

all friends and well wishers  
E. Cormack, Hon. Sec." —  
Notes."

## QUEENSLAND

### Diocese of Brisbane

The night Procession of W. Brisbane on Good Friday was, of the Archbishop, led by Bishop Dean W. E. C. Barrett. The lit by torchlights, and was every Anglican parish in the area. About 1500 attended after the procession, in the Barrett gave the address and how it could be

## SOUTH AUSTRALIA

### Diocese of Adelaide

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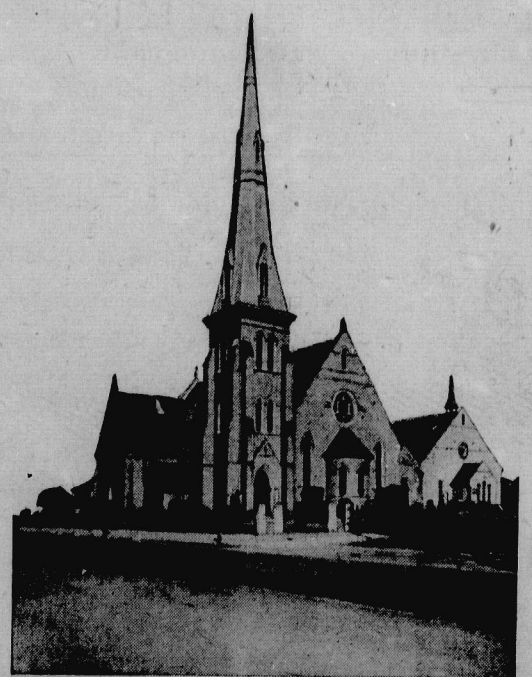
For Prospectus

# The Australian Church Record

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# NOTES AND COMMENTS.

The universal burst of Praise and  
Thanksgiving has been most uplift-  
ing. From overseas and from  
V.E. our own land have come  
Day. broadcasts of services filled  
with a sense of obligation to  
our Heavenly Father that indicate a  
deep-seated belief which unfortun-  
ately is too little manifested when things  
are normal. The splendid example  
set by our leaders in State and Church  
in the Homeland of the Empire has  
been generally followed throughout  
the British Dominions. Church ser-  
vices have been fully appreciated by  
hosts of people who had been grow-  
ing lax in their acknowledgment of  
God. It is a matter of such deep  
concern for our national as well as  
international relations that this realisa-  
tion of the Arm of the Lord, bringing  
strength and deliverance, should be  
deepened by the cultivation of a sense  
of God's presence and working in all  
the scattered details of our daily life.  
"God is in the midst of her, therefore  
shall she not be removed; God shall  
help her and that right early." "Let  
us draw near to God that He may draw  
near to us."

Only in this case the second Greek  
is bastard. The Ironworkers' Strike—  
so inopportune from the point  
of view of the war and its  
claims, has nevertheless some-  
thing in its favour. The strike  
method of fighting abuses is no  
longer used solely against the forces  
of capitalism. It is handy for use  
whenever and wheresoever there is an  
abuse of power that calls for recti-  
fication. The story of this present strike  
makes interesting reading and points  
to the necessity of guarding carefully  
against the encroachments of forces

that would jeopardise our liberties and  
regiment away the substance of our  
personality. Communism is a danger at  
all times, but most of all when, by dint  
of subterfuge, it insinuates itself into  
positions of power and influence. If  
not severely restrained it will soon  
throw off its disguises and openly jeo-  
pardise our common life. It is all to the  
good, from a larger point of view, that  
this strike has revealed the growth and  
power of an influence so subtle and  
so deadly. Unlike the majority of  
strikes there is no selfish end apparent,  
but only the determination to safe-  
guard those freedoms for which our  
men are giving their life blood.

# EMPIRE DAY, MAY 24th.

# Prayer for the Empire.

O God, who hast made us members  
of the British Empire, and hast bound  
us together by one King and one Flag,  
may we ever live in remembrance of  
our great responsibilities, and be mind-  
ful that "righteousness exalteth a  
nation." Help us to seek to excel in  
the practice of faith, courage, duty,  
self-discipline, fair dealing, even jus-  
tice, and true sympathy, that, as loyal  
patriots and good citizens, we may  
each individually aid in elevating the  
British character, and as a God-fearing  
and a God-loving people glorify Thee,  
the King of Kings, and Lord of Lords;  
through Jesus Christ Thy Son. Amen.  
—The Earl of Meath, the Empire  
Movement, A.D. 1905.

# Proper Psalms and Lessons

# May 20. Whit Sunday.

M.: Joel ii 28; Romans viii 1-17.  
Psalm 68.

E.: Isa. xi 1-9 or Ezek. xxxvi 22-36;  
Romans viii 18 or Gal. v 13. Psalm  
104.

# May 27. Trinity Sunday.

M.: Isa. vi 1-8; Mark x 1-11; or I  
Pet. i 1-12. Psalms 29, 33.

E.: Exod. xxxiv 1-10; or Numb. vi  
22; or Isa. xl 12; Matt. xxviii 16 or  
Ephes. iii. Psalms 93, 99, 115.

# June 3. 1st Sunday after Trinity.

M.: Josh. i or Job i; Mark ii 1-22 or  
Rom. i. Psalms 1, 3, 5.

E.: Josh. v 13-vi 20 or xxiv or Job  
ii; Matt. i 18 or Acts viii 26. Psalms  
4, 7.

# THE SPIRITUAL FOUNDATION.

(From the Bishop of Gippsland's  
recent Synod Charge.)

But all our venture and all our build-  
ing will be in vain unless we build on  
the Rock of Ages, Christ Jesus Our  
Lord.

The call of this Victory year is to  
rebuild our community life on Christ's  
value. We Church people have to see  
that there is the opportunity of a full  
life for everyone. Christ taught the  
value and importance of each indivi-  
dual life. We must show the way to  
the Redemption He brings from the  
bondage of the lower self, and bring  
it to our young folk, so dear to Him,  
protection and help in their fight  
against the evils that beset them to-  
day. I refer now particularly to the  
snares of gambling and drinking. We  
must practise His principles of broth-  
erhood co-operation and unselfish  
service. If we are to help reclaim our  
land and people for God, we must  
present Christ our Lord and His values  
in such a way that others may see  
Him in us and in our Church life and  
service.

We have somehow to restore and re-  
vive Faith. Our Venture for God in  
Gippsland is a Venture for Faith. But  
Faith has been dethroned for many  
by the loss of belief in the Bible.

# Bible Dethroned.

As we saw earlier it is easier to de-  
stroy than to build. This was the work  
of so-called rationalists and partly of  
the Higher Criticism of the Bible. It  
is interesting to note that the fount  
and head of it all came from Ger-  
many, the leaders being Strauss  
(1835) and Wellhausen (1844-  
1918). But their "assured results"  
were taken up and propagated by Eng-  
lish, Scottish and American Divines.  
The consequence has been that the  
man in the street has somehow got  
the idea that the Bible is an exploded  
book, a series of myths and legends  
handed down from an uncritical age.  
I know that for scholars there was  
much of value in this careful, close  
analysis of the Sacred writings. It help-  
ed us to determine the true text, to  
picture the background, to explore the  
sources and to determine the date of  
the several books. It made the writ-  
ers living persons.

But its effect was to destroy faith  
in Revelation for the masses. We are  
suffering from that to-day. I believe

it is one of the major causes of the decline in Religion. Men have lost faith in the Bible.

### Restoration of the Bible.

But now, with the fuller light of recent research in Bible hands, and the deeper knowledge of antiquity that has come to us, we see these critics were wrong. This Higher Criticism arose in an age of ignorance concerning early Patriarchal times. Its "assured results" are now undermined by later knowledge. This destructive criticism was built upon the assumption that the supernatural is impossible. So miracles, even of Our Lord, must be cut out or explained away. It rested on a priori theories, the main one being that Hebrew religions developed from animism and polytheism through henotheism to montheism. Another contention was that Moses could not have written the Pentateuch, as writing was unknown then. But we know now, thanks to the Archaeologists and scientific investigators of Babylonia and Palestine and Egypt, that writing was common 2000 years before Moses, that the further we go back in the inscriptions the purer the faith and the higher the culture and civilisation.

These new discoveries in the Bible Lands and their amazing confirmations of the Bible story have not yet got into the mind of the man in the street. But it is time they did and also into our Theological Colleges. Time will not permit details. But the discoveries of the last twenty years have quite changed my view of the Bible. In it we can rest assured we have the Very Word of God, the Revelation of His Plan and Purpose for mankind, culminating in the Incarnation of the Divine Word of God in Jesus Christ. Here we have a foundation on which to build. God is in History. God is in Human life. God does work miracles to-day as well as of old. God is trying to speak through His Church, to you and me to-day. So if we are to do our part in the Venture for God Campaign we must be Bible men and Bible Christians. I want to see every member of our Church enrolled in the Bible Reading Fellowship, and I want them to see Bible study groups formed among our congregations. There is no greater joy than Bible study and no better means of spiritual growth than Bible reading and prayer.

So we come back to that revival of true religion. This can only come by a living Faith, which is the call of God to us to-day. We cannot do it of ourselves. So I ask all our people

in each parish and centre to pray all this year for the outpouring of His Spirit to bring about this revival of Faith. It is only as we act and serve as a Living Church that we can release God's Power. Just a simple prayer "O God, give to me Thy Holy Spirit, and revive Thy Church in our midst, for Jesus sake." The Bible implies the Church.

### "RESISTEZ."

#### FRENCH PROTESTANTISM AND THE WAR.

It is clear that the sufferings of the past four years have united all sections of the French population around the person of General de Gaulle, a Roman Catholic, whose Banner of Lorraine (borrowed from Joan of Arc) symbolises the unity of all loyal Frenchmen.

