

Melbourne, Most Rev. Dr. J. J. Booth, presided over the two meetings, and expressed his pleasure at the advancement of the work. Free contributions for the year had reached an all-time record. Applications for the appointment of five new Auxiliaries were received and granted.

The Supreme inspiration of the week was the Annual Public Demonstration Melbourne Auxiliary, held in the Town Hall, when 3,000 people read the Bible daily. So great interest, that approximately 500 were unable to gain admittance. Messages were delivered by the (Most Rev. Dr. J. J. Booth), and W. H. Rainey, Commonwealth; the respective themes, "The Bible was Written," and "The Bible." A most impressive Pageant of the "Testaments for Troop" conducted by the Archbishop—in the services emerging from the platform were handed a Chaplain General, T. C. Reman then told of his experience the value of the Testament. 31 meetings have now been given in Australia during this year.

A choice musical programme included items by the Grammar School Choir was presented from the Governor-General was included in the programme, which was broadcast.

The meetings of this included with an outing or Members of the Melbourne together with their wives, the Bible House staff were the interstate visitors on around the Yarra Boulevard

DEDICATION OF MC

On Thursday, February 17, 1944, His Grace the Archbishop of Melbourne dedicated a mission by the Church of England Work Council to minister to the groups of the Civil Control Administration operating along the road to Darwin. Chaplain F. J. O'Connell, in charge of the unit, which was supplied by the council of the Army and Air Force in the Territory.

"THE CALL TO CHRISTIANITY"

The People's Services on the 19th and 20th of March, which had been suspended during the Christmas season, were resumed on the 19th in Lent, when the Dean gave the message "The Church of England." This was the first of a series dealing with the question of the Church's mission to the people. The services are to be given at 3.15, on the 19th and 20th of March. On the 19th, the Dean spoke on "Reunion and Rome," and on the 20th, the Rev. Mr. Watson, Minister of the Anglican Church, spoke on "Reunion and the Roman Church," and on the 19th, the Rev. Mr. Watson, Minister of the Presbyterian Church, spoke on "Reunion and the Roman Church," and on the 19th, the Rev. Mr. Watson, Minister of the Presbyterian Church, spoke on "Reunion and the Roman Church."

Professor Calvert Barber, of Queen's College, spoke on "Reunion and the Methodist Church." Speakers later in Lent will be Principal J. D. Northey, of the Congregational College of Victoria, and Mr. F. H. Archer, Headmaster of Caulfield Grammar School.

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No. 7.—New Series.

APRIL 6, 1944.

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

Good Friday



The Supreme Sacrifice



"He humbled Himself . . . even to the Death of the Cross." "God forbid that I should glory save in the Cross of our Lord Jesus Christ."



By Thine unknown sufferings; By the mysterious burden of the Spiritual Cross; By Thine agony and bloody sweat; by Thy Cross and Passion:

Good Lord deliver us!

Freely Thy life Thou yieldedst, meekly bending, E'en to the last, beneath our sorrow's load.

Yet strong in death, in perfect peace commending Thy Spirit to Thy Father and Thy God.

O Victim of Thy love, O pangs most healing, O saving death, O wounds that I adore,

O shame most glorious! Christ before Thee kneeling, I pray Thee keep me Thine for evermore.

Easter Day



The Supreme Victory



"He is not here; He is risen as He said to you." "Christ is risen from the dead, and become the first fruits of them that slept."



"The God of Peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do His will."

Then wake, glad heart! Awake, awake! And seek thy Risen Lord.

Joy in His Resurrection take, And comfort in His Word;

And let thy life through all its ways One long thanksgiving be,

Its theme of joy, its song of praise— Christ died and rose for me.

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**NOTES AND COMMENTS.**

Holy Week is a Call and Challenge from Christ to the world. In the events we commemorate this week are concentrated the real issues of the Holy Week. whole Christian Revelation — the Essence of Christianity.

The contending forces are brought face to face in deadly combat, and the victory is decided. The Cross of Christ is the touchstone whereby every judgment and decision of life can be tested and determined. It is humanity's most pressing, most vital concern.

We are asked, on which side do you stand? For Christ or against Him? To the careless and godless is addressed that most wistful appeal, Is it nothing to you, all ye that pass by?

We are invited once again to read the narratives of the Crucifixion and to stand at the foot of the Cross and strive to interpret the meaning of His Words and last acts. It becomes a piercing challenge, a question that calls for an immediate answer.

On the Day of the most momentous fact in history—the minds of many people will be fixed on worldly pleasure and rewards. To them Good Friday is only an extra holiday and they make plans to begin a festive week on the eve of their Redeemer's death. They have no thought of the solemn reasons why business is suspended on this day. They unwittingly crucify the Son of God afresh by their apathy and selfishness.

Christ challenges us from the Cross to show our identification with Him this Holy Week. He bids us follow Him. We must carry on His work. We must take His salvation and apply it to the needs of today. We must catch the very spirit of Calvary and live it out in all our thinking, acting, living, politics, business, homes and the world.

The Hope of the World lies in the response to Christ's Sacrifice. All that is best in human life, all that inspires it with tenderness, beauty and heroism comes from Christ's Sacrifice and those who imitate it.

There are those who do not wish to forget, who welcome this holy Season, who wish to have their faith and love quickened. To them comes opportunity to contemplate afresh the meaning of the Sacrifice and Death of Christ and all that it means to the world.

The Cross teaches us that no man can live successfully only for himself. That alienation from Christ is bound to produce a moral and spiritual desolation and atrophy of our best selves.

The Cross is still the greatest power in the world, the object of the purest devotion. The source of the richest thoughts and sentiments in Art, Poetry, Music and Worship. It is the gathering point, the focus of all that elevates thought and preserves the hopes for the future.

Christ died for all. He took the burden of human frailty, He endured what we can never suffer. By His sacrifice He has redeemed us to God.

There are those who believe the salvation of society can be achieved like Bentham a century ago, through Education and the spread of Democratic institutions. Neitzsche has told us to look for salvation in organised selfishness and the super-man. The Communist follows Karl Marx, who has told us to find salvation in concentrating on material values and efficient organisation. But Our Lord and Saviour Jesus Christ says the salvation of the world can only be found in taking up the cross and following Him. Deliverance from sin and selfishness can only come by identifying ourselves actively with His Life and Death. It is through the fellowship in His sufferings that we pass to our joyful resurrection.

This sober and unifying scheme of course will find opposition. The devil is sure to find some place in which to pursue his divisive plannings. That is why St. Paul urged the Christians of his day to "give no place to the devil."

The prayerful quest of the S. India Churches and the benediction of their desires some 14 years ago by the Lambeth Conference should give pause to any criticism that is not made in the same earnest and prayerful desire for the unifying of the Church of God. In dealing with the question the "English Record" says:

"Those who are critics of the Scheme seem to demand in addition acceptance of some particular theory of priesthood and episcopacy. As the Archbishop himself pointed out, the Church of England itself makes no such demands upon those who seek service in it. Here again opinion in our Church is completely divided; theories are as diverse as could be found in the whole of the uniting Churches. To impose what is not imposed in the Home Church would savour of hypocrisy.

