. Hughes for his vigorous censure upon the professor and others who do not seem to be helping the Government by their persistency over the peace terms.

Professor Murdoch seems to forget that Germany commenced this war, and has carried on this war with utter disregard of promises, treaties, or anything else that seemed to hinder her aggressive desires. As the Dean of St. Paul's Cathedral, London, says: "Few can doubt that a victory for the Nazi Germany would be a defeat for Christian civilisation and for the humane values." "We should be adding sin to sin if we failed to defend the right." It is all very well for armchair critics to denounce war, to emphasise the evils of our own social conditions and sometimes rather cynically demand to know our aims in the war. As Dr. Matthews, of St. Paul's, says, "The demand that the Government should formulate detailed war aims is probably unwise. To do this might easily prolong the war, because circumstances might radically change, and national prestige would be involved in keeping the statement of war aims unaltered. It is enough if we state that our main object is to check the advance of tyrannical power and to defend the right of those nations which have been overwhelmed to an independent existence." Archbishop Temple has recently spoken to the same effect. He suggests that the more permanent settlement of peace terms should be delayed till passions have cooled, and should be the result of a peace conference attended by neutrals as well as by belligerents. But, as an English church paper puts it, the biggest problem is "what kind of security can be devised to ensure that agreed terms are fulfilled, and that Europe is not again, within a generation, made the victim of some irresponsible dictator?"

These are influential opinions from men of standing in English public life, who are in the midst of the terrible realities of war, and not in the fairly safe seclusion of the utmost bounds of our far-flung Empire.

THE N.S.W. TEACHERS' FEDERATION.

IN a recent issue of our paper we ventured a mild protest against the attitude of officials of the above organisation towards their superior officers, and especially the Minister for Education. An esteemed subscriber ventured the opinion that our criticism was ill-informed. It was therefore with interest that we read the following item of news in the "Sydney Morning Herald" of the 18th inst.:

BRANCH CONDEMNS EXECUTIVE.

TWEED HEADS, Sunday.

The Tweed Heads branch of the Teachers' Federation disapproves strongly of the attitude of the central executive in its dispute with Mr. Drummond.

At the last meeting of the branch, a resolution was carried unanimously, condemning the central body. The dispute, it was stated, would never have occurred if more tactful language, and a less aggressive attitude had been

adopted by the federation's representatives in making their representations on educational needs.

The branch members agreed that the local interests of teachers and the cause they represented would be better served by the establishment of provincial conferences, and that control should be decentralised.

We fancy that this action of the Tweed Heads Branch of the Federation exactly bears out the reasonableness of our contention. We still hold the opinion that due courtesy of approach has been regrettably lacking on the part of officials of the organisation

HOME MISSION WORK.

THE Home Mission Society of the Diocese of Sydney has accepted a further responsibility to its already full programme of work. At the last meeting of its Council it was decided to support a clergyman at Glen Davis, beyond Wallerawang, some 150 miles from Sydney, where a township is being formed owing to the production of oil in this vicinity. Already some 800 men are being employed by the oil company. The habitation of these men to the present has been in tents. A monthly visit has been paid to Glen Davis by the Rector of Rylestone. The Archbishop of Sydney has now appointed the Rev. R. Ogden, Curate of Manly, to take charge of the new district, and he will commence duties immediately. A church site has been granted, and a building must be erected without delay. The Home Mission Society appeals for financial help in carrying out this worthy project and essential Home Mission work, and bespeaks for the clergyman in charge the prayers of all churchpeople.

Quiet Moments.

THE DAY WHICH THE LORD HATH MADE.

(By Rev. H. P. Liddon, D.D.)

"This is the day which the Lord hath made; we will rejoice," etc.—Psalm cxviii., 24.

IN our Lord's time, the whole of the 118th Psalm was applied without any kind of doubt to the Messiah by the Jewish interpreters. He was the Stone refused by the builders of Israel, Who afterwards was made the head of the corner. His was the welcome: "Blessed is He that cometh in the Name of the Lord." To Him was the prayer addressed, "Hosanna, save I pray," as on Palm Sunday, by a Jewish multitude. And thus it was perfectly natural for the early Christian Church to find in the words, "This is the day which the Lord hath made; we will rejoice and be glad in it," some application to the life of Jesus Christ. What was the day in His life which He made His own beyond all others? Not His birthday, for that meant His entrance on a life of woe. Not His ascension day, for that was the closing scene of a triumph already

achieved. Not His transfiguration day—it was a momentary flash of glory in a life of pain. Not the day of His Crucifixion—it was a great day indeed for a ruined world, but for Him it marked the last stage of humiliation and of woe. The day of days in the life of Christ was the day of His Resurrection. It reflected a new glory on the day of His birth. It witnessed a triumph of which the Ascension was but a completion. It was to the transfiguration what the sunrise is to the earliest dawn. It poured a flood of light and meaning on Calvary itself. It showed that what took place there was not simply the death scene of an innocent Sufferer, but a sacrifice which would have power with God to the end of time.

Something of this kind is what was felt by the first Christians about Easter Day; and, as it was the greatest day in the life of Jesus Christ, so for them it was the greatest day in the whole year. It was the day of days. It was the Lord's own day. It was the queen of festivals. Every Lord's day in the year was a weekly feast of Christ's rising from the dead. On Easter Day the force and meaning of all these Lord's days was gathered into one consummate expression of joy and praise—"This is the day which the Lord hath made. We will rejoice and be glad in it." Easter should provoke a joy in Christian hearts greater than any event in our private lives—greater than any in the world's public history—greater than any other even in the life of our Lord Himself. This is the immemorial feeling and sense of Christendom. But why should it be so? Why has Easter—why has the Resurrection—this extraordinary claim on the buoyancy of the Christian heart?

1. **The Joy of Easter is the Joy of a Great Reaction**—a reaction from anxiety and sorrow. So it was at the time of Christ's resurrection. The Apostles had been crushed by the sufferings and death of Jesus Christ. They could not have imagined beforehand that One so popular, so powerful, so gifted, so good, would die like a malefactor amid the execrations of the populace, and be buried away out of sight. They had trusted that it had been He Who should have redeemed Israel. Their disappointment, their despondency, their anguish, were exactly proportioned to their earlier hopes, and, as is always the case in the life of feeling, one deep feeling answered to another. When He was in His grave all seemed over, and when He appeared first to one and then to another on the day of His Resurrection, they could not keep their feelings of welcome and delight, traversed though these were by a sense of wondering awe, within anything like "bounds." Then were the disciples glad when they saw the Lord."