But he has no more enthusiastic and loyal supporters than the Protestant Communions of France, pastors and congregations. Oppressed and neglected for centuries, these brave people have proved their sterling worth and are fast coming back into the regard and respect of their fellow countrymen. This is a position they have hardly held since the revocation of the Edict of Nantes in 1685, although frequent outbursts of anti-clericalism during the last two centuries have served to remind one of their intrepid and dogged witness. The heroine of the French Resistance Movement was a Mme. Albrecht, descendant of an old Huguenot family. She made the Huguenot watchword "Resistez" live anew for the indomitable resisters of 1940-44. She was martyred by the Germans, telling them to do their duty as she had done hers.

In the days of the Reformation and the Wars of Religion the Huguenots enjoyed, under God, great successes following a period of persecution. But with the rise of Louis Quatorze (whose grandfather Henry of Navarre had abjured Protestantism for the sake of the capital city of Paris, which he declared to be "worth a mass") they suffered virtual extinction. Exiled to England some, others carried on the struggle for Freedom of Worship in the valleys of Vaudois and the Cevennes. They formed a veritable "Church under the Cross," threatened with life-service in the galleys, enduring the enforced billeting of an alien and licentious soldiery—the "Dragonnades."

But the Huguenots' answer to "are you downhearted?" was a very defin-

ite negative three weeks after the relief of Paris. St. Bartholomew's Eve, 1572, saw their doom and downfall. But St. Bartholomew's Eve, 1944, saw the doom and downfall of Nazi tyranny.

The strength of the historic French Reformed, or Calvinist, Churches is, and always has been, in Paris and the South of France. But the old Huguenot city of La Rochelle, the Walloon Churches, and the Lutherans in Alsace-Lorraine have also been wells of truth in a thirsty land.

And so, united against common and insidious danger all the Reformed and Lutheran Churches—besides the Baptist and Methodist minorities—march forward together glorying in their Protestantism and Freedom. The threefold motto of the French Republic—"Liberty, Equality, and Fraternity"—to be seen everywhere in their Temples draped with the Allied "Red, White and Blue," so well expresses the spirit and ideals of our French co-religionists.

I spent my first Sunday morning in Paris at l'Oratoire, which the concierge (or caretaker) did not hesitate to call the "Cathedral of Huguenoty." This famous Temple, with Admiral Coligny's statue inscribed with Biblical passages outside, is close to the Church of St. Germain l'Auxerrois, whose bells tolled the signal for the Bartholomew Massacre. The dignified grandeur of the service was impressive in its simplicity and reverence. The great oak pulpit was the piece de resistance of the Temple, while the carved oak Holy Table simply bore upon it the Open Bible. The worship was made up of canticles and metrical psalms, two portions from the Old and New Testaments, the Creed, Beza's "Confession of Sins," and extempore prayers delivered from the rostrum.

As the venerable Pastor rose to announce his text, in the black Genevan gown and white bands, I sensed the presence of a veritable man of God in the right Reformed succession. Preaching from I John 5 (v. 4) he emphasised the eternal struggle between God and "the world," and the final Victory of Faith. M. le Ministre was as well qualified to speak on Overcoming Faith as any old-time member of the "Church in the Desert." I learned that throughout the occupation he had fearlessly proclaimed Gospel Truth from his pulpit, never hesitating to denounce injustice and tyranny when German S.S. troops were present in the Temple. I was well able to fol-

low the whole service, rather through familiarity with the Scriptures than with French spoken so fluently, but in case the orderly and spiritual atmosphere would have made any Evangelical Christian feel at home whatever his land or language. I shall hope to attend French Calvinist worship frequently, and also to contact the Headquarters of the Protestant Churches at 47 Rue de Clichy.—M. W. Dewar, Int. Div., Shaef Mission, France.

—From the "Churchman's Magazine."

#### SCANDINAVIAN CHURCH'S GRATITUDE TO BRITAIN.

At the recent service held in Westminster Abbey in memory of the fifth anniversary of Germany's attack on Norway and Denmark, Dr. Arne Fjellbu addressed a large congregation which included members of the Norwegian, Danish and British Governments.

Dr. Fjellbu began by paying tribute to the Allies in the following words: "I begin my sermon on this day of bitter and painful memories for Norway and Denmark, I feel impelled to tender our thanks to the Lord Dean of Westminster, and through him to the Church of England, for the kindness and friendship they have shown us by inviting us on this day to hold a commemorative service in England's national sanctuary, Westminster Abbey."

"A national sanctuary stands like a symbol of the unity between State and Church, a unity which a nation feels most strongly in times of distress and grief. As I stand here to-day in England's national sanctuary, in this holy place filled with England's history, I also feel a call to convey our joint thanks to the British people, to every one of them from the common man and woman to the leaders of the nation who, firm and patient, have fought their heroic fight for our common cause. We felt particularly bound to the British people during that sinister period when Great Britain stood before the terrible menace of invasion and fought with blood and sweat and tears, believing in hope against hope."

"During these long and terrible war years, we have in a wonderful way been tied to our Allies in the fight not only against our common enemy, but also for priceless and fundamental spiritual values, for all that constitutes our Christian civilisation. My grateful thoughts therefore go to our other Allies. I mention the United States with its mighty and ever-growing war effort. I feel grateful for all that is being prepared by so many, officially and privately, to help us when the war is over and our countries will lie harried and plundered. Jesus said: 'Because iniquity shall abound, the love of many shall wax cold.' With love and care, the chill which injustice has spread in our countries can be conquered. I mention the Soviet Union whose task it became to free the first piece of Norwegian soil, and whose leaders and people have shown such deep respect for our national and religious traditions and modes of thought. I also feel a deep need to mention France which was so cruelly stricken and has suffered so terribly, but now rises again under great difficulties yet with new vigour, and makes a great effort in our common struggle."

### QUIET MOMENTS.

#### THE REVELATION OF THE HOLY SPIRIT.

A Brief Summary of a Lecture given under the auspices of the London Bible College.

(By the Rev. A. M. Stibbs, M.A.)

This title can refer (as is intended here) to the Revelation of which the Spirit is the one revealed. It might, however, also refer to the Revelation of which the Spirit is the One revealing. And it is peculiarly appropriate that the title should suggest this second meaning, because it is by what the Spirit does to reveal that He Himself is revealed.

There are three things to be considered: first, the character of the revelation; second, its content, or the character of the Holy Spirit Himself, who is revealed; and third, our consequent attitude and relationship to Him.

#### The Character of the Revelation.

(i) It is not self-centred. The whole work of the Spirit is not to glorify Himself, but to glorify the Father and the Son. (ii) It is indirect. What the Spirit is, is known not in itself, but rather from the results which He produces. Compare electricity or the wind. (iii) It is dynamic rather than static, of activity rather than entity, so His work is prominent, and His Person often hidden and only slowly appreciated. (iv) It is subjective and of the otherwise unseen. Compare the function of a looking-glass. What I see in it is dependent on my powers of sight, and is not the looking-glass itself, but something beyond it otherwise unseen. Only slowly do I realise how remarkable a thing a mirror is to make such vision possible. (v) It is progressive in two ways. What is latent or implicit in the Old Testament becomes patent and explicit in the New Testament; and what is partial or incomplete in the Old Testament becomes full and fulfilled and final in the New Testament. Because man is a sinner the full revelation was impossible until man's redemption was accomplished in Christ.

#### The Content of the Revelation.

The Spirit is revealed, to use a comprehensive phrase, as the activity of God. When God acts, He acts by His Spirit.

(i) In the natural realm this is the way by which all things are done — by

God's Spirit. So a simple activity of nature, which is not man's doing, becomes not only an example of the Spirit's work, but a name for His work, and indeed the name for Him as the Worker, i.e., the wind, breath, or "spirit." For the same word is used (a) of the natural wind; (b) of an activity, which as breath comes from the living God and gives life — an activity which is responsible for the production of the heavens, and of man himself, and of the Holy Scriptures; (c) of the spiritual element in human nature—"the spirit" which at death returns to God who gave it; (d) of the Spirit of God Himself, the vital and vitalising energy of the divine nature. There is in these four uses an ascending scale of values, viz., physical energy, life, personality, deity. The same Spirit, Who is the Source of all must needs be found in His fullness at the top. He is not only energy and life, but also personal and divine. Further, man who owes his natural life to the life-giving Spirit can in his function be raised to a higher potentiality by a further incoming of the Spirit of God. This is the character and the explanation of the true Christian life. It is Spirit-filled, with the Life-giver inside, working in use as a constraint "to will and to do of His good pleasure."

(ii) In relation to sinful men there has been and still is a special activity of God the Spirit both in revelation and redemption, an activity consummated since Pentecost in the indwelling of the Spirit in all the children of God.

(a) In Revelation. God has moved to make known to sinful men His will and purpose for their rescue and benefit. This activity is the work of the Spirit. He is the Spirit of Revelation. So the Spirit is especially connected with illumination and insight, with prophecy and utterance. In Old Testament times, when the Spirit of God came upon a man, others expected him to speak words from God. This is the recognizable mark of His Presence, which was granted on the day of Pentecost. When the Spirit of God came upon the disciples they began to speak new words. Further, this revelation, which is His work, is primarily a revelation of Christ. So we read: "The testimony of Jesus is the Spirit of prophecy." And this Spirit-given revelation begun in the Old Testament is completed in the New Testament. The whole God-given Word of revelation is the work of the Spirit; and He is still active to interpret its meaning to the seeking soul.

(b) In Redemption. This activity of God, in sending His Son to save men, was similarly effected through the Spirit. When the Eternal Son became Man, His conception, anointing, ministry, offering of Himself and His resurrection are all said to have been done through and by the Spirit. So the Son, incarnate for our redemption, was so not only by the gift of the Father, but also by the work of the Spirit. Only by the Spirit can He be confessed as Lord.

These two "once-for-all" activities of the Spirit in both the written and the incarnate Word of Revelation and Redemption provide two final tests of His identity. The true Spirit of God always speaks in harmony with the written Word (Isa. 8:20); and always confesses Jesus as God manifest in the flesh (1 John 4:2, 3). These are the tests of the spirits. All sound teaching and true understanding are at once Christian, Scriptural, and Spiritual — a threefold cord, not easily broken.