"One of the 'bogies' laid by the Archbishop was that raised under the suggestion of 'schism.' (Was it not the late Canon Quick who averred that all branches of the Christian Church are in schism?) 'Schism' has been an accusation made under some curious circumstances. The whole purpose of the Scheme is to do a little to heal a schism which was particularly harmful to the work of the Christian Church and a real hindrance to the extension of the Kingdom in South India. It is true that for a while four dioceses, part of the United Church, will withdraw from the Anglican Communion, but every church member and ordained worker in those dioceses will remain in full communion, passing freely and in full membership to and from our own Church. It is because the South India Scheme can be recognised as a courageous attempt to overcome difficulties and prejudices in order that the Christian Church may more effectively witness, and fight, and undertake the vast tasks awaiting it, that such a great volume of hope and prayer has followed the negotiations and conferences throughout the years, and will continue to be given that the full fruit may be gathered in. At least twice in her history the Church of England, by the stiffness of its leaders and a certain lack of charity among its members, lost a great opportunity to retain within its body living members that had a great deal to give. Now the opportunity has come to welcome into full co-operation some that have long been without. They, too, have something to give which can only enrich and empower. It is an outstanding opportunity. It would be sheer tragedy not to welcome it, for it may never return, and the honesty of our professed passion that Christ's prayer—"That they all may be one"—may be fulfilled will rightly become suspect."

If we sow the wind we are bound to reap the whirlwind! We have failed to teach our people the beauties of worship and we now have a generation with no desire to worship.

Even our convinced Christian people, many of them, "go where they can get most good"—and do not realise the duty of worship and witness. Congregationalism abounds, fostered by city churches which often with rich endowments due to a past generation's forethought, can cater for a certain type of Christian people who love to be entertained by good music and are rarely bothered about the obligation of Christian service.

We listened in the other Sunday evening to a service in a well-known church of one of our cities. The service was short and bright. There were fortunately two lessons, two canticles and some hymns thrown in. The grace following immediately on the Third Collect. The sermon on a special topic, had no healthy challenge to life but was just a "comfortable" discourse, a discussion of a popular topic.

It is with congregations such as this in mind that the Archbishop of York has recently been pleading for some reconsideration and simplification of service forms. Dr. Garbett, in his diocesan leaflet, said:

"Services originally intended for congregations consisting of regular churchgoers are not suitable for and are often unintelligible to those who only attend Church on rare and special occasions. It is true that forms of service and additional prayers have already been authorised for use at the discretion of the Incumbent, and most Bishops are prepared to allow an Incumbent considerable elasticity in his choice of suitable Psalms and lessons and in making various minor changes in the morning and evening services. But what was meant to be exceptional is sometimes treated as normal, and there is grave loss when Sunday by Sunday the congregation are given instead of the Psalms and lessons appointed by the Church, an amateurish anthology of their vicar's 'favourite passages' of scripture.

"The immediate need is for some simpler form of service which can be used in addition to the Prayer Book Services or as alternatives to the special services already provided. These services should be drawn up with great care and should not be merely popular. They should combine with simplicity and directness the dignity and solemnity which should always characterise the worship of the Most High God. The occasional churchgoer will neither be pleased nor inspired if on one of his rare appearances at church he finds the service brought down to his spiritual level. As the school-boy dislikes being preached down to, so will the non-churchgoer resent it, if it is assumed that he cannot rise above emotional hymns and will be content with a worship that demands neither intelligence nor effort."

We quite understand the difficulty of getting organists and choir to realise the "opportunity" of a broadcast service, and our experience the other Sunday may have been influenced by that consideration. But it was striking to see how consideration of an opportunity of helping people to worship was sacrificed to the discussion of a popular question. It certainly was an illustration of the tendency to posit the preaching of a sermon as the chief reason for holding a service—a tendency which used to be charged upon dissenting bodies.

We live in an age of hurry—life is very fast all around us. Feverish haste is a characteristic of our day. Unfortunately the Modern Church has fallen into line, **Craze**, and the quiet, unhurried time of prayer, worship and meditation has given way. Shortened services, scraps of scripture lessons, a very short Psalm, are the order of the day. The summary of the Law, omission of the longer exhortation, and hurried administrations of the Holy Communion; all symptomatic of the

general feverish haste, as if the ministrant has his eye upon the clock all the time. Eusebes, a well known Churchman in the Old Country and a regular contributor to the English Record, writes on this subject. He says:

"I am told that the people demand the weirdly shortened services that have invaded the hours of worship. I am sure that, if this is so (and I doubt it at times) that also is due to lack of proper teaching. Where people are plainly taught the duty and principles of worship, and care and attention given to its practice, it is like the old Sabbath, "holy of the Lord and honourable"; and a delight to spirit and mind and heart. A generation is growing up ignorant of the Prayer Book. People no longer trouble to carry their own Prayer Books, but rely upon a stack at the bottom of the church. Now where does the responsibility lie? Bible and Prayer Book both need to be taught; but do those who should teach themselves need teaching? I suggest that Bishops and Theological tutors are not blameless."

Is it that a spirit of recollection and reverence of the things of God has been lost?

We wonder who was responsible on Sunday week for that affront to our own and the Allied nations—the broad-casting of an Italian's "Impertinence," casting of an Italian's invective against the men who would dare to destroy any part of Rome. The prayer with which the broadcasting closed seemed practically blasphemous. We have not yet seen any description of the matter in our secular press—perhaps it has been felt wiser to pass it over in a dignified silence. Certainly no organ of press in the British Empire could loyally support the plea which the Prisoner of the Vatican set up. With equal "impertinence" the Pope's appeal has been supported by that worthy trio of two Roman Archbishops of Sydney and Melbourne, and De Valera. The jackal of Italy, had the support of the Pope when he joined Germany in the war, with greedy eyes on France. Rome is the capital city of Italy, a place of great memories, some of which are not too sweet, a place of rare interest in its classic history and architecture. But wherein has Rome any special claim on the regard of peoples outside Italy except for Roman Catholics, who are grieving now for the ill-fortune that has befallen their great leader and the place of his ecclesiastical throne.

The present movement to advise our military leaders in regard to the bombardment of Rome is on all fours with the Communistic interest in the Second Front, for which, in their Russian proclivities, they shouted and

petitioned so ardently and imperpetently some two years ago.

It seems to us that there is too often a sickly sentimentality displayed in a false liberalism that would impede and injure our own brave defenders in the interests of opponents who observe no limits in their sardonic methods of warfare. Cassino is an illustration that should have made even the "Church Standard" pause and hesitate to say as it does: "We doubt whether any Allied airman would be asked to bomb St. Peter's, even if the great space in front of it were filled with German troops." But the further comparison that would seem to place Rome on a par with Jerusalem in sanctity of regard for the Christian world would be ludicrous if it were not so woefully irrelevant. The appeal of prayer on the part of these Roman ecclesiastics would have had more weight if it had not been prefaced with disloyal reflections upon our leaders.

BROADER TRAINING FOR CLERGY.