2. **The Joy of Easter is the Joy of a Great Certainty.** The Resurrection of our Saviour is the fact which makes an intelligent Christian certain of the truth of his creed. And in this way it satisfies a great mental want, and it occasions keen enjoyment by giving this particular satisfaction; for the human mind, my brethren, has its joys no less than the human heart. The human mind craves for truth

no less truly than does the human heart for an object of affection, or than the human body for its accustomed nourishment. In debased natures this appetite for truth may have been killed out, but in every healthy mind, whether Christian or not, it is a lasting, and, I may add, in some sense, it is an insatiable appetite—insatiable because its only adequate object is an infinite being. Well, this appetite for truth demands, first of all, an answer to those questions of the very first importance to every thinking man—"Whence do I come? Why am I here? What is the destiny, if any, which awaits me after death?" Christ our Lord has answered those questions. He has told us authoritatively what is the true origin, what is the work, what is the destiny of our being. But when the question occurs—How are we to know that He really has authority to teach us as He did on these great subjects, and to point to Himself, as He did point, as their true solution? He may have it, we say, but what is the proof to us? What is the fact about Him upon which we can lay our fingers and say that it proves His right to speak as He did? And the answer is—He was crucified, dead, and buried, and then He rose again the third day from the dead. He had said that He would rise, and He did rise. Read the first chapters of the Book of the Acts of the Apostles. See how their first discourses were full of the Resurrection—how they preached it as the sum and substance of the Gospel, almost as if it were the whole of the Christian Creed. So did Peter in Jerusalem; so did Paul in Antioch, in Corinth, in Athens. For these men the Resurrection was, practically, Christianity—the whole of Christianity, insofar as Christianity, as the whole, rested on it as the proof-fact of its having come from Heaven. It was this fact which showed that the Gospel was not one creed among many, all having some truth and some falsehood in their composition, but that it was the truth—the one absolute truth—the real unveiling of the mind of God to His reasonable and immortal creatures.

This is what the first Christians felt of the truth of their faith. God had given an assurance unto all men in that He had raised Jesus from the dead. Therefore did the Resurrection inspire them with this fervent joy. It was the fact which riveted their grasp on the truth which they prized above all else in life. "If Christ be not risen, our preaching is vain; your faith is also vain." Other miracles might have been conceivably omitted. Christianity might still have been Christianity if the five thousand had not been fed, if the demoniacs had not been cured, if Lazarus had not been raised from death; but deny a literal Resurrection of Jesus from the grave, and you take the spring out of the year; you remove the keystone from the arch. All else in our Creed depends on the Resurrection of Christ. And today, when we remind ourselves of its historical certainty, a certainty scarcely less illustrated by the apparent contradictions than by the collective and direct force of the accounts of it which have come down to us, we experience a mental delight at the freshening touch of truth, and we say, "This is the

day which the Lord hath made. We will rejoice and be glad in it."

Personal.

The Rev. E. L. Millard will be inducted as Rector of Holy Trinity, Dulwich Hill, Sydney, on April 4th at 7.30 p.m., by the Ven. Archdeacon Wade.

Canon G. Frederick Kingston, Professor of Ethics at Trinity College, Toronto, has been elected Anglican Bishop of Algoma, in the Province of Ontario, in succession to Bishop R. R. Smith, resigned.

The Rev. A. V. Smith, lately Vicar of Boggabri, N.S.W., has retired from parochial work. Mr. Smith was ordained in 1909 by the late Bishop Cooper.

In Tasmania last September, Deaconess Shoobridge was obliged to give up her bush work, as her doctor forbade the strenuous travelling and the use of the cycle. She has now taken over the work of Literature Secretary for the Mothers' Union in Hobart.

Mr. and Mrs. John Griffiths, of Castlemaine (Vic.), have given £40 towards the chapel that is to be built shortly at Christ Church.

During the current month the Archbishop of Brisbane is lecturing and preaching at Boston, Harvard, Cambridge, Washington, Baltimore, and New York.

The Rev. W. E. Holt, of Pyramid Hill, has been appointed curate of All Saints' Pro-Cathedral, Bendigo. He will supervise St. Matthew's, Long Gully, and St. John's, North Bendigo.

Dr. Kathleen Blackwood, daughter of Archdeacon D. B. Blackwood, of Hobart (Tasmania), had been accepted by the Church Missionary Society of England for medical work in India, but the English Society is unable to provide for her full support, because of decreased income consequent upon the war. The Tasmanian Society has decided to make a special effort to raise the additional money required—£180 a year for five years.

After a painful illness Lieut.-General Ernest Ker Squires, C.B., D.S.O., M.C., died on the 3rd inst. in Melbourne. Like so many distinguished citizens of the Empire, he was a son of a clergyman, the Rev. R. A. Squires, for many years Vicar of St. Peter's, St. Alban's, Herefordshire, where he spent most of his youth, being brought from India, where he was born, when eighteen months old. He gained his first commission in 1903, and spent much time in India. He was twice wounded during service in France, later taking part in the relief of Kut and the capture of Bagdad. After the war he returned to India, returning to England in 1932, where he occupied high positions at the War Office. At the request of the Australian Government he was appointed Inspector-General of the Australian Military Forces, and later became Chief of the General Staff. He was a devout churchman and regular in attendance, both at Holy Trinity, East Melbourne, and at St. Paul's Cathedral, where his tall figure was familiar to worshippers. The funeral, which was carried out with full military honours, began with a service in St. Paul's Cathedral, at which the Archbishop was assisted by the Precentor (the Rev. H. O. Hole). Also present officially were the Senior Chaplain for Victoria (the Bishop of Bendigo), the Bishop of Geelong, and the Rev. C. L. Crossley.

The Bishop of Geelong has been appointed Warden to the Community of the Holy Name, a position which also carries with it the Chairmanship of the Council to the Mission to the Streets and Lanes of Melbourne.

The Rev. Max Radford has been appointed to the charge of St. Paul's, Broadmeadows (Vic.).

The Rev. Maurice T. Jones, of the A.B.M., has accepted the parish of Christ Church, Brunswick. The Archbishop of Melbourne will institute him on Thursday, March 28.

The Rev. G. L. Perry, Curate of St. John's, Footscray (Vic.), has been appointed to the charge of Lara, in succession to the Rev. W. E. Dexter.

The Rev. W. R. Cooling, of the Mollison Library, is a patient in the Melbourne Hospital. During his absence the Rev. E. G. Veal is taking charge of the library.

After serving the British & Foreign Bible Society in the capacity of honorary auditor for fifty years, Mr. F. G. Hooke has retired. A very appreciative vote of thanks has been accorded to him for his work.

The Archbishop of Melbourne was appointed Ramsden Preacher at Cambridge for this year. The war, however, will prevent Dr. Head from fulfilling the engagement.

In the death of Mr. Thomas Bromley Hiscock, the Church in Melbourne has lost a loyal and worthy son. Mr. Hiscock, who died suddenly on the 2nd inst., was associated very actively with St. George's, Royal Park, and later at Travancore for over sixty years, during which time he was churchwarden, Synod representative, and Superintendent of the Sunday School. He was a native of Ballarat, where he married Ellen, the daughter of Robert Meakins, at St. Paul's Church, in 1878. Going to Melbourne soon afterwards, he was engaged in the leather trade, and had a name for his master craftsmanship.

The Rev. F. E. Watts, formerly of Melbourne, head of the Seamen's Institute at Kobe, who was charged with an infringement of the exchange control regulations, was fined 5,000 yen, or, alternatively, 200 days' hard labour. He paid the fine.