(c) In Consummation or Fulfilment. The same Spirit, who has worked thus in revelation and redemption, works finally to make the benefits of these things ours. This is His crowning work. He has been promised by the Father, and given by the Son after His ascension, for this purpose — to make ours the benefits of revelation and redemption. So this crowning blessing of the indwelling of the Spirit in every heart comes from the Father, in fulfilment of His promise, and through the Son, in consequence of His work. The Spirit is the God-given seal, the mark of every true child of God. All true Christian life is life in the Spirit. When the Spirit is thus given. He works inside from within our hearts so that we may understand the things of God and ourselves experience His salvation.

The Spirit indwells the Church or company of believers as the living Temple of God, to make it the place of praise and prayer and prophecy, and all manner of service. He brings us into fellowship with the Father and the Son, and with one another. It is by His witness that we know that we are children of God and brethren one of another. He is the Bond of unity

in the Body of Christ. It is the same Spirit who thrusts us forth and fulfils through us the ministry of witness to the world, even to the uttermost parts of the earth. Finally, when Christ returns, the same Spirit will be the Spirit both of glory and of judgment.

### The Conclusion.

What are to be our attitude and relationship to Him? The answer is twofold. (a) Acknowledgment of Him as very God, to be worshipped on an equality with the Father and the Son. (b) Response to Him by faith, that we may first find life through Him and then fulfil all our living in Him. This is the Christian way of life. There is no other way either to find life or to fulfil its high possibilities. "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." "If we live in the Spirit, let us also walk in the Spirit."—"The Record."

### PERSONAL.

The Rev. R. A. Donne has arrived in Fiji and has entered upon his work as a member of the staff of the Diocese of Polynesia.

Miss W. Foy, who served in Kenya for some time, has accepted a post in Kenya in local connection, and hopes shortly to sail.

After a long and painful illness triumphantly borne, Stella May Setford, at the age of 41, passed to Higher Service on April 18, telling her friends, who had cared so lovingly for her in the Ranaghat Hospital, "to praise and thank God." When a member of St. Stephen's, Richmond, Dio. of Melbourne, Miss Setford offered to C.M.S. in 1926, she was advised to train as a nurse, which she did, gaining her two certificates, and one in cookery, as well as her Th.A. During her training she studied at the Melbourne Bible Institute, and for a time lived at St. Hilda's. In 1931 she went to C.M.S. hospital, Ranaghat, on the marriage of Sister C. Nicholson. She has given unstinted and sacrificial service in that exacting climate, and very busy hospital, not having been home for eight and a half years. Her whole life was one of deep devotion and spirituality. The Society thanks God for her life, and work, and witness, and offers to her parents and relatives and friends sincere and prayerful sympathy. A service in her memory was held on Sunday, 13th May, 11 a.m., at St. Stephen's, Richmond.

One who gave many years of sterling service in Melbourne C.M.S. has passed away, Mrs. R. M. Weldon. One of the early members of the Women's Missionary Council, and indefatigable in her efforts, she recently paid high tribute as to what C.M.S. had meant in her life. To all who mourn we offer our Christian sympathy.

After three months in the United States, Canon W. J. Edwards, headmaster of Canberra Grammar School, has returned to Australia. Canon Edwards was one of Australia's three representatives at the Institute of Pacific Relations Conference at Hot Springs, Virginia, in January. After the conference he preached in several cathedrals, including New York Cathedral and the San Antonio Cathedral, Texas.

Everywhere Canon Edwards found an intense, though uninformed, interest in Australia. In six weeks of lecturing for Rotary International he addressed more than 30,000 people in Nebraska, Minnesota and Texas.

The Rev. H. E. Felton will be on leave from his parish of St. Chad's, Cremorne, from 11th to 29th May. The Rev. C. E. Burgess will take relieving duties during that time.

The Rev. G. T. Earp, B.A., Th.L., rector of Hornsby, N.S.W., has been elected to the Council of Barker College, Hornsby. Mr. Earp is an "old boy" of Barker College and was for sometime Chaplain of Cranbrook School, Edgecliff, N.S.W.

The Rev. W. Backhouse was inducted to the parish of St. Andrew's, Clifton Hill, on Wednesday, May 16, by Archdeacon Roscoe Wilson, and the Rev. Selwyn Ide to the parish of St. Stephen's, Garden Vale, on Friday, May 11, by Archdeacon Hewett.

Our prayers and sympathy are offered for Miss Armfield, of the Geelong C.M.S. Depot, where she is ill.

Fourteen Anglican Chaplains are prisoners of war. The following are their names: Arkell, C. S. C., Rockhampton; Bashford, F. H., Bathurst; Blakeway, L. N., Adelaide; Camroux, F. J., Sydney; Fleming, W. L., Melbourne; Jones, M. K., Sydney; Kellogg, F., Wangaratta; May, J. L., Tasmania; Pain, A. W., Ballarat; Patmore, C. H., Bendigo; Polain, G., Bathurst; Saunders, K. F., Sydney; Thompson, A. H., Tasmania; Ussher, C. E., Bathurst.

The funeral service of the late Mr. Douglas Costin was held at St. Stephen's, Wollongby, on Saturday, 5th May. Douglas Costin had long been an ardent Christian worker and officer at St. Stephen's, and his sudden death due to electrocution at work, came as a shock to a large circle of friends. We express our deepest sympathy to his sorrowing wife and relatives.

Canon T. C. Hammond, Principal of Moore Theological College, Sydney, has gone by air to New Zealand for special meetings, arranged by the Intervarsity Fellowship, in the Universities. He has a big programme for his five weeks mission.

Mr. Fred. Taplin, a student of Moore College, and Miss D. Hammond, daughter of the Principal, were married at St. Philip's, Sydney on May 5, by the Archbishop of Sydney, assisted by Bishop Pilcher and the Rev. C. K. Hammond, brother of the bride. A reception followed in the grounds of Moore College, when 200 guests assembled. Bishop Hilliard presided.

The Rev. Leslie William Alfred Benn, Th.L., who has been for some months past Bishop's Commissioner for the "Venture for God" Campaign in the Diocese of Gippsland, has been collated and instituted by Bishop Blackwood as Archdeacon of Gippsland. The Archdeacon has also been appointed Registrar of the Diocese from Jan. 1, 1946.

The death took place on Friday last of Mr. G. E. Ardill in his 88th year. He was the doyen of Evangelistic and social workers in Sydney, where he has been the means in God's hands, of a great "rescue work." The Archbishop of Sydney conducted the burial service at the Waverley Cemetery, the Rev. Hugh Paton giving the address.

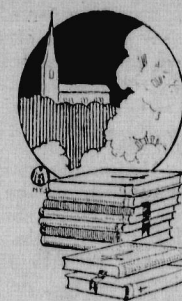
The Rev. G. B. Gerber, Th.L., Locum tenens at St. John's, Sutherland, has been appointed Curate-in-charge of the provisional district of Homebush-Flemington as from June next.

The Rev. L. L. Morris, B.Sc., B.D., Th.L., B.C.A., missionary at Minnipa, South Australia, has been appointed Vice-Principal of Ridley College Melbourne.

The many friends of the Rev. C. C. Short, Rector of St. John's, Campsie, N.S.W., will regret to hear that he is seriously ill.

### A.C.R. SPECIAL PUBLISHING FUND.

The following amounts for the above Appeal of the Church Record have been received with grateful appreciation:—Amount already acknowledged, £7/1/-; Miss Bowd, 10/-; Mr. J. Moore, £1/1/-; Mrs. Kerr, 6/-; Total £8/18/-.



### AMONG GOOD BOOKS.

#### 7. MACAULAY'S HISTORY OF ENGLAND.

It is remarkable that there are still some modern writers, particularly of the "Anglo-Catholic" school in the Church of England who summarily dismiss Lord Macaulay, Green, Hallam, J. H. Froude and Co., as "the Whig historians," and therefore unworthy of further consideration. Whatever Macaulay's political affiliations were and most critics seem to agree that these did not mar his literary endeavours to the extent which his contemporaries alleged, he holds an honoured place in the first rank of literary historians.

His History of England, is a broad canvas, worked upon by a masterful hand, using only black or white, but nevertheless making the characters and scenes vivid and real. The artist spares no pains in depicting tiniest details, that the picturesqueness of the whole may not be lost. Never does an historical canvas succeed in presenting such a romantic and dramatic effect, while preserving with accuracy the sense of the historical.

Macaulay originally intended that the History should cover the period from James II to the early nineteenth century, but on his death in 1859 he had written five volumes covering only the first sixteen years of this period in detail. This work comprises some 2500 pages in most modern editions. If Macaulay intended that his "magnum opus" should be many times longer than this, then he either over-rated his own ability or paid a most gallant compliment to the intellectual fortitude of the young ladies of his day when he wrote in his introduction, "I shall not be satisfied unless I produce the last fashionable novel on the tables of young ladies." Truly, "there were giants in the earth in those days!"

The first chapter is a brief survey of English history up to 1660. One gathers that Macaulay's ecclesiastical viewpoint is certainly not Evangelical for he admits with great reluctance the doctrinal Calvinism of the Church of England. Charles I is al-

leged by modern Jacobites to be a noble martyr, dying on behalf of episcopacy in general and Anglicanism in particular. Macaulay shows that such are caught on the horns of an amusing dilemma for while on a visit to Scotland in 1641, an Act declaring that episcopacy was contrary to the Word of God received the Royal assent!

Bishop Burnet's literary portrait of William of Orange is quite overshadowed by Macaulay's. His character is faithfully drawn, with its frailties and its great strength. Speaking of William's theological viewpoint, Macaulay says:—"The tenet of predestination was the keystone of his religion. He often declared that, if he were to abandon that tenet, he must abandon with it all belief in a superintending Providence, and must become a mere Epicurean."

The defeats of the Irish and ex-King James at Newton Butler, Enniskillen and Londonderry have never been more picturesquely described in a general history as in these volumes. The reader is drawn right into the turbulent stream of those factious times. The Battle of the Boyne, too, has its share of the author's canvas, brilliant in all its wealth of details.