A SYDNEY BISHOP'S VIEWS.

The Right Rev. W. G. Hilliard, M.A., Bishop Coadjutor of Sydney, was asked to comment upon a reported plan recommended by the Archbishop's Commission in London. The Commission's report, a statement of which appeared in the "Sydney Morning Herald" of 24/2/44, urged a broader training for the clergy. An abridged expression of Bishop Hilliard's personal views appeared next day in the "Herald." Following is the statement in full—

The report apparently urges a more determined and organised drive to secure an adequate stream of consecrated and capable men for the ministry and recommends a broadening of their training. I think that most Christian people will be in entire agreement with these views. A constant supply of well-equipped and devoted leaders is obviously necessary for the proper functioning of any society.

The fundamental qualifications, of course, are a real sense of vocation and a genuine experience of the saving grace of Christ and the enabling power of the Holy Spirit in the preacher's own life. He must also be well grounded in the eternal truth he is commissioned to proclaim.

But it is also highly desirable that he should be able to secure an effective point of contact with his hearers. He should be able to enter into the thought and understand the problems of his generation and to relate that thought and those problems to the eternal truth which it is his business to preach.

Our religion ought to touch the whole life and to give guidance, strength and inspiration to those who embrace it, in all their varied relations. Moreover the Gospel has implications for society as well as for the individual. The leaders of the Church ought to be equipped for the intelligent and informed study of those implications in

order that the Church may bring its full contribution to the welfare of humanity in the name of its Lord.

An endeavour is made in our colleges at present to accomplish this, but they would profit by a lengthening of the course. Such an extension, however, would entail greater financial support from church people.

PERSONAL.

The Right Rev. W. R. Mounsey, Asst. Bishop of Bradford, is exercising episcopal oversight over the diocese during the enforced absence of the Bishop of Bradford who is suffering from a nervous breakdown. Bishop Mounsey is a member of the Mirfield Community of the Resurrection.

Most Rev. John MacKenley, 66, Anglican Archbishop of Nova Scotia, died Nov. 15 at his home in La Havre, N.S., where he was taken following a heart attack at Bridgewater, 10 miles distant. He was created Archbishop in 1934.

A native of Colne, England, he was ordained in 1905, and after serving 20 years in various Nova Scotia parishes was elected Bishop Coadjutor of Nova Scotia in 1924. He was consecrated Bishop at Halifax on Jan. 6, 1925.

In 1934, he became Archbishop of Nova Scotia, and in 1939 he was made Metropolitan of the Ecclesiastical Province of Canada.

The Bishop of Wanganatta was married quietly to an English lady who has just arrived from England.

On Friday, 18th February, there passed peacefully away, at Redcliffe, Brisbane, a great Christian gentleman, and a most illustrious Australian churchman—Richard John James Ruegg—the founder of the organisation which became the C.E.M.S. in Australia.

Richard Ruegg was born in Woolwich, Kent, England, on 5th November, 1863, and came to Melbourne in 1888, later on going to Brisbane.

In 1902 he set about the organisation of men's groups in his own and neighbouring parishes. He learned from English Church papers of the unification of men's societies and clubs in England under one all embracing society, known as the Church of England Men's Society, and obtained permission to use this name for the organisation he had formed. In 1905 the Australian C.E.M.S. became formally affiliated with the C.E.M.S. in England.

The Bishop of Liverpool, Dr. David, has resigned 21 years since his translation to that See. The magnificent Cathedral is a tribute to his enterprise.

The Reverend R. E. McQuie has accepted the parish of Newport with Altona (Vic.). Mr. McQuie was in the Middle East with the A.I.F., and has been serving in various places in Australia. He has seen service in both wars, and for some years was Assistant Chaplain at Grimwade House, Melbourne Grammar School.

The Rev. P. A. Micklem, D.D., sometime rector of St. James' Church, Sydney, and now Provost of Derby, has been elected to the Bampton Lectureship in Oxford for the year 1946.

The Rev. E. J. B. White, Christ Church, St. Kilda (Vic.), is making steady progress after his recent illness, but will not be able to resume duty for some time.

News has been received of the death, in England, of Miss G. L. Bendelack, of Melbourne, who was for many years an educational missionary in China.

Word has just been received that Mrs. Ada Hollow, relict of the late Rev. H. S. Hollow, of Christ Church, Hawthorn, died on March 14 after a lengthy period of ill-health.

Dr. Thomas Cherry, who is a churchwarden and Synod representative of St. James', East Malvern, although 81 years of age, is still actively engaged at the Melbourne University and was entertained at Union House on Thursday, March 16, when his portrait was presented to the University in recognition of his long and useful service.

The marriage of Miss Erna Dorothy Wade, daughter of Rev. and Mrs. A. P. Wade, and Bombardier Hilton Francis Wyner, A.I.F. (returned), younger son of Mr. and Mrs. F. C. Wyner, of Berry, took place in St. Nicholas' Church, Coogee (N.S.W.), on March 18. The bride's father, assisted by her uncle, Rev. Dr. R. T. Wade, performed the ceremony.

On Thursday, February 24, at St. Paul's Cathedral, Melbourne, the following were ordained Deacons:—

William Robert Potter, B.A., Th.L., Andrew Frank Thomas, M.A., Th.L., Charles Fraser Withington, Th.L., and the Rev. Lionel James Cohn, Th.L., and the Rev. Harrie Wilson Scott Simmons, Th.L., were ordained to the Priesthood.

The Archbishop of Sydney has asked Chaplain John G. Ridley to give the address at the annual meeting of Witness at the Sydney Town Hall on Good Friday evening.

The big event of the month has been the return of the Rev. and Mrs. H. C. Gurney, on furlough from Iran, after eight and seven years' service respectively. It has been a joy to welcome them and see them regaining their fitness, especially after Mrs. Gurney's serious illness just previous to leaving Iran. They are to have three months' rest before doing any deputation work, when we shall look forward to hearing their reports of the work they have been doing. Meanwhile we thank God for their safe journey and returning health and strength.—Adelaide C.W.S. Newsletter.

Deaconess Dorothy Baber, for ten years in charge of the H.M.S. work at Yarra Bay, at Sydney, has been appointed general secretary of the Ladies' Home Mission Union of Sydney, in place of Sister Evelyn Stokes, who is going to a position with the C.M.S., Adelaide.

SPECIAL PSALMS AND LESSONS.

April 7, Good Friday.

M.: Gen. xxii 1-18; John xviii; Psalm 22.

E.: Isa. lii 13-14; John xix 31 or I Pet. ii 11; Psalms 40, 69.

April 9, Easter Day.

M.: Exod. xii 1-14; Revel. i 4-18; Psalms 2, 16, 111.

E.: Isa. li 1-16 or Exod. xiv; John xx 1-23 or Rom. vi 1-13; Psalms 113, 114, 118.

April 13, 1st Sunday after Easter.

M.: Isa. lii, 1-12; Luke xxiv 13-35 or I Cor. xv 1-28; Psalms, 3, 57.

E.: Isa. liv or Ezek. xxxvii 1-14; John xx 24 or Revel. v; Psalm 103.