Mr. P. F. Taylor, Superintendent of the C.M.S. Groote Eylandt Mission, arrived in Sydney by seaplane on Monday, 11th inst. He will be engaged in deputation work in furtherance of the reconstruction of the Roper Mission Station, and the replacement of the "Holly."

The Right Rev. A. V. Green, LL.D., formerly Bishop of Ballarat and Grafton and Armidale, is in constant demand as a preacher, and always preaches "from the Bible." His vigour is remarkable, considering his 83 years. His latest engagement was for the well-known Wesley Church, Melbourne, where Dr. Irving Benson invited him as special preacher for Good Friday afternoon.

The Ven. H. A. Cody, Archdeacon of Saint John, Canada, has just completed his thirtieth year as Rector of St. James' Church, Saint John.

"We heartily congratulate Lord Caldecote on his promotion to the Woolsack. Better known as the Right Honourable Sir Thomas Inskip, C.B.E., K.C., M.P., and known to most of our readers as a Vice-President of the Protestant Truth Society, his name will be recalled as one who championed the cause of Protestantism in the House of Commons when the Revised Prayer Book was under consideration. There is no doubt he was largely instrumental in defeating the Romanisers on that historic occasion. Few people are aware that no Roman Catholic may occupy the Woolsack, and so Protestants will feel that the present appointment is indeed a happy one."—("The Churchman's Magazine.")

The Rev. A. T. Roberts has been appointed to the charge of the parochial district of Panton Hills. His Grace the Archbishop will institute and induct him on Friday, April 5, at 8 p.m.

The parishioners of St. George's, Footscray, entertained the Rev. R. D. and Mrs. Peatt in the parish hall on Tuesday, February 27, prior to their departure to take charge of Holy Trinity, Thornbury.

Dr. C. H. Kellaway, son of the late Rev. A. C. Kellaway, for many years vicar of All Saints', Northcote, has been awarded the very rare honour of Fellow of the Royal Society (F.R.S.).

The first consecration of a Bishop at Bangor Cathedral since pre-Norman days took place lately, when Canon E. W. Williamson, Chancellor of Llandaff Cathedral and Warden of St. Michael's College, Llandaff, was consecrated as Bishop of Swansea and Brecon. With the exception of the Bishop of Monmouth (who was absent through illness), all the Welsh bishops took part in the service. The sermon was preached by the Bishop of Llandaff, formerly Bishop of Swansea and Brecon.—(From "The Guardian.")

In a small village in Ireland, the mother of a soldier met the village priest, who asked her if she had had news. "Shure, I have," she said. "Pat has been killed."

"Oh, I am very sorry," said the priest. "Did you receive word from the War Office?"

"No," she said. "I received word from himself."

"But how is that?"

"Sure," she said, "here is the letter; read it for yourself."

The letter read: "Dear mother—I am now in the Holy Land."

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ALEXANDRIA



CHURCHMEN'S REMINDER.

"Failure is the nightmare of the feeble."—Napoleon.

"I can do all things through Christ, Who strengtheneth me."—St. Paul.

MARCH

31st—Sunday after Easter. Termed Low Sunday, perhaps in contrast with the great Festival of Easter. But it may be derived from a word meaning praise. The collect was written in 1549, and its phrases cling to the mind. Easter faith should result "in pureness of living and truth."

APRIL

3rd—Bishop Heber died, 1826. Bishop of Calcutta, he is remembered for his hymn, "From Greenland's Icy Mountains," as well as for others.

7th—Second Sunday after Easter. Another Reformation Collect of inspiring words. The peculiar phrase should be noted wherein we ask that we may "endeavour ourselves" occurs. It does not mean that by ourselves we may try to act, but that we may make ourselves try to follow God's will in our own lives.

To Australian Churchmen.

THE RESURRECTION.

"THE third day He rose again from the dead." So reads the old Roman creed that goes back in history to the second century. The emphasis on the third day is most significant. It brings the resurrection of our Lord and Saviour into the region of veritable history. Here is no enthusiastic but vague dream. It binds the reader down to a point in time, and bids him see there, at that particular moment, the transcendent reality touch earth and become an incident in the long march of time. It is necessary in these days to vindicate the message, and many voices are raised in condemnation of such materialism.

A subtle modern form, in which men think they can hold the reality of the resurrection while denying the historic element in the Easter message, is the form which asks us to make the essence of our faith to depend on the fact that "Jesus lives." This is indeed the core of the New Testament message. This was the sure confidence that animated the disciples. But it does not follow that the manner of the manifestation is wholly irrelevant. It is only because years of Christian teaching have familiarised us with the fact of resurrection that any such opinion can find acceptance. Let our readers transport themselves in thought to the Upper Room, where the disciples are anxiously weighing the startling news that comes to them. Thomas says, "I cannot believe it. Show me, I tell you, His pierced feet and hands, and His wounded side. Then I will believe." What comfort to his anguished soul would be given if another were to say, "But do you not believe that Jesus lives?" Can we not imagine the tortured doubter turning on the questioner with bitter scorn and saying, "Yes! He lives like the

pale denizens of Sheol, like Isaiah slain in two, like the sons of the Maccabees slain on the fields of battle. He lives! But like them, He lives in the gloomy abode of the dead and deliverance still tarries."

What answer could be given in any of the fine-spun theories of our modern times? But an answer was given: "The third day He rose again from the dead." Here was a new experience. Death had scarcely vanquished its victim when in turn it is vanquished. The grave could not hold its prey. Our Lord rose in the fullness of a new life, excelling far all the conditions of His earthly existence. He could not excel them if His sinless body lay under the thrall of the conqueror. It was a real necessity that He should appear with the sure evidences that His complete Manhood had been emancipated. This is the message of hope that Easter brings.

THE REV. G. STUART WATTS AND
"THE CHURCH STANDARD."

WE are informed by the daily press that the board of directors of "The Church Standard" has dismissed the Rev. G. Stuart Watts from the editorship of the paper.

The Sydney "Telegraph," of March 8th, came out with a black type headline, "Ex-Editor Cleric May Quit Church." Unless the "Daily Telegraph" has sources of information which it has not seen fit to supply to the public, there seems no justification for this statement. There is nothing in the interview granted by Mr. Watts, so far as it is given publicity, that indicates any such intention on his part. Mr. Watts attributes his dismissal to his interest in slum clearance and other social problems. It is, of course, for the board of directors of "The Church Standard" to say whether this judgment of its former editor is sound or not. In its manifesto issued in "The Church Standard," the board definitely repudiates this suggestion.

"The Daily Telegraph," which loses no opportunity of attacking Sydney churchmen, prints a statement from Mr. A. J. Dalziel that might mislead those who are not familiar with the inner politics of church life in Sydney. Mr. Dalziel is represented as saying, "There is no room in the Church in Sydney to-day for anyone who dares go beyond the very narrow confines of obscurantist thought."