The reader cannot but be impressed by the new solidity given to British institutions by the assurance of a Protestant succession to the Crown. During William III's brief reign (1688-1702), the Bank of England was founded, the first newspapers were founded, the liberty of the press established, the Triennial Parliament Bill passed, schools were opened in backward Scotland, executions by Acts of Attainder ceased, St. Paul's Cathedral was opened and our present form of ministerial government was begun.

The booklover who has found history a dry, barren study, will be delighted with the living, moving, almost kaleidoscopic effect of Macaulay's fine work, and it will impart a new understanding of a period in England's religious history which is only one degree less important than the Reformation.

### JUSTICE OR MERCY?

A Negro, on trial for a criminal offence, stood trembling before the judge. "Don't be afraid," he was told; "you'll get justice." "I know, Judge," replied the offender, "but that's just what I don't want."

Is that not our exact position before God? We do not want justice; we want mercy. "In the course of justice, none of us should see salvation." So we pray with Habakkuk, "O Lord . . . in wrath remember mercy."—"Open Windows."



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## TO AUSTRALIAN CHURCHMEN

## THE FOUNDATIONS OF PEACE.

The great day has arrived! The last shot has been fired in Europe and a great quiet prevails. The only sound is one of joyful demonstration as the pent-up yearnings of millions of peace-loving peoples, whose lives have been in constant jeopardy, find expression in outward manifestation. But deep down there is an undertone of resentment, strong and natural, against the people whose greed of power and jealousy have been responsible for this most disastrous war against a people whom either by their cruel complacency or by their active participation have been guilty of a welter of Sadism that beggars description and places them in a category of living creatures far below the "brute beasts that have no understanding." Such a resentment is not only natural, but, to a large degree, just. To an exaggerated and therefore false pacifism it has the right to answer affirmatively, with the question to the prophet of old: "Dost thou well to be angry?" There is a righteous anger as well as a lack of anger that is unrighteous. "Be ye angry and sin not," says the Apostle Paul. Let not your anger—just as it may be, run away with your judgment.

That is the crux. In view of the horrors of the German treatment of non-belligerents and prisoners of war, it is difficult to place a period to our anger. But it has to be done. The task is all the harder if what we read of the German attitude of mind be true. A hardened, unrepentant criminal is a difficult problem to solve. Still the solution has to be sought for the common good, as well as for the sake of the criminal; for until a solution be found there must be some measure of restraint for the good of all.

"Righteousness and peace have kissed each other"; for as Isaiah puts it, "Peace is the effect of Righteousness." And what is righteousness but a square-footed fair dealing between man and man, as well as between nation and nation. So in relation to our enemies we have to be just, giving them "a fair deal"—even in condemnation making the punishment fit the crime, but ever being willing to temper judgment with mercy—especially giving the accused the benefit of the doubt.

It has been truly said that Christianity is the art of loving the people you don't like, and a true measure of the love that Christ enjoins will show that it consists in a practical goodwill that seeks to benefit the lives of others. We cannot, as a Christian people, desire the destruction of another race or other races of men. But Christian love is realistic enough to know that discipline and oftentimes chastisement is necessary in order to produce an attitude of mind and heart that will make possible a genuine realignment of life.

Nazi doctrine is an ugly and hard headed demon that must be cast out if and before the German people and the Japanese can be admitted to the fellowship of the other nations on an equal footing. The catastrophic destruction to be seen everywhere in the European countries indicates a long and painful way of penitence and the way to build up a true self-respect on the part of those who have been responsible for all that wanton demolition and waste, and the sorrow and suffering which has been brought about in human life.

"In God's good time," Churchill's famous saying, not only is the war ending; but as we face the work of reconstruction of life and material we must have the same divine assistance and leading as we have experienced in the waging of the war, and the assurance of a successful reconstruction in "God's good time," if we continue as a people to seek first His Kingdom and His Righteousness.

What then? "We must continue in prayer and watch in the same with Thanksgiving" if we in all seriousness of mind and purpose desire to conserve the fruits of this victory. Some words of Holy Writ set out the lines for our service. We are bidden to pray:

"Thy Kingdom come, Thy Will be done on earth as it is in Heaven."

The Word of Promise is "Behold a King shall reign in Righteousness, and princes shall rule in judgment . . . And the Work of Righteousness shall be Peace, and the effect of Righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation and in their dwellings and in quiet resting places."

## THANKSGIVING PRAYER.

O God Who hast brought us through pain and peril to this hour we praise and bless Thy name for the way we have been led from the first days even until now. We give thanks for the wisdom of leaders, the courage and devotion of simple men and women and the sacrifice of those who have passed out of sight along the path of duty.

Teach us in the day of victory to mingle justice with mercy and to practise restraint. Inspire us to bend our wills to the unfinished task of building a better world wherein men may live and work in freedom, and hasten the day when wars shall cease. Amen.

(From "Sydney Morning Herald.")

## THE WITNESS OF THE CHURCH.

(From the Bishop of Riverina's Synod Charge.)

We are members of the Church of England in the Diocese of Riverina, a small and scattered part of the flock, but a part of it. What shall we do, in this day of need and opportunity, to claim God's blessing and to impart it? The suggestions that I shall put before you may seem trivial and commonplace. If so, remember that the man who now runs swiftly once learned to walk stumbingly and with little steps. Perhaps they may seem too hard for ordinary people like ourselves to carry out. If so, remember that while men cannot keep the laws of God just by their own efforts, by His help they can do so.

We Christian people must try to keep the laws of God and constantly seek His help to do so. We are not to deal in the "black market." Nor should we shrug our shoulders and smile when others tell us of their doing so, as if we were to say "it can't be helped." Those who cheat and swindle and steal mock the sacrifices of men and women in the war.

We should try to keep the laws of the land, with a high sense of citizenship and pride in our country. Our laws and regulations are not perfect and are sometimes exasperating. But if by our actions we bring law and order into disrepute we do a great disservice to our common life.

My strong personal conviction is that the Church should not make use of

raffles, lotteries, spinning-wheels, and other gambling devices in raising money. I do not say that all forms of gambling are necessarily wrong. But I affirm most emphatically that gambling is a major evil in our midst, and that the Church must not be enslaved by it. I am glad to know that some of the parishes in the diocese have already taken this stand, and I hope that others will follow suit.

Without going into the matter of gambling in detail, and while recognising that it is in itself a symptom of a more deeply-rooted disease in society, I urge Christian people to stand out from it. You may say, "I can have a bit of a gamble and come to no harm." Yes, but each man to some extent is his brother's keeper. This is an uncomfortable fact but a fact. Many excellent causes are supported financially by gambling methods. What are Christians to do about this? My answer is, let Christian people set the example of sacrificial straightout giving for causes they believe in, patriotic funds, hospitals and the like. As a start, let us in the Diocese of Riverina put our Church finances on a sound and proper basis by giving direct and sacrificial giving.

Closely connected with this is the sense of stewardship. Our life is a trust, and our time and our possessions are to be administered as a trust. "It is required in stewards that a man be found faithful."

This is a time for proclaiming the Gospel of God. Our generation needs to be converted afresh. We cannot assume that adults and children naturally know the basic Christian truths or are familiar with Christian worship.

Here is a task for the clergy. I hope that together we shall pray earnestly for God's power and blessing, study Holy Scripture diligently so as to be possessed by its message, read it clearly and intelligently to our people, preach with earnestness, conviction and simplicity, teach patiently and systematically, and by public and private ministration proclaim the Word of God.

This is a work for others besides the clergy. We have a few lay readers, who read the service, the lessons and sermons. We need many more. So I hope that in every parish there will soon be one or two men, and in some cases more, who will help and minister in this way. During our present shortage of priests we are hindered in supplying services and ministrations by our lack of lay-readers. There is a

ministry also for our lay men and women as Sunday School teachers, Bible class leaders and religious instructors in our primary and high schools. A few are already doing this, always at some sacrifice, and I want them to be assured that their work is appreciated. We need more to stand by them and help.

Christian parents can do a simple Christian work with their children, without which the labours of the clergy are not so effective. The Church provides many useful practical helps for parents and teachers in their important Christian work with children. The Mothers' Union can be a great inspiration to Christian women, and I hope to see it grow in the diocese. The General Board of Religious Education provides abundant aids for parents, teachers and scholars. I want to see a greatly increased use of the Church Mail Bag School, not in Sunday Schools, for which it is not intended, but in homes where children cannot attend Church or Sunday School regularly. We rejoice in the establishment of St. Christopher's College, Malvern, where young women are being trained for the work of religious education in the Church. How splendid it would be if one or two of our young women would come forward for training at St. Christopher's, and then for work in the Riverina. This is an undertaking very dear to me and I commend it to you.

## Our Inheritance in the Church of England.

The Church of England, in her Prayer Book, says very little about herself. She claims to be only a part, but none the less a true and vital part, of the One Church. In the Creeds we speak of the Church as One, Holy, Catholic, Apostolic, and it is this Church of which the Church of England is a part. The Book of Common Prayer sets forth a conception of Church life and worship that is at once Catholic and evangelical, Protestant and reformed, Scriptural and congregational. No one of these words by itself does justice to the whole truth. But together they indicate the rich and varied nature of our inheritance.

While living in love and charity with our fellow-Christians in other parts of the Church, we have good reason to be proud of our Anglican inheritance and grateful for it. There are three ways in which, in this diocese we may well enter more fully into it.

The Order of Holy Communion as set forth in the Prayer Book of 1662

is, I am convinced, the Order that we should follow. There has been for some years, in this diocese as elsewhere, a period of liturgical experiment, duly authorised. These experiments can teach us much. But I believe that we should now return to the Prayer Book Order of the Communion Service and I hope that this will be done in every parish. I commend to your notice the Communion Booklet that I have recently printed.