April 23, 2nd Sunday after Easter.

M.: Exod. xvi 2-15 or Isa. lv; John v 19-29 or I Cor. xv 35. Psalm 120, 121, 122, 123.

E.: Exod. xxxii or xxxiii 7 John xxi or Phil iii 7. Psalm 65, 66.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

THE MESSAGE OF THE RESURRECTION

The realisation that Jesus was risen from the dead made all the difference to the band of His disciples as they were gathered together, with the doors shut, "for fear of the Jews." They had been perplexed by all the mysterious happenings of the past few days. Now they began to understand. They had been dispirited, desperate. Now their hopes were more than revived. They had been timid, apprehensive for the future. Now they were calm, confident, eager. It is all summed up in those terse words of Scripture, "Then were the disciples glad, when they saw the Lord." This was the effect of his mysterious appearance in their midst, when, as is recorded Jesus came and stood in their midst, and saith unto them, "Peace be unto you. And when He had so said, He shewed unto them His Hands and His side." How well-grounded was their joy. He goes on to re-assure them by saying, "Peace be unto you, as My Father has sent Me, even so send I you."

But what analogy can there possibly be between the conditions of that quiet incident in the upper room at Jerusalem nineteen centuries ago, and the great world-crisis of to-day? Then it was only a tiny handful of people who were concerned, while the mighty world went on its heedless way as though nothing had happened. To-day it is the whole of the civilised world that stands aghast and apprehensive. Many nations are at each others' throats in a struggle to the death. Greater armies than the world has ever seen in the field before, are facing one another, with weapons of destruction, which a hundred years ago would have beggared imagination. Already millions have fallen, and, appalling though the loss has been on either side, it may be only a fraction of what is to come. Civilisation, aye, Christian civilisation, is drenched in blood and tears.

It is not the horror of the snatching away of so many of the flower of promising manhood, nor the tragedy of the widows and broken-hearted mothers with their overshadowed homes, that alone appals us. There is the stupefying suggestion that our civilisation has broken down, that Christianity has failed, that "peace on earth, goodwill towards men, is further off than ever.

Poles apart as the two situations seem in every way, are not the conditions identical in all things essential? No human hopes could have been more completely shattered than were those of the disciples when they saw Him, for Whose sake they had forsaken all, and in Whom they were trusting for this world and the next, crucified in apparent helplessness on the Cross of shame. No grief could have been deeper than theirs at the loss of Him, Whose companionship attracted them more than all else in the world beside. None could have faced their own future and that of the world with more dread and despair. The Risen Christ calmed their fears and renewed their hopes. May the world expect such strength from Him in its agony to-day?

The Resurrection proved that the apparent weakness of the Cross was the strength of love which could conquer sin and death. The Cross made them fear they had lost His companionship, the Resurrection proved as nothing else could have done, that they were called to that companionship for ever.

To what extent, it may be asked, has the world tried Christian civilisation? In our efforts after a "Christian civilisation" have we tended to put the emphasis on the "civilisation" rather than on the "Christian"? Have we not relied more on organisation than on inspiration? Is not this horrible spectacle of Christian nations arrayed in bloody conflict against each other, a startling witness to how far we have declined in our ideals and aspirations from the uncompromising standards of Christian righteousness, rather than an evidence of the breakdown of Christianity? In some respects is it not an hour of trial for Christendom? For we must not ignore but thankfully acknowledge the Christian elements even in this very struggle. Our Allies, we believe, are in this war in a righteous endeavour to resist ambitious aggression, while our own part is, primarily at any rate, an act of sacrifice in defence of the weak against the brutalities of the strong, and to antagonise the principle that "might is right."

But, hovering over the whole grim scene our faith discerns the figure of the Risen Lord. He can piece together

the shattered fragments of Christendom and draw the family of nations into harmonious relationship once more, for as He has said, "All power is given unto Me, both in Heaven and earth." In so far as our sins have clogged the machinery of human progress, His love is unfailing, He is "the same yesterday, to-day, and forever," and He waits with unwearying patience to pardon and renew. And as we lift our helpless hands to Him in the bewilderment of it all, He still says, "Ye shall have power, after that the Holy Ghost is come upon you."

As with the penitent Peter, so with the individual, so with the nation, so with the whole of Christendom. He waits and yearns to give us a new and better commission, a more definite trust from Him; His will is to send us forth with renewed strength and hope for our divine mission in the world. But first we must look Him in the face and answer the question, "Lovest thou Me?"

We cannot conclude without a word as to the message of the Resurrection for the bereaved. Never before in its history did the world stand in such need of consolation. The Resurrection has shown us that though the life of duty leads to the death of the Cross, it passes on through the "grave and gate of death" to a life of endless triumph. Death loses its terrors as we hear Him say, "I am the Resurrection and the Life, whosoever believeth in Me though he were dead yet shall he live, and whosoever liveth and believeth in Me shall not die eternally." While for those who are bereaved and broken-hearted, the Resurrection is the assurance that He still lives to fulfil His own promise, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."

MR. CHURCHILL—GREATEST LEADER.

"No election is needed to prove that the British people are united to a man behind the greatest leader they have ever had. A leader of whom, it is now amusing to recall, a gentleman prominent in your public life told me only a couple of years before this war that he had no party, no followers, and no hope of future leadership. Such are the ironies of history. I reminded my informant that in the later stages of the last war, I heard from a well-known diplomat exactly the same statement about Clemenceau, the tiger, and that within a month thereafter, he was Prime Minister of France and led his country to final victory in the war. You have found a greater than Clemenceau, and he will lead you to a more conclusive and fruitful victory than that of the last war."

—Gen Smuts in a BBC broadcast.

QUIET MOMENTS.

THE WORD OF THE CROSS.

There is a halo round the Cross of Christ, to all who profess and call themselves Christians. It is reflected in our hymns, good and bad, and in some of our habits of thought and speech. But a halo ought not to be allowed to degenerate into a fog. There is nothing beautiful or helpful in that. Every aspect of the Cross, of course, goes deeper than we can penetrate. But so does Christ Himself, in all His works and words and ways. Yet we are meant to know, and love, and follow Him, even if only "in part" as yet.

So, though the Cross is always above us, a mystery of love and agony that defies analysis, yet it is "very nigh" to us, it touches the spot, as nothing else ever did or will. It is easier to swim in deep water than in shallow—and "when I survey the wondrous Cross" I can only, with Job, lay my hand upon my mouth and cry "I cannot understand the woe

That Thou wert pleased to bear;
Oh dying Lamb, I only know
That all my hope is there."

The Cross is, in fact, the central Truth in our Faith. It towers like an Everest above all its august and humbling fellows of the spiritual Himalayas. A leading article in "The Times" of March, 1937, was entitled, "The Return to the Cross." Speaking of St. Paul the writer said: "In his judgment, indeed in the judgment of every New Testament writer, it is the Cross, which, illuminated by the Resurrection, holds the central place in the Christian religion. And theories which treat the death of Christ as relatively unimportant can be right only if the united witness of the New Testament is wrong."