In order that our readers may be acquainted with the facts, it is necessary to point out that "The Church Standard" is controlled by a body of people who are banded together on a purely voluntary basis, and cannot be held as representing "the Church in Sydney" in any sense. Indeed, the type of churchmanship which finds hospitality in the columns of "The Church Standard" is given much fuller expression outside the borders of Sydney than in Sydney itself. We have no knowledge of what took place at the meeting of the board of directors, beyond the information supplied in the press. Unlike Mr. Dalziel, we refrain from indis-

VICTORIAN JOTTINGS

(By "Melberton.")

A New Christian Centre is established in crowded Fitzroy, an industrial suburb of Melbourne. The Bishop felt the need of a Deaconess House for training purposes, and to be a social settlement centre. The Deaconess House is situated in Gore, and will have as its head a well-known and qualified Deaconess. Sister Kathleen Shepherd is a thoroughly trained teacher, having trained in the Teachers' Training College, etc. She holds the Social Service Diploma of the Board of Social Studies, and has worked in England as well as in Victoria. Deaconesses will work under her direction in suburban Melbourne parishes, and will in course of time be available for the provinces. May this new venture of faith be greatly used of God for His glory.

St. Clement's, Elsternwick, is one of our Evangelical centres. For the past twelve years the Rev. J. H. Frewin, M.A., has maintained a vigorous, faithful ministry, and has now reached the age of retirement. Archbishop Head has, however, asked him to continue for the duration of the war, and he has consented to do so to the satisfaction of his flock. The parish is about to celebrate its jubilee as a separate entity.

"The Evil that men do lives after them." So writes a great authority. Thank God the good is not always interred with their bones. An outstanding example of this occurs to my mind. During Mr. Sproule's incumbency of St. Clement's he had a well-attended young men's Bible Class. Three of his old boys are doing valiant service in various spheres, viz., Canon Needham, Chairman of the A.B.M.; Mr. A. Massey, of the Adelaide Y.M.C.A., and the Rev. W. F. S. Pay, of Doncaster, Victoria. Many others will "rise up" and call Mr. Sproule blessed.

Two sisters of beautiful Christian character recently went Home. One, Miss Annie Kellaway, died in January, and her sister, Miss Susan, followed her early in March. They have been loyal workers, sweet saints, and unostentatious givers for some years at St. Hilary's, Kew, and wherever they lived have given of their best to God's Church. The C.M.S. will miss them much. So will many other good causes. Their elder brother was the Rev. A. C. Kellaway, whose devoted services as Chairman of the Victorian C.M.S., and a faithful pastor, have left fragrant memories.

A Beautiful New Building is being erected in Spring Street, Melbourne. It faces the beautiful Treasury Gardens, and is to be the new home of the G.F.S. Recently a memorial plaque was set by Lady Dugan in the presence of Lady Gowrie, Mrs. F. W. Head, and a large number of G.F.S. members and friends. The building will furnish a home for 65 young women apart from the staff, and will be equipped with all the most modern conveniences. Its name will be the Edith Head Hostel, to commemorate the indefatigable work of our

criminate accusations. If the directors had sound reasons for their action, they have not seen fit to take the public into their confidence, and there the matter rests.

But may we in all humility tender a word of advice to Mr. Dalziel? We submit that the cause he has at heart is prejudiced by his intemperate language. "Obscurantist" according to the dictionary means: "Pertaining to, in accordance with, the prejudices of an obscurantist." An "obscurantist" is "An ignorantist, one who obscures, opposes, or obstructs the spread of education and liberty of thought; one who advocates intellectual authority and popular ignorance." Whatever shade of meaning out of these alternatives Mr. Dalziel had in mind, it must be apparent that an accusation of this sort levelled at "The Church in Sydney" is peculiarly painful to the whole community thus labelled.

Mr. Dalziel is a young man of considerable natural ability, and we commend his zeal for those movements which have awakened his sympathy. But he will, we are sure, agree that, like us all, he has had but limited opportunities of making himself conversant with every phase of thought represented in our diversified world. Why, then, put himself in the position of passing quasi-universal judgments on great issues?

It would not be fair to Mr. Dalziel if we did not mention that Bishop Burgmann uses the same term, less extensively. Apparently he includes in its scope only those who were responsible for the dismissal of Mr. Watts, so far as his immediate argument is concerned. But we earnestly deprecate such language, coming from a Bishop with reference to brother members of the Church of England. Bishop Burgmann is known in private life as a very genial personality. Is it too much to ask that when dealing with opponents he shall allow his natural kindness to curb his natural irritation?

We enter this plea for moderate speech all the more readily since our sympathies do not lie with the theological outlook of those who severed a long partnership with Mr. Watts.

R.S.P.C.A.

The Royal Society for the Prevention of Cruelty to Animals (N.S.W.) has decided to celebrate its annual "Be Kind to Animals Week" from 2nd to 8th May, 1940. "Humane Sunday" has been scheduled for May 5th this year, when it has been customary for the past 17 years for clergy, Sunday School Superintendents and others, to give addresses on, or references to, the subject of "Kindness to Animals." Undoubtedly such has been effected by the propaganda of this Society during that "week" for the better treatment of our dumb friends and servitors. Clergy are respectfully requested to note that date in their diary.

Upon a life I did not live,
Upon a death I did not die,
Another's life, Another's death,
I stake my whole eternity.

Archbishop's wife in the interests of girls. As it is just a few minutes' walk to the heart of the city, there is no doubt of its being fully used. An assembly hall to hold 150 persons is part of the plan. It starts with a debt, but with prudent management this will disappear in course of time.

St. Hilda's, in Clarendon Street, is now let by the Evangelical Trust to the C.M.S. The beds are occupied by business girls and students, except some required for missionary students. The demand for accommodation much exceeds the room available. The outlook is very bright. St. Hilda's is near for large devotional gatherings, for such bodies as the Evangelical Student Christian Union and the Anglican Girls' Bible Class Movement. The building faces the Fitzroy Gardens, and a short walk or a cheap train ride brings the city to its doors. Dr. Nash, formerly Miss Bradley, of Sydney, is House Mother.

Tasmanian Notes.

(By "Hobartton.")

Commemoration of First Service.—In commemoration of the first service held in Tasmania (then known as Van Dieman's Land), conducted by the Rev. Robert Knopwood, first Colonial Chaplain to the new colony, on February 26th, 1804, an open air service has been held annually for some years past on the steps of the Town Hall, which is approximately the actual site upon which the first service was held, one hundred and thirty-six years ago.

The surpliced choir of the Cathedral and several of the city clergy preceded the Bishop in procession from the Cathedral to the Town Hall, where a specially prepared service was conducted by the Rev. M. J. May. Canon W. R. Barrett read the special lesson and the Ven. Archdeacon D. B. Blackwood gave the occasional address upon the theme of the prayer offered by the Rev. Robert Knopwood during that first service, when he prayed for "the prosperity of the new settlement and God's blessing upon the increase of it." That prayer, said the Archdeacon, had been answered, Tasmania to-day was one of the safest and most prosperous outposts in the British Empire.