A second point is that our Anglican worship should be congregational, priest and people taking their appointed part. The elaboration of word and action by the priest is no satisfactory compensation for the silence of the congregation. Let us enter into our inheritance of congregational and scriptural worship with zest and appreciation.

The third point I wish to make concerns the reading of Scripture and the preaching of sermons. An attentive, eager, spiritually hungry congregation is a great challenge and encouragement to a clergyman to read the Bible with care and effectiveness and to preach with simplicity and power. Such reading and preaching then in their turn are a means of help and blessing to the people who hear and receive them.

If the Church is to be a light to guide men amid the darkness of the world, if it is to be the salt that preserves human life from the corruption of worldliness, then we need to recover in our Church life and worship just those elements of reality, conviction, congregational worship, inspiration, which are implicit in our Anglican heritage.

## FEDERAL MINISTER'S TEMPERANCE RECORD.

Senator J. S. Collings, Minister for the Interior in the Australian Government, in presenting the Health and Temperance Examinations awards at the Telopea Park Central School, at Canberra, on December 12, 1944, at the School Speech Day, said: "I hope you will go home, boys and girls, and tell the people there that the white-haired old chap who gave out the Health and Temperance prizes at the school has never tasted a drop of intoxicating liquor in his life, and never handled it either, and he will be 80 next May."

"It has never been in his home, or the home of his children or his parents, in either health or sickness."

"I am an example to show that it can be done without. You do not need beer, nor do your parents, or anyone else. Liquor is the cause of a great many of the troubles that face the nation to-day."

## THE BIBLEMAN'S CORNER.

## THE BIBLE IN RUSSIA.

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

At the Bible House in London last year, a talk on "The Bible in Russia" was given by Dr. Nicholas Zernov, Secretary of the Fellowship of St. Alban and St. Sergius. Extracts from the address are here given for readers of this column.

The lecturer said: "Recent events in Russia have directed once more the attention of Christians to the state of the Church there. Probably to most people Russia appears to be an extremely puzzling country, a land of surprising changes and of unexpected moods. Before the last war it was considered to be a very pious country—Holy Russia—and it was believed that the majority of Russian people were very devout Christians of one sort or another. Then the world was surprised by the sudden turn in the Revolution to a persistent anti-Christian propaganda which seemed completely to capture the nation. Writers described the country as godless, and the Russian people as having nothing to do with religion. Then, when the world had accepted this statement, another turning appeared in the movement, and the Archbishop of York, after his recent visit, described the Churches of Russia as crowded with people, and said that he had never seen such devout congregations.

## CLASH OF TWO POWERS.

What are the reasons which have made Russia the battlefield of godlessness and religion? One of the chief is the peculiar type of Christianity which the Russian people have had from the beginning of history. Its main difference from Western Christianity is that it has never passed through any Latin influence. All other nations of the West have had a long schooling in the Latin tradition. For many centuries every Christian priest had to learn Latin, for all books on theology were written in that language; all the clergy have therefore been trained in the Latin atmosphere. In Russia the people have from the start used their own language in worship, in the reading of the Bible, and in preaching. No Russian learned Latin till modern times. Once you have learned it you look upon the world in a particular way. A characteristic feature of the Latin language is its logic. It has also a legal tendency, and that is why Christianity in the West has acquired so much of its legal associations.

For the Russians, Christianity has always been a process of regeneration, something organic, part of their intimate inner life. The chief thing about the Russian Christian religion is that it is centred round the Communion Service, which is a very different service from that known to Western Christians. It is performed by the congregation. In Russia the service is performed by the people themselves, and the priest is concealed behind the solid screen. The whole service is a religious drama, representing the whole life of Jesus Christ, beginning with His nativity, His healing and teaching ministry, passing through all the stages of His life till the Last Supper, His death, Resurrection and Ascension. For centuries the Russian people—men, women and children—

all these people have performed this eucharistic drama, and through their action learned the meaning of Christianity. The result is that the Russian people as a whole have in some ways a far greater grasp than other nations of the meaning of the Incarnation, because the Eucharist is the manifestation of the Incarnation through the action of the people.

## THE VALUE OF THE NEW TESTAMENT.

One point in this issue is the particular knowledge the Russian people have of the New Testament. It has always impressed foreign observers who have remarked upon the Russian people's intimate knowledge of the things connected with Jesus Christ, His Life and Incarnation. The reason for this is, that the Russian people, who were largely illiterate, learned their knowledge from the Eucharist, which is a type of religious drama in their own language, and in its performance they all take part. Also they listen to the reading of the New Testament, and therefore know much of it. Consequently, Russia is a country of people who have or had an extraordinary grasp of the meaning of the Incarnation, and was thus fitted to be the battlefield between the godless and the religious.

The Russian Revolution was the first attempt in the history of mankind to prove that God does not exist at all. It was not a conflict between different types of religion; it was a conflict between godless people and those who believed in God. Very significantly the movement sponsored by the Communists was called the Godless Movement, not a movement of non-Christians, but a movement of those who denied the existence of a Creator. What has happened to this attempt? It has always been a movement of a very small minority of people. Out of 180 millions they have never had more than 5 million adherents, but it was a movement of great dynamic power.

## AKIN TO THE MARTYRS.

The Russian Christians in reply adopted an attitude similar to that of the early mar-

tyrs. They did not fight with arms against those who denied God's existence; they simply stood for their faith by being ready to undergo any sacrifice required for that purpose. What has happened in the last few months has been a wonderful and inspiring victory won by these Russian believers against those who denied God's existence. The most extraordinary thing about this victory is that, humanly speaking, Russian Christians had very little chance of survival. We all realise now how tremendously efficient are the Communists, and that when they had any object they did their best to reach it. So it was when their object was proving that God does not exist. No body of believers has been exposed to such a policy of oppression and persecution as was therefore pursued in Russia. Every form of religious instruction was forbidden; every child was obliged to go to a godless school; every person proved to be an active member of the Church was in danger of arrest. Yet in spite of all this the godless people were defeated. It was a real victory of God, because the Russian Christians did not win the battle through organisation or leadership. In this battle it was a body of unknown men, women and children who took part. Almost every Christian was a spiritually mature Christian; so the victory was won.

## THE PLACE OF WOMEN.

When the whole history of the Russian Revolution is written, it will be shown that the persons who were the most important in this battle were ordinary uneducated Russian women. They stood bravely for belief in God and their sacrifices were enormous. They were strengthened and fed by their participation in worship at the Eucharist, which was, strangely enough, the only activity allowed by the Communists to the Christians. For the Communist who did not believe in God treated the Eucharist as the most useless, and therefore from their point of view, harmless activity. They argued, let the Christians pray to God, for there is nothing more wasteful than to ask the non-existent God to help.

## Bible Society

### Annual Public Meeting

### Central Baptist Church,

619 GEORGE STREET,  
FRIDAY, 25th MAY, at 7.45 p.m.  
SPECIAL TOPIC: "I SAW HOW THE BIBLE WORKS."

- (1) "In Greece and Crete," Chaplain H. Law Davis.
- (2) "In New Guinea," Chaplain J. W. Drakeford.

Special Music. Part Songs.

South Chatswood Methodist Sunday School Girls' Choir.

Soloist: Miss Florence Taylor.

Chairman: The President, the Archbishop of Sydney.

Will Clergy please announce.

A. W. STUART, General Secretary, 95 Bathurst Street, Sydney.

The first thing to be remembered is that Russia has remained a definitely Christian country, which has now more Christians who are fully aware of what Christianity means, than is the case among other nations, because every Russian now knows what are the features of living under the rule of people who openly deny God's existence.

## THE WORK OF THE BIBLE SOCIETY.

The last point is the measure of help which the Bible Society can give to the Russian people, because for the last 20 years no Bible has been either imported or printed in Russia, and the Book is now almost unobtainable. The Russians now long for it more than ever before, and though we do not know whether there will be a possibility of sending Bibles there after the war, the readiness of the Bible Society to do so, and the preparation of plans for immediate deliveries, if it is possible, is good news. The knowledge that their Christian friends outside Russia are prepared to come to their assistance, if the possibility is given, is a cheering sign that they are not alone, and that their battle is the battle of the whole Christian Church.

## CORRESPONDENCE.

(To the Editor, "Church Record.")

Sir,—

I cannot quite catch the point of Mr. Ransome T. Wyatt's question about Mr. Wilkinson's suggestion of "a genuine table with legs." There is no contrariety between this and covering the Table with a decent carpet of silk. Surely "covering" does not of necessity mean covering down to the ground so as to conceal the legs.

Two points seem to make this interpretation untenable.

1. Cranmer in 1548 published a translation of the Catechism of Justus Jonas. In it there is a wood-cut of the Lord's table apparently representing the Last Supper. It is covered with a table-cloth but the legs and the transverse bar running the whole length of the table underneath are clearly visible.

2. The Rubric states: "The Table at the Communion having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel." At Communion time therefore the only covering enjoined is a table-cloth. Most incumbents feel that this requirement is satisfied by a white cloth co-extensive with the top of the Table. Therefore the legs would be clearly shown at Communion even if "the decent carpet" concealed them at other times.

Yours faithfully,

THOMAS C. HAMMOND.

4/5/45.

Dear Sir,

(To the Editor, "Church Record.")

Following on your note re Russia and Christianity in your issue of 3/5/45, I have been interested to read the following statement put forth by the International Christian Press and Information Service which is under the auspices of the World Council of Churches:—

Russian Communism remains opposed to Religion. — The Moscow correspondent of

the "Times" communicates that the Russian Education authorities have recently expressed their dissatisfaction over what they term "the all too great tolerance shown to the reviving religious life in the Soviet Union." Teachers all over the country were reminded of the guiding principles laid down by President Kalinin last year and which are still valid to-day. He gave the following instructions: No one must be persecuted for his religious beliefs. The Communist Party, however, still maintains its viewpoint that religious belief is an error which can be rectified by an enlightened form of education.

An ounce of fact like this is worth a ton of propaganda which even church journals are putting forth to-day.

Yours faithfully,

R. S. R. MEYER.

The Rectory,  
Abbotsford, N.S.W.