James Denney has put the same thought, in his splendid fashion, in another form. "Christ did something for us in His death which we could not do for ourselves and which we do not need to do after Him. By His one offering (Heb. 10:14) He has put us for ever in the perfect relation to God. This is the vital point in Christianity, and to deny the debt to Christ at this point is eventually to deny it altogether."

But there are aspects of the Cross, put before us in the New Testament, that are too simple to be misunderstood. Let us look at two of them.

1. The Cross is first of all a Condemnation. "Christ died for our sins

according to Scriptures," says St. Paul, putting the Cross in the forefront of his message (1 Cor. 15:3). But that death was not to condone sin, nor even to forgive it, first of all. It was to condemn it. The Cross was God's shattering verdict on human sin. The Cross of Christ condemned those who carried it out—Pilate, the priests, even the unhappy soldiers. It condemned the generation that could perpetrate such a deed of cruelty and shame. All that is true. But that is not the message of the New Testament. The New Testament message about the Cross is pre-eminently this—"God, sending His Own Son . . . condemned sin" (Rom. 8:3). Not the sinner, mark you, but the sin. It was for sinners Christ died, and it was "while we were yet sinners" that He died for us. The sinner can be forgiven—but sin never! The Cross has condemned sin for ever. It is damnable, unforgivable, the thing that God "hates," and that caused His sinless Son to cry, "Why hast Thou forsaken Me?" As Augustine says, God shows His love of good by His hatred of evil. If God could forgive sin, in the abstract, i.e., make terms with it and work it into His scheme of things in Heaven and Earth, then He would cease to be holy.

So the Cross is first of all God's eternal condemnation upon sin. And that condemnation fell, for us, upon His well-beloved Son—"the Lord hath made to meet upon Him the sin of us all" (Isa. 53:6). The hymn puts it exactly, in vivid language,

"Beating shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood,
Hallelujah! What a Saviour!"

2. That third line suggests the second aspect of the Cross that we shall consider. It is an Emancipation. It rings the deathknell of our bondage and sets us free to begin to do the will of God and to recover His lost image. "In Him we have redemption through His blood, the forgiveness of our sins." That is the first inestimable benefit for us sinful men, flowing from the Cross of Christ—forgiveness. It is not easy—though it is possible, if the thing be taken alone—to exaggerate the grandeur and blessedness of that word, forgiveness.

"The forgiveness of God is the foundation of every bridge from a hopeless past to a courageous present."

"There can be no real religious life without the conscious enjoyment of God's favour, and this cannot be had

until sin has been put away." It is the Cross of Christ that puts away sin, and puts within our grasp by the hand of faith God's forgiveness—"The remission of our sins and all other benefits of His passion." It makes us free men.

Who can estimate the grandeur of freedom? Of William Wilberforce (who on his death-bed heard the news of the successful issue of twenty-six years of fighting the battle of the slaves), one wrote, "expiring with the shouts of emancipated millions in his ears."

And Charles Darwin, in his Journal (p. 44) tells a striking story of the meaning of slavery—"I was crossing the ferry with a negro who was uncommonly stupid. In endeavouring to make him understand I talked loudly and made signs, in doing which I passed my hands over his face. He, I suppose, thought I was in a passion and was going to strike him; for instantly with a frightened look and half-shut eyes, he dropped his hands. I shall never forget my feelings of surprise, disgust, and shame, at seeing a great powerful man afraid even to ward off a blow, directed, as he thought, at his face. This man had been trained to a degradation lower than the slavery of the most helpless animal."

I do not know whether it would be irreverent, or incorrect, to speak of our Saviour as "expiring with the shouts of emancipated millions in His ears," or as "ashamed" at our degradation and slavery. But at least the whole New Testament tells us that "for the joy of making us free, the joy of 'bringing many sons unto glory,' He endured the Cross, despising the shame."

One of the most famous words in the New Testament is "apolutrosis," redemption. Grimm's Lexicon defines its meaning thus—"Deliverance effected through the death of Christ from the retributive wrath of God and the merited penalty of sin." The first-fruit of that redemption is forgiveness—emancipation from the slavery and degradation of sin—its guilt and power, its paralysis and pollution. It is to the Cross of Christ that we are eternally indebted for this blessed freedom.

"Wounded for me—wounded for me, There on the Cross He was wounded for me,

Gone my transgressions and now I am free,
All because Jesus was wounded for me."

—E. M. Benson.

EPISCOPACY.

A Presbyterian View.

Writing in "The Canadian Churchman" the Moderator of the Presbytery of New York, made the following reference to the movement for Reunion in the Protestant Episcopal Church of U.S.A.:

These Basic Principles are now under heavy fire from a section of the Protestant Episcopal Church, mainly from those with Anglo-Catholic leanings.

They claim that the Form of Order in the Protestant Episcopal Church was established by our Lord and His Apostles and is the true form of Christian Ministry.

The obvious implication is that the Presbyterian Ministry, not having historically conformed to the three-fold order of bishops, priests and deacons, is not valid. Or at least is not Apostolic.

No informed Presbyterian believes this for a moment, and one discovers that many of the best minds of the Episcopal Church emphatically disagree also with this conclusion.

One of these, the late Canon B. H. Streeter, of Oxford University, devoted a long period of research to the documents that are concerned with the first century of Christian history.

He set forth the result of this study in his book "The Primitive Church."

Here is how he summarised his conclusions:

"But whatever else is disputable, there is, I submit, one result from which there is no escape. In the Primitive Order there was no single system of Church Order laid down by the Apostles. During the first hundred years of Christianity, the Church was an organism alive and growing—changing its organisation to meet changing needs. . . . But perhaps the greatest obstacle is the belief—entertained more or less explicitly by most bodies of Christians—that there is some one form of Church Order which alone is primitive, and which, therefore, alone possesses the sanction of Apostolic precedent. Our review of the historical evidence has shown this belief to be an illusion."

Dr. Streeter says that among the different systems of government within the Christian Church were the Independent, the Episcopal, and the Presbyterian.

The Presbyterian Church has always believed that its Ministry is equally valid with any Order in the Christian Church to-day and it finds in the New Testament and in history ample verification of Apostolic sanction.

On 15th March, Bishop Baker inducted the Reverend C. J. Cohn, who has been serving a curacy at Port Kembla, to the parochial district of Melton (Vic.). Mr. Cohn and his brother are both Melbourne men.

THE PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Anonymous, £1 and 10/-; amounts under 5/-, 6/-.

GOOD FRIDAY—AND OUR CHILDREN.

On Good Friday the Church sends out her call for help for the Children under her care in the Diocesan Homes at New Town.

On Good Friday Jesus died for us. Jesus—who said—"In as much as ye have done it to the least of these, ye have done it to Me." Jesus who loved and loves all children. If Good Friday means anything to us we will want to do something. This you can do—help His Children.

Look at the Children around you, well fed, well clothed, well loved—then think of this:

It is 10.30 p.m.—a ring at the door. There in the darkness stood Mary, a girl of eighteen. Small for her age, undernourished and frightened. Slowly the truth came to light. No parents, no home, and no one to care that she was hungry and alone. A phone message—within one hour, real love, in a real home, opened a door at New Town to a shy scared child.