Oldest Rectory.—The local press has recently reminded us of another interesting link with the past, in publishing a photograph of the Rectory at Sorell, which was built in 1826. This was certainly not the first Rectory to be erected in Tasmania, but it is certainly the oldest existing Rectory, and after one hundred and fourteen years it is still the home of the present Rector, and although it cannot disguise its ancient appearance, it is still quite a comfortable residence.

New Church.—On March 16th the Bishop of the Diocese dedicated a new church on Bruny Island in the Estuary of the Derwent. A freestone church built there in 1847 has been in ruins for some time, and the present scanty population have made a great effort to provide themselves with a proper church in which to worship. The new church is a well-built weatherboard structure with iron roof, costing £180 without furnishings, these latter having been presented by local residents. The first service was held on Easter Day. There is no resident clergyman on the island, but periodical services are provided by the Warden and students of Christ College.

Queenstown. The vacancy of Queenstown, consequent upon the transfer of the Rev. K. J. Hughes to Gretna, has been filled by the appointment of the Rev. G. C. Latta, Th.L., Curate of St. George's Parish, Hobart, thus creating a vacancy for a young Evangelical clergyman in this important city parish. There being no suitable man available in Tasmania, it is hoped that one may be secured from the mainland.

THE BIBLEMAN'S CORNER.

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

The Invention of Printing.

Five hundred years ago Gutenberg discovered the use of movable type, thus pioneering a revolution in the art of printing. One of his greatest achievements was the printing of the Latin Bible, but I am convinced that the most important Scripture version of the period was the first printed Greek New Testament of Erasmus, which came from the press of Froben of Basle, in 1516.

The Revival of Learning.

This was the Renaissance day. Books were pouring from the presses in France, Italy, Germany and the Low Countries. People were learning to read, and knowledge was growing. It was a day of re-birth of humanity. It was as though the mind of man had been curtailed in gloom for years, and now with the joy of emancipation, he opened his spirit to the incoming of light. To those who had studied the Greek language the New Testament of Erasmus was high explosive. It blasted away the ignorance of centuries and challenged men to read, as near as possible, the spoken words of Jesus. Out of the message in the original shone the jewel of "Repentance." "Unless ye repent," he said, "ye shall all likewise perish."

Personal Access to God.

So the truth of personal approach to God, through Christ, the one Mediator, flashed and shone upon men, and eager spirits caught the new truth and the Reformation was born. This held the invitation to press forward into wholesome, healthy fellowship with God, immediately—no tedious uncertainty—but at once, fellowship, understood and enjoyed.

Then Came Tindale.

This was the keynote of subsequent translations of the English Bible, put forward by William Tindale and his successors. Can we project ourselves back to the 16th century and appreciate the joy with which the ordinary people read the message in simple, beautiful English? It was new, vital; it was living.

Books, and More Books.

What a field the printing press offers! When the British and Foreign Bible Society commenced in 1804, the Bible in whole or in part had been printed in 72 forms of speech. In 1938 it was called "The Book of a thousand tongues," but to-day the number of languages which have been printed by all the Societies is nearer 1030. The British and Foreign Bible Society prints in over 730 translations. True it is that "The printed page gets inside the home, and it speaks to a man in the right mood. It reaches the otherwise unreachable. The printed page is deathless; as often as it is martyred it is raised." The Living Word can enter the mind and heart of a reader and win him for God.

R. S. P. C. A.

HUMANE SUNDAY, 1940

Sunday, May 5th, inaugurates

BE KIND TO ANIMALS WEEK

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

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INTERPRETERS.

(By the Right Rev. the Bishop of Armidale,
National Vice-President of C.E.M.S.)

Interpreters! The men of the Church have the greatest challenge that has ever been thrown down before men.

(1) We must understand God. Jesus is the Word of God, the language of God. We churchmen will only understand Him by giving ourselves to live for Him, to die for Him, to serve Him, not merely to ask His help. The cause of Jesus, the Kingdom of God, must be the passionate desire of every churchman. Jesus first! Only as we are thus possessed by Him, can we interpret Him to men. We shall not know Him unless we serve Him at any cost.

(2) We must understand our fellows! There is pride of possession, pride of place, pride of education, separating man from man, class from class. By pride the angels fell. Pride builds the Towers of Babel, breeds the separations that are the characteristic of the Australian people. Do you know the language of the unemployed—bitter, black, blasphemous at times, but expressing the horror of the life we compel them to live? Do you know the language of the homeless as they tread the roads? Do you know the language of the well-to-do, the satisfied, with sonorous periods, and adjectives that smack of prosperity, or are contemptuous of failure? But they are all men—the unemployed, the homeless, the successful. They are all of one family in the nation, they are all God's children.

Can we churchmen know Jesus Christ well enough to be sensitive to God, can we know Jesus well enough to be sensitive to men—for He is not only the language of God—He is the word of man, "Behold the Man." In Him lies our hope—in our knowing Him we can be interpreters of God to men and men to other men, we can be used to bring the world home—home to one another, all home to God.

Men of the Church—back to your Bibles. Get together, read together, think together, pray together, that the Word of God may have free course and be glorified, and the language of God may become the language of men.

THE UNKNOWN SOLDIER.

The story of how the body of the Empire's Unknown Warrior was selected for burial in Westminster Abbey was given for the first time on Remembrance Day, Nov. 11, in a letter to the London Daily Telegraph by Brigadier-General L. J. Wyatt, commander of the British troops in France in 1920.

Receiving notification that the King had approved a suggestion for burial of the Unknown Warrior in the Abbey, General Wyatt issued instructions "that the body of a British soldier, which it would be impossible to identify, should be brought from each of the four battle areas—Aisne, Somme, Arras and Ypres—on the night of November 7." They were to be placed in the chapel of Saint Pol.

The party bringing in each body was to return at once so there should be no chance of their knowing on which the choice fell.

"The four bodies lay on stretchers, each covered by a Union Jack; in front of the Holy Table was the shell of a coffin which had been sent from England to receive the remains. I selected one, placed it in the shell, screwed down the lid. The other bodies were removed and buried in a military cemetery outside my headquarters at Saint Pol.

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"I had no idea even of the area from which the body I selected had come; none else can know it."

General Wyatt described the journey of the body homeward, how it went under escort to Boulogne, where it was placed in a plain oak coffin with wrought iron bands, through which passed a crusader's sword from the Tower of London.

A company of French Infantry provided a guard at Boulogne Castle. They were relieved by a guard of United Kingdom and Dominion troops, who accompanied the casket home on H.M.S. Verdun.

General Wyatt also disclosed that six barrels of earth from the Ypres Salient were put on board to spread in the Abbey tomb in which the body was to be placed.

Make me an instrument of Thy peace. Where there is hatred, let me sow love. Where there is sadness, let me sow joy. O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved as to love.—(St. Francis.)

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

AMPLIFIERS IN CATHEDRAL.

The Chapter of St. Andrew's Cathedral has decided to instal an amplifying system in the Cathedral.

NAZI PROPAGANDA.

The Bishop Coadjutor of Sydney, Dr. Pilcher, speaking recently from the pulpit of the Temple Emanuel (Jewish Liberal Congregation) at the Maccabean Hall, asked whether the time had not arrived for the Churches to co-operate against the insidious propaganda of the Nazis.