## VALUE IN EVIDENCE.

A brick manufacturer, who was a very substantial man, advertised for a boy. A boy appeared, and he was running over with questions. "How much wages do you pay?" was the first question. "Five dollars a week and board?" was the reply. "What kind of board?" said the sharp applicant for a position. "Well," said the corpulent and good-natured manufacturer, "I eat it." "Give me the job," said the boy, with a smiling glance at his prospective employer. The brick manufacturer was a good advertisement of the food he gave his workmen. If you and I should ask someone to become a Christian, would he look at the Gospel's results in our lives and say, "I want it"?

## COLOSSAL WASTE.

The Drink Bill for 1938 in England was £268,000,000, and in 1943 it was £565,000,000, an alarming increase. In 1943 the tobacco bill was £174,000,000, and in 1943 it was £488,000,000. The total bill for liquor and tobacco in 1943 was £1,053,000,000, an increased expenditure in six years of £611,000,000.

The revenue figures were drink duty £106,000,000 in 1938, and £337,000,000 in 1943, and tobacco duty £84,000,000 in 1938 and £371,000,000 in 1943. Between 1938 and 1943 salaries increased by £267,000,000, so when more money is earned larger sums are expended on liquor and tobacco. When war conditions cease many may regret their lavish expenditure on non-essentials.

In 1943 it is estimated that 104 dog-racing tracks collected £56,668,000, and with bookmakers' turnover the total is probably £120,000,000, and millions were staked on horse-racing, while an expected yearly turnover of £200,000,000 has been mentioned when war-time restrictions are lifted. In the struggle to win the peace there is plenty of room for improvement, for these social challenges cannot be ignored.—"Christian World."

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### THE MECHANICS OF SALVATION.

We are saved by hope.—Romans viii 24.  
By grace are ye saved, through faith.  
—Ephesians ii. 8.

A man has fallen into a water-filled quarry. He cannot swim, and the rock is too sheer for him to scramble out. A passer-by throws him a rope and pulls upon it from above. How was the man saved? He was saved by the rope, by his grip on the rope, by the "man above" who provided and pulled upon the rope.

If that analysis of the rescue seems silly, notice how important each part may prove. A rotten rope, as rock-climbers know, is a snare and delusion. A desperate man, who has flung himself in to drown, will heed no rope. But the most despairing man may think again, if his rescuer is a friend who can cry out that his despair is needless, because the trouble has been dealt with, and the man has inherited a vast fortune.

That helps to explain why Paul sometimes says that hope saves, sometimes faith, sometimes grace. It depends on the situation he deals with. To have his hope kindled is a sinner's first need. "A human being devoid of hope is the most terrible object in the world," Paul knew lots of hopeless beings: "having no hope" because "without God in the world." Often enough Paul sought to rouse their hope by telling what God had done for him, undeserving as he was. Personal testimony still helps greatly. The doctor in charge of a famous Sanatorium writes: "One enthusiastic patient returned cured is worth all the circulars and literature on the subject." Think how fervently some people trumpet the praises of their "cure," though their ailment was the merest irritation and the remedy the most palpable quackery. Before you scorn them, ask yourself what tribute you have ever paid to Christ for the great salvation with which he has saved you. Shame upon our dumb ingratitude. How shall the needy ever rise to hope, if we who owe everything to Christ say not one word to proclaim his saving might? Out with your advertisement, and kindle hope.

But make sure it is Christ you advertise, not yourself. "We preach not ourselves, but Christ Jesus the Lord." The old story still has its ancient power. Not for nothing did his adoring people call him the "bright and morn-

ing star." Wherever he went, he roused men's hopes. And what hopes they were! A leper would go to him and say "Cleanse me." A blind man would say "Give me sight"—just like that. Once a stricken father said, "My daughter has just died; come, lay your hand upon her, and she shall live." Did ever you hear the like? Of course you have. You have asked the same yourself. And what is more, you have been answered.

But once hope was roused, Paul's next business was to get men to lay hold on the hope of salvation, and how hard that was. Men would persist in trying to grip the rope with their heads instead of with their hands. They would refuse to clutch the end they saw, because they could not see the other end. They would not apprehend Christ in God. Who can? But who needs to be an expert in dynamics to grasp a rope and be saved from drowning? Why are we so silly here? We are not asked to understand Christ, but to trust Him. So the question is, "Do we trust Him?" and if so, "Do we so trust Him, as to encourage others to trust Him?" If He has brought you ashore, do you boast about Him, so that others may find their great, good hope in Him who believes in them, understands them, loves them to the uttermost?

Salvation, however, is no Rope Trick. Were Christian faith no more than the projection of our desires, as some would have men suppose, it would have let us down long ago, and there would have been none, instead of countless millions, to say, "We trusted Christ, and were not put to confusion." Our hope and faith are justified, because they rest on God's saving act in Christ. And so our illustration is no good after all. Our Man Above threw no rope, but plunged into the water, and took our rescue upon Himself. It is all of grace, both our hope and our faith. Our hope of salvation is no self-induced optimism or idle wishful thinking. It is the response of the whole being to God's saving act. If by faith we lay hold on Christ, it is because Christ is there for us to lay hold on. If our hope is sure and steadfast, it is because our hand answers — oh so gladly — the loving grasp of One mighty to save. Have you found it so? Then why not tell the world? — From "Life and Work".

WANTED—Copy of "Letters to the Seven Churches," by Sir. W. M. Ramsay. Reply to "73," Church Record Office.

### Churchman's Reminder

"Unskilful he to fawn, or seek for power,  
By doctrines fashioned to the varying hour."  
—Goldsmith.

"Carried away with every blast of vain doctrine."  
—St. Mark's Day Collect.

May.  
20—Whitsunday. White Sunday. The day of the birth of the Church, since when, despite the errors of human thinking and acting the Church has preserved the teachings of Jesus the Saviour of the World. It is on the same Spirit that the Church depends this day, and so our prayer must be "that He may lead us into all truth."

21—Whit Monday, and 22, Whit Tuesday. These days are to add force to the much despised and mistaken teaching of the Holy Ghost, the Third Person of that One True God Whom we daily worship.

23, 25 and 26—Ember Days. These days are for prayer for more clergy, and for those at work. How much increased would be the harvest of the ministry were people to pray more for their own clergymen.

27—Trinity Sunday. This is the last Sunday of the Festival portion of the Calendar, and we turn from doctrinal lessons to the practical life. There are not a few who err in stressing too much one or other of these two periods. Some say that all that matters is how you live. It is of small importance what you believe! And there, alas, are those, who maybe pride themselves on their theology, but who neglect the weighty matter of the daily life.

### A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amount; Mrs. R. S. White, 5/-.

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You are invited to call and inspect our range of literature on vital questions for these days. Phone or mail orders will be promptly attended to.

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"Mixed Marriages," by Rev. B. R. Horsley, B.A., 3d.  
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"Infant Baptism and Regeneration," Rev. H. Bates, B.Sc., 4d.  
"Infant Baptism and Immersion," Rev. M. L. Loane, M.A., 6d.

### Australian Church News.

#### NEW SOUTH WALES.

#### Diocese of Sydney.

#### "I SAW HOW THE BIBLE WORKS"

This is the topic for the Annual Public Meeting of the Bible Society to be held in the Central Baptist Church, 619 George Street, on Friday, 25th May, at 7.45 p.m. Chaplain H. Law Davis will give striking testimonies of the power of the Bible from Greece and Crete, and Chaplain J. W. Drakeford will describe experiences from his service with Australian troops in New Guinea. Part songs will be rendered by the South Chatswood Methodist Sunday School Girls' Choir. Miss Florence Taylor will sing "Forward to Christ," and also a hymn in the Dobuan language of Papua. The Archbishop of Sydney will preside. All are heartily invited. Will friends kindly make the meeting known. Come and rejoice in the first stage of victory.

#### LADIES' HOME MISSION UNION.

Will members and friends please remember our annual meeting in the Chapter House on Friday, May 25th, at 2.30 p.m.

Chairman: His Grace the Archbishop. Speakers will be: The Lady Mayoress, Mrs. Neville Harding and Mr. Paynter, the Rehabilitation Officer from the Children's Court. Also Deaconess Mavis Rodgers, of East Sydney. Do come and make the meeting a great success.

#### PARRAMATTA RURAL DEANERY. ANNUAL QUIET DAY.

The Thirteenth Annual Quiet Day, arranged by the Sunday School Teachers' Association of The Parramatta Rural Deanery was successfully held at St. John's, Parramatta, on St. Mark's—Anzac Day—April 25.

Services during the afternoon and evening were conducted by the Rev. Canon H. W. A. Bader, M.A., Rector of St. Mark's, Darling Point.

During tea-time fellowship thanks were conveyed to the Canon for his masterly, practical and spiritual discourses, and also to the officers and teachers of St. John's for the welcome and hospitality extended to the visitors. The Rt. Rev. Bishop W. G. Hilliard, M.A., Rural Dean and President, the Rev. J. W. Mason, B.A., Th.L., and Mr. S. T. Moxham, Organising Secretary, were among the Clergy and Officers present throughout the meetings.

At the evening service prayers were offered in connection with the War, for the missionary work of the Church over Sunday Schools and Christian Education of Youth. Reference was made to two former teachers—Miss Ena Somerville and Miss Dorothy Hughes, now serving in the Mission field respectively, in New Guinea and Tanganyika.

#### PARRAMATTA AND DISTRICT. UNITED WITNESS OF CHRISTIAN FAITH.

A large concourse of people lined the streets, and attended the service in the Par-

ramatta National Park on Sunday, May 6, the occasion being the 8th Annual United Witness of Christian Youth of the Parramatta District. Over 1200 members of Sunday Schools and other Christian Youth organisations took part.

Denominations and organisations represented were Anglican, Baptist, Church of Christ, Congregational, Methodist, Presbyterian, Salvation Army, as well as Boys' Brigade, Girls' Brigade, Girl Guides, Scouts, Cubs, Church of England, Boys' Society, Heralds of the King, Knights, Comrades, Church Missionary Society, and the local Division of St. John's Ambulance Brigade.