This true story is one of many. Here's another—two tiny children of another land and another faith washed up on these shores by the horrors of war; for three months they were cared for. Then their parents found a home and work and re-union with Elspeth and Enid. Between seventy and eighty children with seven mothers are cared for. They are from every part of Tasmania. Served by matrons and nurses with Christ-like devotion, the Home Committee of ladies spare no efforts and give endless hours to this work.

They do this for us, men and women of the Church, in the Name of our Lord, Jesus Christ.

Let every member of the Church share in this burden of love. War costs make it heavier every day.

Give as generously as you can through your Church or direct to the Treasurer, Diocesan Office, Murray St., Hobart.

—(From "Tasmania Church News.")

BUT THE APPEAL IS GENERAL.

Sydney—Church people do not forget the Church of England Homes for Children. **Goulburn**—Church people, don't forget "The Toddlers' Home." **Melbourne**—Church people, don't forget the Glenroy Homes. **But specially remember the B.C.A. Hostels.**

Canon W. J. Pritchard, of Armidale, Diocese, was recently married to Miss Dorothy Prisk, at St. John's, Tamworth, N.S.W.



I Have It Yet

A charming, old-world posy. She fashioned it out of gay blossoms from that first garden we made. It is faded, alas! but full of tender memories of those happy years we spent together. She loved that garden. In fancy I can see her there now, surrounded by those colourful flowers . . .

I am grateful to Australia's premier funeral directors, whose beautiful and dignified ministrations were all I could have wished for her, and an abiding comfort in that dark hour of parting.



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CORRESPONDENCE.

(To the Editor, "Church Record.")

Dear Sir,

I beg to forward herewith, matter which you may deem of sufficient importance to publish in your columns. I do so purely as a friendly contributor to your interesting and purposeful "Record."

Yours very faithfully,

WELL-WISHER.

[This letter refers to Bishop Hilliard's remarks on Broader Training for Our Clergy—see page 4.]

DISLOYALTY IN THE CHURCH.

(To the Editor, "Church Record.")

Dear Sir,

I have been perusing a book called "The Holy Eucharist," which contains a preface by the Bishop of Bathurst, and has been issued for use in the Bathurst Diocese. The Holy Eucharist in this book appears to be a revised edition of the semi-reformed Prayer Book of 1549, also containing features of the rejected Prayer Book of 1928. The book does not only contain "The Holy Eucharist," but a service called "Communion of the Sick with the Reserved Sacrament," as well as "A Form of Confession" and "The Administration of the Sacrament of Holy Unction."

I have heard a rumour that an injunction has been issued ordering the Bishop of Bathurst to withdraw this publication as it is contrary to the Act of Uniformity of 1662. I was wondering if there is any truth in the rumour, as no information has appeared in any of the Church papers.

The book is an example of "The Two Messages of the Church of England" which has been discussed in "The Church Record."

Yours faithfully,

R. L. MILLS.

23 Third Avenue, Willoughby. 27/3/44.

CHURCHMAN'S REMINDER.

- 7—Good Friday, the Day of the Cross, as it was called in ancient times. Good indeed, for the glories of Heaven and the Hope of the Kingdom on Earth would not have been made known to man had there been no Cross.
- 8—Saturday, Easter Even. In preparation for the High Festival this day calls us to final Lenten Self-examination and resolve to serve.
- 9—Easter Day. The Queen of Festivals it has been well named. It overshadows every other day for every Sunday is as Easter commemorating the Resurrection Triumph over Sin and Death.
- 10—Monday in Easter Week. 11—Tuesday in Easter Week.
- 16—First Sunday after Easter, known as Low Sunday. Was it named in contrast to the Easter Joy? Yet every day should be a day of joyfulness to the true behaviour. We lost if the Day of Celebration limit the continual celebration in the heart and life.

PLEASURE—A CHRISTIAN VIEW.

(A Broadcast Address by the Right Rev. W. G. Hilliard, M.A.)

It is good for us all to pause occasionally in our busy life to examine our course and review our standards. We need to check them by an authority which is absolute; otherwise we have nothing reliable, and every man does that which seems pleasant in his own eyes. Indeed, there is a widespread disposition among the men and women of our generation to govern their lives by their likes and their dislikes, rather than by a sense of duty. Let us take one common example. You ask a man to come to church, and he replies: "Oh, it would bore me stiff," and he thinks he has given a sufficient reply. "I don't like it"; that is his excuse. Well, now, I don't like paying my income tax, and—believe it or not—I don't like taking castor oil, but I realise there are times when it is good for me, and as for my income tax—well, suppose I didn't pay it and gave the magistrate as a reason that I didn't like paying it, do you think he would say: "Oh, well, Bishop, if you don't like paying it, of course, you needn't pay?" No, I imagine he would say, quite rightly, "Your likes and dislikes have nothing to do with the matter! It is your duty to pay, and you must do it." Do you imagine that when you stand before the Judge of all the earth at the last day He will treat you otherwise? Will He change His eternal laws to accommodate your dislikes?

Let us, then, look to our absolute Standard, the Lord Jesus Christ, and ask ourselves this morning what He has to say about that very important part of our life—our pleasure. I think that the first thing which becomes clear is that there is

NO Necessary Contradiction between Christianity and Happiness.

A long face is not a sign of religion; it is often a sign of indigestion. One of the earliest public acts of our Lord was to assist in providing for the happiness of wedding guests at Cana, in Galilee, and we see

Him from time to time in the sacred story at other feasts. Indeed, His attitude to life was such that it called forth from His enemies that wild caricature which described Him as "a gluttonous man and a wine-bibber, the friend of publicans and sinners." Drunkard and glutton He certainly was not; but He did undoubtedly show a fundamental sympathy with the simple, wholesome joys of life, and He found no place in His teaching for the strained and awful piety which sometimes shelters under His name. He was not nearly so narrow as some of His followers have been, and He did not encourage the setting up of

A False Antithesis

between religion and pleasure, an antithesis which cannot fail to be harmful to both in the life of him who sets it up. God meant us to be happy, and He has gone to great lengths to make that happiness possible. The earth with all its beauty and its graciousness is His good gift to men, and He stopped not short of Calvary in the price He was prepared to pay to bring us happiness and peace. Our Lord did not expect His followers to be like the lady of whom somebody said, "that woman is the salt of the earth," and concerning whom somebody else replied: "Yes, she is—and she is the pepper, and mustard and vinegar, as well—she is the whole cruet." That, then, is my first point: Our Lord wants us to be happy. His example and His teaching, however, make it abundantly clear that

Our Pleasure Must Be Disciplined and Restrained

both as regard for the moral sanctions, and by concern for the welfare of others.

In the Temptation Story we find our Lord's attitude to all objects of desire expressed: they must all be related to the eternal law of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God?" The moral sanctions are supreme. You may find the desecration of Sunday very pleasant, for example, but it is wrong, and in the eyes of our Lord unlawful.