Dr. Pilcher said that a movement was gaining ground in America that Catholics, Jews and Protestants should unite to combat the opposition of Hitlerism to all forms of religion.

Rabbi Max Schenk said that the service was an epoch-making event, as it was the first time in the history of Australia that a Christian leader had occupied a Jewish pulpit.

ADULT CONFIRMATION.

An adult confirmation service at St. Andrew's Cathedral on Saturday, March 16th, attracted a large congregation. There were 40 confirmands, among whom were a number of naval ratings. Fifteen parishes were represented.

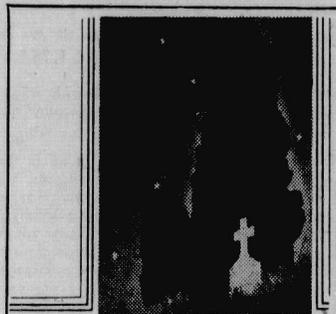
MEMORIALS AT ST. JUDE'S, RANDWICK.

"For 27 years the late Canon Cakebread was the beloved friend and faithful rector of this parish," said Archbishop Mowll after unveiling and dedicating memorial windows in St. Jude's Church, Randwick, on March 17th.

Dr. Mowll also dedicated a tablet to the memory of Miss Ann Humphries, who had worshipped in the church for 26 years.

The memorial to Canon Cakebread is in the form of twin windows—"Christ blessing the Beggar," and "Our Lord Raising Jairus's Daughter"—the first to commemorate the late rector's generosity, and the other his pastoral work among the sick. The inscription is: "To the glory of God and in memory of William Jowers Cakebread, Rector of this Parish, 1912-1939. A loving friend and faithful Pastor."

At the conclusion of the service, which was conducted by the Rector, the Rev. O. V. Abram, assisted by the Rev. A. H. Kirk, members of the congregation visited the grave of Canon Cakebread in the churchyard. The monument over the grave has now been completed, the cross being a replica of one in England which was admired by Canon



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Cakebread, who was keen to have one like it at St. Jude's. The cross in England is a war memorial.

HOME MISSION SOCIETY.

Diocesan Festival.

A meeting of H.M.S. supporters was held in the Chapter House on Wednesday last, when arrangements were made for the Annual Diocesan Festival, to be held in the Town Hall on Tuesday, May 14th. The Archbishop presided and details for the Festival were completed. There promises to be a full and enthusiastic annual gathering. Two special features will be a welcome to Bishop Hilliard, and the depicting of H.M.S. activities by a moving film.

THE MOTHERS' UNION ANNUAL FESTIVAL.

The Annual Meeting of the Mothers' Union Festival will be held in St. Andrew's Cathedral on Tuesday, April 2nd, at 2.15 p.m. The preacher will be His Grace, the Arch-

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THE DEAF HEAR!

THE LAME WALK!

THE LEPERS ARE CLEANSED!

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THE PROCESSION OF WITNESS.

The daily papers state that the Good Friday procession this year was bigger than ever. Some estimates run into 7,000. The State Theatre was over-packed at night for the combined service of witness. The intense spirit prevailing was almost overpowering. The Archbishop presid-

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bishop of Sydney. Mr. Beckett will preside at the organ, and the singing will be led by the Mothers' Union Choir. Banners will be carried by representatives of various branches. A large attendance is expected, and the service will be broadcast through 2BL.

Members may obtain tea and biscuits in the Lower Hall of the Chapter House at the close of the service. Members of the choir are asked to meet for special practice at 1 p.m. at the Chapter House, and are asked to bring hymn books and Psalters.

TH.A. CLASSES.

We congratulate the members of the Th.A. Class held at Deaconess House, Sydney, last year, on the excellent results already reported in this magazine.

Classes have been resumed under the leadership of Canon T. C. Hammond, and are held every Tuesday from 7 p.m. to 9 p.m., at Deaconess House, Carillon Avenue, Newtown. (Tel. L 1172.) As on previous occasions, some have joined this class for the advantage of Bible Instruction and the lessons on the Prayer Book, or for one or other of them who do not intend to present themselves for examination, and we would like to make it clear that such visitors are cordially welcomed.

NEW CHURCH AT PYMBLE.

The foundation stone of the new church at Pymble, Diocese of Sydney, was laid by His Grace, the Archbishop, on Saturday afternoon, February 24th.



Our picture shows the Archbishop and the Rector, Archdeacon Wade, at the setting of the foundation stone.

BAR ISLAND.

The date of the pilgrimage to Bar Island, which had been fixed for Saturday, April 29th, has been postponed till Saturday, May 11th. His Grace the Archbishop will conduct a service and unveil a tablet on the ruins of the old Church, which was erected on the island in 1876.

Particulars may be had from Mr. P. W. Gledhill. Phone XU 3502.

NORTH SHORE HOSPITAL.

In response to the request for Holy Communion vessels for use at the Royal North Shore Hospital, the Chaplain gratefully reports that the Rev. Dixon Hudson has most kindly presented a suitable set. We beg to thank him for his response.

GOOD FRIDAY AND EASTER SERVICES.

From all sides there come reports of good services on Good Friday and Easter Day. The communicants at Easter were more than ever before, and the Good Friday attendances were very good. The Cathedral and several parish churches had a Celebration on Good Friday—surely the most appropriate service for the Day of the Cross, and in consistent line with the provisions of the Prayer Book.

ed, and other heads of Churches were present. The address by Rev. J. Ridley was inspiring and heart-searching.

NOTES AND NEWS FROM OUR PARISHES.

St. John's, Campsie.—A Parish Farewell is being extended to the Rev. L. L. Morris to-night, who, for two years past, has been Curate in the parish. His final addresses will be on Sunday, March 31st, at St. John's, at 11 a.m., and at St. James, South Canterbury, at 7.15 p.m. The Rev. J. Eglinton will succeed Mr. Morris as Curate of the parish.

St. Paul's, Chatswood.—A Quiet Day for the branches of the C.E.B.S. in Sydney, is being held at St. Paul's on Saturday, April 6th, afternoon and evening. Talks will be given by the Rev. Norman Fox, Dr. Peter Gill, Messrs. Hubert Dixon, B.Ec., R. Donnelly, and Rex Meyer. The Rev. Canon T. C. Hammond, M.A., will conduct a Bible Reading, and the Rev. R. C. M. Long (Rector), will give a lantern address on the Roper River Mission.

DIOCESAN SUNDAY SCHOOL TEACHERS' RALLY.

(Communicated.)

Over one hundred Sunday School teachers surrendered their Saturday afternoon and braved the unpleasant humidity on 16th March to join in the Rally organised by the Diocesan Board of Education in St. Andrew's Cathedral and Chapter House.

At the opening service, which commenced at 3.15 p.m., the heartiness of the singing of the hymns expressed the consciousness of spiritual fellowship. The Most Reverend the Archbishop welcomed the teachers and gave them a very telling address on the importance of personal knowledge of the Lord Jesus Christ, and of thorough acquaintance with the Bible.