Salvation Army Bands from Parramatta, Auburn, and Burwood participated in the procession which proceeded from St. John's Church along Church Street, Phillip Street, George Street, to the Park, where the combined service was held.

The address was given by Lieut. Colonel C. Duncan, Field Secretary, Salvation Army, who took for his text, "We look not at the things which are seen, but at the things which are not seen."

#### ONE HUNDRED AND FORTY-THIRD ANNIVERSARY OF THE PARISH OF ST. PHILIP'S, SYDNEY.

On July 23, 1802, the parish of St. Philip's was formed by an order from Governor King. To commemorate the event special services will be held in St. Philip's Church on Sunday, July 22, at 11 a.m. and 7.15 p.m., when the Bible and Prayer Book brought out in the First Fleet will be used, together with the Communion Service presented by King George III, and the large silver offertory plate, the gift of the late Hon. Charles Moore.

Parishioners are asked to attend a function in the parish hall on Friday, July 20, at 8 p.m., and to invite as many of their friends to attend as possible, when the original reredos, containing the Creed, Lord's Prayer and Ten Commandments, will be unveiled in the porch.

#### SOUTH COAST RURAL DEANERY.

The South Coast 20th Annual Church Festival, always a great event on the Coast, is being held this year at St. Michael's, Wollongong, on Tuesday, 29th May. Tea will be held at 5.15 and 6 p.m. There will be a public meeting at 8 p.m., at which His Grace the Archbishop will be in the chair and Mr. R. J. Boyer, Chairman of the Australian Broadcasting Commission will speak. The Rev. W. R. Brown, Th.L., Rector of Austinmer, since 1937, and who has often acted as Rural Dean, will be greatly missed this year. He is shortly leaving for Narellan.

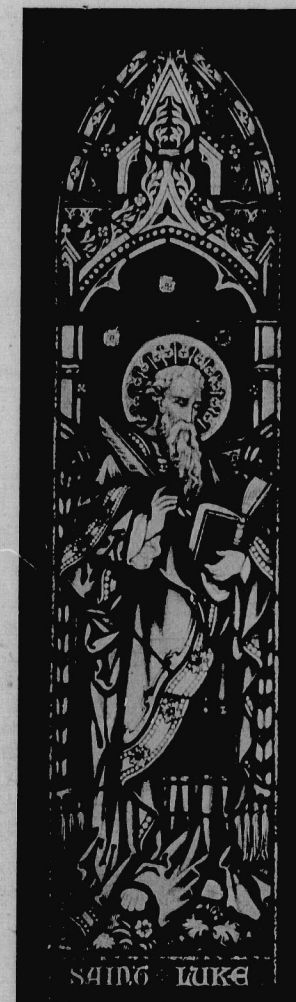
#### NEWS FROM THE PARISHES.

St. Matthew's, Manly.—A week-end house party held for members of St. Matthew's and St. Phillip's Fellowships at Port Hacking from Friday, 13th, to 16th April.

The Youth Department of the Home Mission Society, granted the use of the "Youth Holiday House" with its 1½ acres of land set so wonderfully on the Port Hacking waters amidst the splendid natural beauty and majesty of National Park.

In wondrous surroundings 39 young people, under the guidance of Mrs. Wheat (Principal of Deaconess House), Mr. and Mrs. R. Bailey (House Parents), Mr. and Mrs. Pont, and Sister Beatrice and Sister

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Betty, were able to have times of spiritual discernment and refreshment combined with healthy recreation and fellowship. Could anything be more descriptive of the fullness of fellowship than the programme for Saturday afternoon and evening.

A Treasure Hunt — searching for hidden clues in the bush of National Park and along the shore at Port Hacking, then a "sausage Sizzle"—an out of doors evening meal cooked over camp fires amongst the rocks and the tall trees, to be followed by a service of worship in the light of a camp fire, singing of choruses and gospel hymns and an inspirational address by Mrs. Wheat.

Many shall remember Port Hacking with thankfulness to God for that 7 a.m. Prayer Meeting — the series of addresses by Mrs. Wheat on Matthew 6.33, "Seek ye first the Kingdom of God." The Sunday services of worship, held on the verandah overlooking the waters, when through the addresses by Mrs. Wheat and Mr. Pontall were brought to a fuller knowledge of God's wonderful plan of salvation and His call to service.

**St. Alban's, Belmore.**—After over twenty years of devoted and faithful service Miss S. Molster has retired from her position as choir mistress at St. Alban's. The Rector, the Rev. W. K. Deasey, made a presentation to Miss Molster on behalf of the choir at a recent function. Mr. A. A. Smith has been appointed choir master.

**St. John's, East Willoughby.**—The monthly Fellowship tea on May 13th was a special Mother's Day Tea. Mr. J. B. Paynter spoke on the splendid work of the Home Mission Society with special reference to its Children's Court and Rehabilitation work.

**St. Chad's, Cremorne.**—On 6th April Major Gilder gave a most interesting lecture on the Middle East, with special reference to Easter in the Holy Land. Though the lecture was not largely attended, all present thoroughly enjoyed it, and contributed £4/1/3 to the Church Building Fund.

**St. Matthew's, Botany.**—The Rev. H. W. Mullens writes in his parish paper:—"On the Sunday before Good Friday I preached from the 9th chapter of Hebrews, verse 14 (the Epistle for the Day): 'How much more shall the Blood of Christ . . . purge your conscience . . . He is the Mediator.' During the sermon I mentioned that Jews, Unitarians, Christian Scientists, Spiritualists and others would not regard Good Friday as we did. I added the Roman Church would, but in our view they spoil it all by their doctrine of Purgatory. I read from a reliable source that in America they had a Purgatorial Society into which money was paid during one's lifetime and used to pay Priests to offer Masses after one was dead. This, and certain other minor details, gave offence to someone who was present. (An R.C., too!). Hence both in a broadcast and in "Catholic Weekly" I was reproached at length.

The replies admit that there is such a Society and that money is received by that Church for the purpose (the amount does not affect the principle!). Surely this indicates a sad lack of faith and want of assurance in the finished work of Christ on the Cross. Further, who knows the efficacy (?) of Masses for the Souls — after they have left their bodies — of those in Purgatory (if there is such a place?). Who knows when souls come "out of Purgatory?" and how do they know?

We Protestant Catholics believe that the all sufficiency of Calvary rules out the invention of Purgatory.

**St. Nicholas', Coogee.**—During the past year, the branch Church of St. Paul, South Coogee, has been built at a total cost of £2,426. Of this £1,087 has already been paid off, a truly remarkable effort. The Rev. A. P. Wade is the Rector.

**Christ Church, Bexley.**—Sunday, 29th April, was a most important day in the parish, forty young people being presented to His Grace the Archbishop for confirmation. Their first Communion will be at 8 a.m. on Sunday, 6th May.

**Emmanuel Church, Lawson.**—The Rev. A. L. Ironside, Rector, has been helping his neighbour, the Rev. A. Smith, of Springwood, who has been ill for some time.

Extensive repairs and improvements have recently been effected to the Rectory. £100 has been distributed among bush-fire victims in the parish.

**Kingsgrove-Bexley North.**—The St. Thomas' Junior Choir took second place on the 2CH amateur hour recently. The 1st Anniversary services will be held at Bexley North on June 3rd. The preacher at 7.15 p.m. will be His Grace the Archbishop.

**St. Paul's, Lithgow.**—St. Paul's Sunday School has given £40 for Missionary work. Mrs. Howe, of the Diocesan Executive, addressed the Mothers' Union on 1st May.

**St. Barnabas' Church, Chatswood.**—Youth Week, 1945, each evening, at 7.45 p.m. Monday, May 28th: "Life's Price," Mr. F. Taplin, the noted baritone. Tuesday, May 29th: "Life's Pattern," The Rev. G. Delbridge, Th.L., Chaplain for Youth. Wednesday, May 30th: "Life's Protection," Mr. A. A. Gilchrist, Campaigners for Christ. Thursday, May 31st: "Life's Power," The Rev. G. A. Hook, Rector of St. Stephen's, Willoughby. Friday, 1st June: "Life's Purpose," Dr. Paul White, the "Jungle Doctor." Saturday, June 2nd: A "Squash," to which all young people are invited. Speaker: Mr. H. A. Brown, of the C.S.S.M. "Life's Prize." Sunday, June 3rd: 8 a.m., Holy Communion. 11 a.m., Morning Prayer and Holy Communion, Preacher, The Rector. 7.15 p.m., Evening Prayer and Holy Communion, Preacher, The Rector.

## PREFACE TO PEACE WITH JAPAN

By Dr. C. I. McLaren.

A book on post-war problems in the Pacific and an attempt to apply the Christian Faith to International relations.

Dr. McLaren's thirty years' residence within the Japanese Empire, and his experience as a practising Doctor in a cosmopolitan and Christian medical college in Korea entitle him to speak with authority on the factors which are pre-requisite of an enduring peace.

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## Diocese of Armidale.

### WITH THE ABORIGINES.

"At the Collarenebri Public School, with its aboriginal annexe, there is opportunity for good work," says a report in the "Armidale Diocesan News." "The half-caste children are capable of apprehending spiritual facts, not brilliant, but loyal and affectionate and winning in their ways. But there must be some method of following up the initial advantage gained in early childhood or they will not be moved socially or spiritually above the plane of the blackfellow of the street corners.

"One meets, however, a bright spot where they have been segregated in way-back sheep stations and have received instruction from devoted laymen or women — women mostly, wives of owners or managers. So it happens that the clergyman is delighted in visiting the hospital to find in aboriginal patients from distant stations evidence of careful instruction by Christian People."

### NEW CHURCH FOR WEST TAMWORTH.

Plans have been prepared for a new church at West Tamworth.

The present building, which is one of the oldest in the Diocese, is inadequate for the needs of the parish. A few years ago a gallery was installed, which made a considerable amount of additional accommodation available, but it is felt that a new church is the only satisfactory solution to the problem of accommodation.