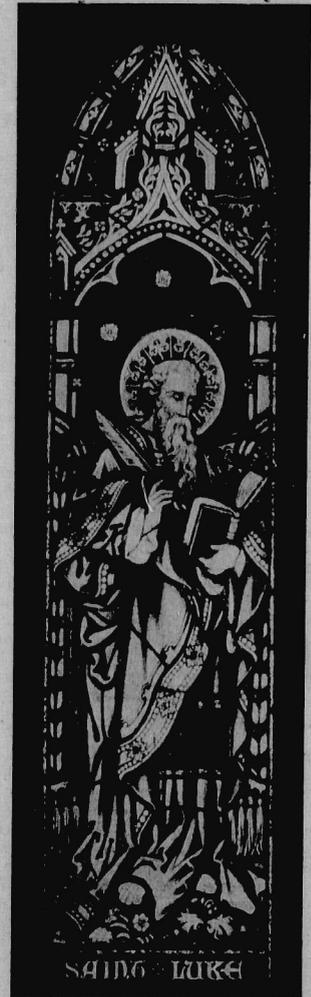
Then, too,

We Must Consider Other People.

It is not right in our pleasure to be thoughtless of the interests of others; it is not the Christian thing to pursue a course which we know is injurious to the spiritual life of our fellow men. No man has the right to indulge his desire for drink at the expense of his family and his home. No man has the right to gamble when gambling is such a menace to the social and moral welfare of the community. Here in Australia we have a large continent to develop, a great nation to build, a splendid destiny to realise; and for these tasks we need the sturdy qualities of the pioneer and the Anzac—strong, self-reliance, rugged independence, a spirit of hard work and comradesly co-operation. And yet we have the scandal of a State lottery whose very existence encourages our youths to forsake these rugged paths and hang around waiting to win the £5000 prize. That is not the way to build a great nation; that is the way to multiply bludgers, and wasters, and spongers. Gambling has eaten like a cancer into the life of this community and whosoever encourages it is falling down on his patriotism and sinning against the law of Christ.

No conscientious motorist will drive at breakneck speed past a school from which the crowds of children are streaming forth even

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though the road be excellent and the air exhilarating to a degree, and the same attitude of thoughtful restraint should characterise our attitude to pleasure in general. Keep your speeding for the open and unfrequented road. It was the gentle Jesus Who said: "Whoso shall cause one of these little ones which believe on Me to stumble, it were profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." He also inveighed against selfishness and gave us the Golden Rule.

There is one other consideration which I think emerges from a study of His teaching and His attitude, and it is this:—

Our Pleasures Need to be Educated.

Some pleasures are higher than others; we do not continue to indulge in the diversions of the nursery after we have become full grown, and we ought not to be satisfied with pleasure which is entirely on the level of physical sensation. Apart from everything else, it is pitiful to find human beings whose imagination cannot rise above the level of drinking intoxicating liquors as a form of pleasure. After all, man is body, mind, and spirit, and he should diligently cultivate the capacity for enjoyment in all these parts of his complex being. It is idle for him to say that spiritual things do not appeal to him. He would not expect to enter into a number of physical pleasures, such as games and exercises involving skill, like cricket, or football, or swimming, without much training and practice. He could not appreciate the pleasures of the mind like music, and literature, and art, without much diligent study in the rudiments. Why, then, should he turn back on the resolute effort, the diligent study, and earnest practice which would enable him to enter into the highest joys of the centre and crown of his personality? The highest and noblest of all pleasures is surely to be seen in Him "Who for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God."

Something of that spirit has been caught by the best of our manhood in heroic days. I have always been greatly impressed by John Masefield's moving description of the transports moving out of Mudros harbour for Gallipoli. He speaks of the hardships, and dangers and privations which lay before the troops, the wounds and death awaiting many, and yet he tells of their spirit and high elation, their sustained cheering as the ships moved out. "Their feeling that they had done with life, and were going out to something new welled up in those battalions till all the life in the harbour was giving thanks that it could go to death rejoicing." There were higher pleasures before them than any they had known—a share in a great cause, and a place in a great fellowship, which made toil and hardship and sacrifice worthwhile. Let us, who are their kinsmen, not fail to cultivate the highest and the best.

These four thoughts at least, then, come into the mind as we study what our Lord has to say by word and by example about the place of pleasure in our life. He wants us to be happy and He asks us, both to educate our pleasures to the highest degree, and to bring them under the restraint of regard for the moral sanctions, and concern for the welfare of others. Let us remember that while it is a good thing to have a merry Christmas, there are some people who have

such a merry Christmas that they cannot have a happy new year. It is good to enjoy all the wholesome pleasures that life affords, but let us beware of becoming so immersed in them that we disqualify ourselves for the higher pleasures of the spirit, and the lasting joys of eternity. Let us in all continue to pray that we finally lose not the things eternal."

THE GREATEST MODERN HEROES

(2)

(By Rev. R. S. R. Meyer.)

Under the guidance of God the Holy Spirit, Martin Luther was the initiating genius of the mighty Reformation of religion in the 16th century. As such, he ranks among the greatest of modern heroes, for he opposed, alone, the might of Europe. If Luther was the driving force of the Reformation in its first phase, John Calvin was the man who gave it its deep fervour, its intense love of God's Word, and its settled theological form. His consecrated intellectual genius was opposed to all that was called learning in Europe, but his deep devotion to the plain meaning of Scripture and his sound common-sense made him win through. He broke for all time the fetters of superstition and ignorance. He showed men that faith was a reasonable acceptance of the plain teaching of God's Written Word and not a blind, unreasoning acceptance of the dogmas of man or a man-made institution. Even though John Calvin were only the author of "one of the very few books which have done something to change the world" (his "Institutes") he would be entitled to our very highest regard. As it is, his title to our veneration as a modern hero rests on many foundations.

HAIL! JOHN CALVIN.

The Christian Church salutes thee, great-est of all Frenchmen.

Born in Picardy, France, on July 10, 1509, John Calvin was the son of a notary. At the age of 14 he went to Paris with a view to becoming a priest of the Roman Church. Here he came under the influence of Cordier, a fine scholar and a man of a thoroughly Evangelical spirit. Peter Robert was another man whose delight to "search the Scriptures" made a deep impression upon Calvin. Already he had become a student of the Word of Life himself. Although at this early stage in his life he was a typical high-spirited lad, he was of an earnest, sincere disposition and he soon gave up thoughts of entering the priesthood of an upscriptural Church and left Paris to go to Orleans University.

At Orleans he studied Civil Law for just over a year, from 1528 to 1529. At the conclusion of his course, at the tender age of 19, the University wished to confer upon him, free of charge, a doctorate, but he declined the honour! There can be no

doubt of his extraordinary intellectual endowments. In 1531 he returned to Paris and studied Greek and Hebrew. It is more than likely that his fellow students at Greek lectures included such notables as Ignatius Loyola (founder of the Jesuits), Francis Xavier and Rabelais.

It was not long before he was persecuted for his reformed principles and he resigned his benefices in the Roman Church (1534) and settled at Basel, Switzerland (1535). He published his famous "Institutes of the Christian Religion" in 1536, and it is certainly the undying influence of this monumental work which made his name live. It should be remembered that he was only 27 years of age when this great work was published. It quickly won the repute which its merit deserved, and it established Calvin as the foremost Protestant theologian and leader.