The Rally then adjourned to the Chapter House, where Ven. Archdeacon A. L. Wade, B.D., and Rev. Canon T. C. Hammond, M.A., spoke, respectively, upon the "Qualifications of the Teacher," and "The Message and its Source." In these earnest talks we were reminded, from different angles, of the need to have vital religion ourselves, and to be vitally persuaded that the Bible is the Word of God.

Cups of tea were then provided in the Lower Chapter House. Here we had the opportunity of meeting each other and becoming better acquainted with fellow-workers in the great field of service for the young.

At 6 p.m. we assembled in the Cathedral for shortened Evensong, at which the Rev. H. N. Powys (Rector of Vauluse), preached. His text was 1 Cor. 4: 1, 2, and in his sermon he emphasised the fact that Sunday School teachers' duties were not confined to imparting mere intellectual knowledge, but included also the dispensation of the precious truths of God. Unless these truths were a living reality to us, we could not succeed in our task. Moreover, God, Who has entrusted us with this solemn responsibility, demands that we be faithful. The translation of this faithfulness into our lives is the cure for much disunion among church workers, as St. Paul clearly shows from the context of the text.

In the Chapter House the evening session consisted of three addresses. The Rev. C. K. Hammond, M.A., the recently appointed Director of Religious Education for the Diocese, spoke upon "Problems of the Work," emphasising the fact that in teaching we are dealing with the personalities of the children and urging personal contact between teacher and scholar outside the Sunday School. Here some of the best evangelistic work can be done. But neglect or carelessness may lead to irreparable loss to the child. The Rev. F. W. Tugwell, B.A. (Chaplain to the Forces), spoke concerning "The Urgency of the Work." He spoke from close association with men's lives, and bore witness to the lasting effect of the teaching given to them in their early days. Even among the hardened, traces still remain of hymns learnt, and of reverence for religion. We need, more than ever, in these days to give our young people something to anchor them in the storm of world affairs.

The closing address by the Ven. Archdeacon S. M. Johnstone, F.R.H.S., was one of great experience. The Archdeacon pointed out that many parents who never go to church still believe in it sufficiently to send their children. We should give them full credit for their good motive, and in no way underestimate its character. A verse from an Irish hymn expressed the kernel of his very personal address:—

"From Christ to learn, for Christ to teach,
For childhood's holy cause to fight;
This be our task, not idle speech,
Nor vain delay—fast comes the night."

The Archdeacon told us of how he had been encouraged by that verse when presented to him after Confirmation by his rector's wife. He was then a young lad who had not yet been converted, though confirmed. After endeavouring to live out the ideal of that verse as a Sunday School teacher, even entering upon an arduous course of study and examination to be more fit to teach, he came to a saving knowledge of the Lord Jesus Christ as his own Saviour. Then, more than ever, the verse challenged him. He left it with us as a challenge, and as the expression of our supreme aim as Sunday School teachers.

Solemnly we stood and the Director led us in an act of self-dedication to the grand cause of serving the children for Christ's sake.

All who were present went away with spiritual thanksgiving. It had been a feast of good things for the spirit, and we had been blessed.

The Board of Education is planning to hold a great central service for Sunday School teachers in the Cathedral on a Sunday during winter. Watch for notices about this great service. Reserve the date and join in uplifting fellowship and worship.

Diocese of Armidale.

THE DIOCESAN COMMISSIONER.

There are dioceses which envy the Diocese of Armidale its system of gathering diocesan dues and its Diocesan Commissioner, who does the gathering. Indeed, the Bishop was asked at the year's end if he would part with the Commissioner. The answer was No!

Mr. Pritchard has set out on his task again in a year that is a difficult task for Australia, as well as for the rest of the Empire. Some may be tempted to say that the claims of Empire must mean that Church claims must go for the present. This would indeed be a short-sighted policy. A statesman of the Homeland pointed out recently in the London "Spectator," that it is "spiritual force" that in the end will win the war and the peace. It is the betrayal of all that is highest and best in the nation if we slacken the work of the Church one iota.

Therefore we shall all give our best this year—a better best than ever, if we can—that all that is good may be uppermost and our nation have an influence that will really help the world in this time of sore travail.—J.S.A.

TASMANIA.

DIOCESAN CHURCH CONFERENCE.

At the request of the Bishop, a Committee consisting of the Venerable Archdeacon H. B. Atkinson (Convener), and Canons E. G. Muschamp and W. Greenwood, have been appointed to make the necessary arrangements for the holding of a Church Conference in Launceston from Tuesday, May 14th, to Thursday, May 16th. Such Conferences have been held with considerable success, both in England and the mainland of Australia. This will be the first of its kind ever held in Tasmania, and should prove of great value to Churchpeople throughout the diocese.

Four subjects have been chosen for discussion and these cover a wide field of vital interest. They are: "The Church and the Child," "The Church and War," "The Church and

Evangelism at Home and Abroad," and "The Church and its Social Mission."

The meetings will be held in St. John's School each afternoon and evening. The Conference concludes with a service in St. John's Church on the Thursday night at 8 p.m. His Lordship the Bishop will preach at this service. The Conference is to serve Churchpeople throughout the diocese.

BOOKS

The Two Moralities, Our Duty to God and to Society, by A. D. Lindsay, M.A., LL.D., C.B.E., Master of Balliol College, Oxford. (Our copy from the publishers, Eyre & Spottiswoode, London. English price, 3/-.)

This is the Archbishop of York's Lent Book for 1940, the first of a series for Lenten reading. It is a well-printed book of 120 pages, and remarkably cheap at its price.

Dr. Temple, in the Introduction, explains that the main object of the series is "to help thoughtful Christians to be at one and the same time stronger in faith and more thorough in thought." Dr. Temple adds, "The Master of Balliol tackles the job at what may be called its most sensitive point. We are hearing much of loyalty to Christ and loyalty to State, as though these were on the same level and could come into collision. The problem is to express our loyalty to Christ in and through loyalty to our secular fellowship and rulers, the State among them."

The author deals with what he terms "The morality of my station and its duties," and the Morality of Grace; the former being the common loyalties of our life as citizens, the latter the manifestation of that higher morality that is based more upon Grace than obligation. Rulers are a necessity for an ordered common life, and men should be prepared to accept the obligation "to play the game" as well as the privileges of membership. The challenge to perfection or morality of grace is that response to a higher call to go further, be "gracious," and give freely to the cry of human need. If we understand the author aright, the grace is on the human side, living fruitfully in advance of what "duty" requires in our human relationship. Dr. Lindsay has set a fine lead in this beginning book, of challenging and suggestive thought. He might with advantage have stressed more emphatically that the Morality of Grace is really based upon the strongest obligation, the Grace of our Lord Jesus Christ, "Who bare our sins in His own Body on the tree." For, after all, the Christian, though free, is "under law to Christ."

The Moral Issues of the War, by the Very Rev. W. R. Matthews, K.C.V.O., D.D., D.Litt., Dean of St. Paul's. (Our copy from the publishers, Messrs. Eyre & Spottiswoode, London. English price, 1/-.)