It is understood that the old church will be retained for its historical associations, and that it will continue to serve the parish as a Sunday School. The Rev. G. A. Baker is the Vicar.

## VICTORIA.

### Diocese of Melbourne.

#### A NOTABLE JUBILEE.

The C.M.S. Young People's Union (formerly Sowers' Band) at St. John's, Camberwell will be celebrating its 50th Birthday in September. The Secretaries are most anxious to get in touch with as many as possible of former members, helpers and friends so that they may be advised of and invited to the Jubilee celebrations. Any who are interested are asked to contact Miss E. Landman, 85 Prospect Hill Road, Camberwell, E.6. (W.F. 7128), or Miss M. Low, 317 Riversdale Road, Hawthorn East, E.3 (W.A. 2284).

#### MORE STUDENTS FOR THE CHURCH.

At the 35th commencement of Ridley College, Parkville, Bishop Baker said that prospects for the college were brighter than ever before.

Last year for the final examinations for the Th.L., diploma there had been only three candidates. This was probably the smallest number since the earliest days of the college. This year the total number of divinity students, including those in the preliminary year, was 21. The total number of students in the college was 34. Not only the Diocese of Melbourne but the other dioceses in Victoria were supporting the college in a way which they had not done in the past.

## Diocese of Gippsland

### ANNUAL SYNOD.

(Contributed.)

The Synod of the Diocese of Gippsland was held from 1st to 3rd May. It began with a Garden Party at Bishops Court, when the Bishop and Mrs. Blackwood received a large number of guests, representing not only the parishes of the Diocese, but the civic, educational and cultural leaders of Sale.

On the Tuesday night, 1st May, the Synod Service was held in St. Paul's Cathedral, the preacher being Rev. H. M. Arrowsmith, Joint Federal Secretary of the Church Missionary Society. Interest was lent to the service by the collation of Rev. L. A. W. Benn as Archdeacon of Gippsland. The new Archdeacon has spent most of his life in the Diocese, and general satisfaction is felt in the fact that one of the local clergy has been given the preferment involved in this appointment.

After five years military service, Archd. Benn recently returned to act as organiser for the "Venture for God" Campaign. This campaign aims at the raising of £15,000, for the erection of 30 new churches in certain needy areas of the Diocese, and also for the creation of a regular subscribers' fund in order to maintain a flow of contributions for church expansion. It is the Bishop's intention when Archd. Benn has conducted this work of organisation until the end of the year, to appoint him Registrar of the Diocese.

On the Wednesday morning after a Service of Holy Communion, a "Quiet Morning" was held for clergy and laity of Synod. This was conducted by Rev. H. M. Arrowsmith, and was based upon the 2nd Chapter of 2 Corinthians.

Synod formally assembled on the afternoon of 2nd May, when the Bishop delivered his Charge. The formal business was interrupted on 3rd May, when a Diocesan Conversation was held. Addresses were given as follows:—The Archdeacon of Gippsland, Rev. H. M. Arrowsmith, Mrs. L. Sawtell, Messrs. L. A. C. Ayre and J. A. F. Oram.

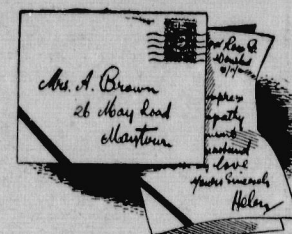
The whole of Synod was characterised by a high quality of spiritual endeavour.

## TASMANIA.

### Diocese of Wangaratta.

#### DIOCESAN MISSIONARY REPORT.

The committee met at Bishop's Lodge on March 12. It was resolved that "quotas" for 1945 be the same as for 1944. The following figures, not available at the meeting, have since come to hand, and they reveal that the parishes have made a record. In 1943, the total amounts raised were: For A.B.M., £862, and for C.M.S. £218; total, £1080. For 1944, the figures are: for A.B.M., £1109, and for C.M.S. £260; total, £1369. Well done! In the present year the endeavour must be made to reach the same standard. The committee decided that out of the assessment, S.P.C.K. receive an annual grant of £10. Appreciation was expressed of the valuable secretarial services of the Rev. W. Nicholls, recently returned to England, and the Rev. E. A. Leaver was appointed acting secretary, pending a full meeting of the committee. It was also resolved "that result of any special appeal shall be reckoned as part of the agreed quota."



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the 23rd April. For some months a Band of Hope has been successfully run at St. Margaret's Mission connected with Holy Trinity, and it was with these boys and girls that Mr. Carter conducted his demonstration class. His methods were interesting and the attention of children and grown-ups held.

A Mother's Union Quiet Day was held at St. David's Cathedral on Tuesday, 10th April. The preacher at the Communion Service was the Dean.

At the gathering afterwards at the Synod Hall, Mrs. W. G. Coughlan, of Sydney, was the guest speaker. She addressed the Mother's Union on the work and objects of the Christian Social Order Movement.

On the 17th and 18th April the half-yearly meeting of the Women's Council of Church Workers, Mother's Union Executive, and the G.F.S. met at Launceston in the St. John's Hall for a Conference, followed by missionary meetings. Mrs. Cranswick took the chair at the meetings. The Bishop was present. The main meeting of the year is held at Hobart during Synod.

## NEW ZEALAND.

### Diocese of Nelson.

The Bishop, Right Rev. P. W. Stephenson, M.A., writes in "The Witness":—

"I am rejoicing in some new help that has come to the Diocese. The first on the list is Mr. Andrew Pinwill. Mr. Pinwill has been with the New Zealand Forces for four years, and has recently returned from the Middle East. He was with the 8th Army in N. Africa, and in Italy, and also was in Palestine. I have been in touch with him for some time as a prospective ordinand. He has now come for his probationary year, when he will commence his studies, and I

AN ORGANIST. — St. John's, East Willoughby, urgently requires an Organist to take over full duty, with remuneration. There is a choir and the organ, while an harmonium at present, will be something more grand in the new Church. Please write in reply to Rev. T. J. Hayman, 35 McClelland Street, Willoughby.

hope he will go on with them to continue his preparation for ordination. For the present he is to be under the Rev. D. G. Spencer of Takaka, who has kindly undertaken at my request the charge also of Collingwood. Mr. Pinwill, however, will have the main care of the Collingwood end of the double charge. The second one to whom I wish to refer is the Rev. K. G. Aubrey. Mr. Aubrey came to us some years ago and remained three years. He then returned to Australia, and now has expressed the wish to come back to New Zealand permanently. I am looking forward to his return. The Board of Nomination has nominated him to Collingwood at my request, and he has accepted that charge. He expects to be with us in July, when he will take over from the Rev. D. G. Spencer. Mr. B. D. Jameson, who is the third one, reached Nelson last week from Australia. Mr. Jameson was a student at Moore College, and has had experience as a Stipendiary Lay Reader. He had done most of his work for ordination before the war broke out. He enlisted early in the war, and has just been released from the Australian Army after over 5 years service. He was in Egypt and the Western Desert, in Greece and Crete, in Palestine and Syria, in New Guinea and the Solomons. He returned from the Solomons early this year. I have placed him with the Rev. S. Corney at Westport, who has kindly undertaken the additional charge of Granity. Mr. Jameson's work will be mostly in the Granity District. This year he hopes to complete his preparation for ordination. I give these three friends a very warm welcome, and trust that they will be happy with us and their ministry greatly owned and blessed of God.

#### COBDEN-RUNANGA.

Miss F. Smith, of Nelson, was the special preacher at the quarterly missionary service in Cobden on March 4. The boxes brought in nearly £5. Miss Smith also spoke at the monthly Mothers' Union meeting, and it is hoped that she will be able to visit Runanga early next month.

Throughout Lent the usual Thursday evening prayer meeting in Cobden has been replaced by a short service at which various aspects of our Lord's Temptation have been considered.

#### REEFTON.

The exterior of the church has now received two coats of paint, which needless to say have greatly improved the appearance. This task was completed by a working bee within a fortnight.

Archdeacon Smith visited the parish for Sunday, March 4th. In the afternoon he preached at a new place for a visitor—Mawheraiti. The people appreciated his visit and attended in good force. On Monday, 5th, an evening service was held at The Landing. This service was a real inspiration, and every Protestant household was represented, some completely. The services on the Sunday at St. Stephen's were also well attended.

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MISS G. GORDON EVERETT, M.A.

For the week-end of Sunday, March 11th, Miss Florence Smith, representing the Board of Missions, was in the parish. She addressed the Sunday School children in the morning, and the adults at the evening.

#### PICTON.

On Sunday, 25th February, the Vicar dedicated a beautiful memorial window in memory of the late Mr. and Mrs. Thomas Philpotts. Appropriate references were made to the faithful service rendered in the parish by Mr. and Mrs. Philpotts. It was hoped that Archdeacon Smith, a former Vicar of Pictou, would have been able to dedicate the window, but his services were required elsewhere on that particular Sunday.

The first Mothers' Union meeting for the year took the form of a service in Holy Trinity Church on 7th March. Unfortunately it was a very wet afternoon, but the number present was encouraging. Afternoon tea was partaken of at the residence of Mrs. R. Berry.

#### Diocese of Auckland.

##### A VISITING BISHOP FROM CHINA.

Bishop Houghton, formerly a Diocesan Bishop in China and now Director of the China Inland Mission, visited Auckland in April. He preached in two of our city churches on Sunday, April 8th, and addressed a public meeting in St. David's Presbyterian Church, Khyber Pass on Monday, 9th, on the work of the China Inland Mission.

##### MISS BLANCH TOBIN.

Miss Tobin has recently returned from China, and is spending most of this year on deputation work. She visited the Archdeaconry of Waimate from April 5th to 23rd, and will visit Auckland Parishes from August 3rd to 27th.

A conductor said to rather a stout lady stepping into a bus, "Madame, if you ate more yeast you would rise more easily."

The reply, "And, young man, if you ate more yeast you would be better 'bred.'"

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