Dr. Matthews, in this brochure, discusses the question as a Christian moralist, "Is there anything in this war beyond the motives of self-preservation and self-interest?" He sets out clearly the causes of the war. The heinousness of the treatment of the smaller and weaker nations by Germany. He replies to the Pacifist that "The fact that Christianity as a whole, and all Christians, have accepted civilisation and chosen to play a part in it, carries with it obligations which cannot be refused without shame." Both cynics and pacifists are given here some food for earnest thought. The Dean has little difficulty in defending the British Empire against her over-eager critics. The pamphlet will do much to clear men's minds of some of the "smoke screens" which tend to obscure the real issues.

The Potter's Wheel—Thoughts on the Ways of God with Men. By Canon J. O. Hannay (George A. Birmingham). Our copy from Longmans, London and New York. English price, 3/6.

Canon Hannay, under the name of George Birmingham, is well-known as a writer of breezy novels. In this book,

which "is not an attempt to state or defend the Christian Faith," are a selection of talks on Bible passages which challenged his thought.

Canon Hannay confesses to the doubts and questionings that obsess many a life, but, he says, "it may comfort them to know that the passing of years dulls the doubts, even if it does not answer the questions." Some of the titles of these "talks" will indicate the scope of the book: The Potter's Wheel; Vision; Expediency; Truth; Self-forgetfulness, etc. They are mainly unrelated and simple talks on great subjects, giving suggestions for further thought and treatment.

ABBA—A Series of Meditations on the Lord's Prayer, by Evelyn Underhill, Hon. D.D. of Aberdeen, Fellow of King's College, London. Our copy from the publishers, Longmans Green & Co., London. English price 2/6.)

Prayer is described as "the intercourse of the transcendent God with fugitive man, and of fugitive man with the transcendent God . . . It eludes definition, refuses to be caught in the meshes of the mind." The clauses of the Lord's Prayer become "Seven moments in a single act of communion . . . seven fundamental characters of the one indivisible relation between the spirit of man and the Eternal God; seven lessons in prayer, forming a complete direction for the conduct of our inner life."

It will be seen that the subject is dealt with upon a wholly philosophical basis, and is perhaps only available for the mature in intellect, as well as in spirit. Indeed, that would form the basis of our criticism, that like its title, the book is written in too foreign a tongue for the unsophisticated Christian, and consequently the many treasures of the book are hidden from the babes. For the treasures are there, as any reader of Miss Underhill's works will be assured. There is a right protest against the rapid repetition of the prayer that evacuates it of all true meaning. It demands thought and quiet, painstaking thought, and guided thought, to gather the rare lessons of prayer our Lord has involved in the prayer He taught His disciples. But we miss in this treatment the place of the Crucified in relation to man's forgiveness, and the warmth of a Father's personality and love in relation to His weak and erring children. With great relief our minds and hearts are drawn back to the true simplicity of the prayer as it issued from the lips of our Saviour.

Letters to the Editor

AN APPEAL!

Dear Sir,

I am writing these lines feeling that possibly some who love the Lord Jesus and who desire to give practical evidence of that love may be interested to know the condition of one of Sydney's closer suburbs.

The provisional district of Mascot comprises an area of 3.4 square miles, for the greater part well settled. In the whole area we have one hall only. There is neither land, church, nor rectory, though at one end a block of land has been procured by the diocese for a future mission hall. The price of the land will, of course, have to be met by the district.

At present the Sunday School there meets in a small garage, while in Mascot itself the only building has to accommodate all grades. Land suitable for a parish church and rectory is being rapidly taken up, and a buyer is pressing for the block which is most suitable. The owner is anxious to let us have it, but we cannot make any move towards purchasing by ourselves. Moreover, we desire to build the rectory to avoid the necessity of paying rent, and the mission hall is needed. Even in the event of a substan-

tial loan to enable us to purchase land, the actual condition of the district will not be improved insofar as the present need of buildings is concerned.

With the present state of the world it may not be very far distant when Christians (and others) will not be able to do what they want to do with their money. But more than this, "Ye know the grace of our Lord Jesus, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. viii. 9).

He became poor in every possible way. Maybe someone who is willing to become poor for Him will be led to consider our need here. I ask no more than that you ask the Lord what He will have you do with His own money entrusted to you as His steward.

Sincerely,

30a Maloney Street,
Mascot, Sydney.

H. R. SMITH.
Minister-in-charge.

EDUCATION DEPARTMENT DISPUTE.

The Editor,
"Australian Church Record,"
Sydney.

Dear Sir,

Thank you for the acknowledgment of my letter. I am particularly interested in your comment on this letter. The fact that editors are dependent on the information that comes to them is so obvious that even I was aware of it. The inference is, however, that because of this fact editors are justified for any old comment they may make, based on the information received, whether complete, limited, right or wrong.

This is where I challenged the article previously referred to ("The Education Department in N.S.W." issue of 28th February), because I believe it is based on half-baked knowledge. That brings me to reply to your second comment on my letter—that I had failed to point out the inaccuracy of your original article. I did not wish to take up the valuable space in your paper with information that had already been very evident in the daily and other press. Just briefly, I would point out two matters of interest. Firstly, in a foreword to a publication entitled "A New Deal for Australia's Children," published in Sydney in 1938, the Hon. D. H. Drummond says:—

"... Education requires a fundamental foundation of character expressing itself in a sense of personal responsibility and public service."

Secondly, when the Teachers' Federation showed any signs of expressing this "personal responsibility" spoken of by the Minister for Education, he demands an apology for their presumption and orders a deputation from his office without their having spoken a word in their own defence.

This is the man to whom you demand of the Teachers' Federation a "strict loyalty"!

Your original comment, coming, as it does, "out of the blue," upon a tremendously important controversy, would, if it were not so serious, be amusing.

Yours faithfully,

GORDON J. S. KING.

(We refer our correspondent to our "Notes and Comments," which, although written before we received his letter, we imagine answers his criticism.—Ed.)

(N.B.—We have received, too late for publication, a letter from L. G. Woodcock, Senior V.P. of the Teachers' Federation, disclaiming any discourtesy or disloyalty to the head of the Department.—Ed.)



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The Annual Diocesan Festival

has been fixed for

TUESDAY, MAY 14th

in

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Tea will be served at 6.15 p.m. Tickets 1/3. The Annual Service will be held in the Cathedral, commencing at 7 p.m. Preacher, Ven. Archdeacon W. L. Langley.

At 8 p.m., Public Meeting: Chairman, The Most Reverend the Archbishop of Sydney. Special Speaker, The Right Reverend Bishop Hilliard, who will receive an official welcome to the Diocese. A moving film of H.M.S. activities will be shown.

All are cordially invited to this great rally of Sydney Churchmen.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 8—New Series.

APRIL 11, 1940.

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

THE CHURCH OF ENGLAND, WALLGROVE CAMP, N.S.W.



The new Church of England Hut dedicated by the Archbishop of Sydney and officially opened by Brigadier F. B. Hinton, Commander of the 4th Cavalry Brigade, last month.