Calvin did not make the error, so common among religious leaders of our own day, of divorcing Christian belief from Christian action. He held very firmly to scriptural Christianity, and where he had the influence he made clear Bible teaching the basis of daily behaviour, and the motive for social and economic endeavour. When he first attempted to apply a Christian policy in Geneva the people expelled him from the city after only a short trial of his system. So recently had these Genevans cast out the superstition and easy-going morality of the Roman Catholic religion that it is little wonder that they were as yet unready to accept a Christian standard of morality and civic purity.

The next three years Calvin spent teaching and preaching to the French community at Strasburg. He was much sought after by the leading German reformers and he exercised a wide influence by his voluminous correspondence with Knox, Cranmer, the Archbishop of Canterbury and others, Cranmer, our own great English reformer, was considerably influenced by Calvin's theology.

In 1541 the entreaties of the civic fathers of Geneva were so urgent that he was persuaded to return to Geneva. The council which he set up to govern Church and State in Geneva, after some years of prayerful and patient endeavour, wrought the most tremendous change which has ever been seen in a European city. John Knox could say of it in 1556 that it was "the most perfect school of Christ that ever was on the earth since the days of the apostles."

The great national Church of Scotland is modelled on the "Genevan Discipline," as Calvin's system was called. Our own Church uses much of Calvin's clear-cut theology in its formularies. Vital Protestantism everywhere breathes his fervent uncompromising spirit.

Calvin the man, died in May, 1564, and was buried with the poor whom he had loved and served. No headstone marks his grave, for the spot is unknown, but his lofty spirit is embodied in scriptural, evangelical religion everywhere. "Though he were dead yet shall he live."

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NEWCASTLE MISSIONARY EXHIBITION.

Members of the C.M.S. staff conducted three courts at the Newcastle Missionary Exhibition from Tuesday, 21st March, to Friday, 24th. The team comprised: Miss C. Beggie, Miss E. Varley, Mr. R. Bowie and the Rev. R. A. Hickin. In addition to the Exhibition itself schools in the Newcastle area were visited and addresses given in several of the Churches.

The local arrangements were made by the Rev. A. R. Holmes, Rector of Merewether, and the unqualified success of the Exhibition was due to his painstaking and untiring attention to the many details of organisation before, and during, the week, when the exhibition was held.

It is understood that from the sale of buttons, souvenir programmes, etc., something over £250 was realised, and that after deduction of all expenses there will be approximately £180 for equal division between A.B.M., and C.M.S. The net proceeds of the last Exhibition, that, held in 1935, are understood to have been £60!

In addition to the team personnel mentioned above, the Rev. H. M. Arrowsmith spoke at the opening session on the afternoon of Tuesday, 21st. On this day also the Rev. L. S. Dudley attended the Exhibition and spoke on India at the Court, and also rendered very valuable assistance in explaining Indian curios to many people who were attracted to the Indian Court on the Tuesday afternoon and evening and on the Wednesday. On Friday, 24th, the Rev. C. C. Short visited Newcastle for the Exhibition, giving the opening address at the afternoon session, and also speaking from the African Court.

Special thanks should be given to the Ven. Archd. Kidner, who, in addition to preaching at Lambton, New Lambton, and St. John's, Newcastle, on 19th March, gave his assistance at the African Court and at the bookstall, during the Tuesday and Wednesday and on the Wednesday evening gave the closing address at 9.55 p.m.

We are also indebted to the Rev. L. L. Nash, who went to Newcastle on Sunday, 19th March, and preached at the evening service at St. Augustine's, Merewether, and to the Rev. R. J. Hewitt, who visited Newcastle on Friday, 24th, to give the opening address at the evening session.

One pleasing feature was the ready sale of books. Two bookstalls were arranged, one by A.B.M., and the other by C.M.S.; the total proceeds from the C.M.S. book sales in four days being £31/12/11.

Private accommodation was arranged for the members of the C.M.S. team and our thanks are due to local clergy and others for their help in this way.

Altogether sixteen Sunday Services were conducted. Eighteen formal addresses were given at the Exhibition, together with four lantern lectures on Africa, China and the Aborigines; also fifty-one talks were given at schools in Newcastle and suburbs.

The Exhibition was marked by striking co-operation between the C.M.S. and A.B.M. representatives, together with those of the Bible Society. The sessions were very well attended; the hall being crowded to capacity every evening, all standing room being taken, in addition to the sitting accommodation provided, very soon after the commencement of each evening session.

—C.M.S. Report.)

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

COMMONWEALTH PUBLIC SERVICE ANGLICAN FELLOWSHIP.

The C.P.S.A.F. is bound, under the terms of the Constitution, to hold four functions each year. Two of these are social gatherings, a third is a Corporate Communion, and the fourth is a Corporate Communion and Breakfast. Each function, since its inception, has been a success from all angles and an improvement on its predecessor of the same kind. The Corporate Communion and Breakfast held on Sunday 19th March, this year, was no exception.

A visitor to St. Andrew's Cathedral could not fail to have been greatly impressed by the large congregation of members which has been estimated at well over three hundred, this figure being only approximate, as no check is kept. The Archbishop of Sydney was the Celebrant, and the Service, which commenced at 8.30 a.m., did not conclude until about 9.45 a.m.

At the Breakfast, however, where admission was by ticket, the number present was two hundred. Once again, due to war-time conditions, the Chapter House was not available, and the Breakfast was held in the State ballroom. This venue provided an excellent setting. The scene, viewed from the entrance door, was very pretty. A the far end was the lighted area, normally occupied by an orchestra, having the appearance of the setting sun, and providing an artistic background. Immediately in front of this was the official table at which were seated in order: Mr. Johnson (Sec. Public Service, N.S.W., Anglican Fellowship), Mr. L. Nevell (Treasurer), Mr. T. S. L. Vogan (vice-president), Mr. C. A. Wulff (president), The Archbishop of Sydney, Mr. H. R. G. Smith (Secretary), Rev. T. Jones (Organising Missioner of the Bush Church Aid Society), Mr. Barlow and Mr. Short (Publicity Officer and Treasurer P.S. (N.S.W. A.F.)). The other tables were set at right angles to this, in between the mirrored pillars. The lighting, set in the ceiling and revealing many colours, was ample, but not too bright. The menu, in spite of emergency conditions, left nothing to be desired. It was simple, tasty and in ample supply. For the convenience of speakers amplification was provided, which proved most beneficial. At intervals several toasts were drunk. The President, Mr. Wulff, gave a brief address of welcome to His Grace the Archbishop and visitors and members. The Archbishop then spoke chiefly of the need for accommodation for men and women of the fighting services, and appealed for humanitarian treatment of our dark-skinned friends who were to be seen in and about the city, and asked that they be treated as normal people and not as curios.

Rev. T. Jones then addressed the gathering on the work of B.C.A., giving many interesting, pathetic, illuminating and humorous incidents connected with the work of administering to the physical, mental and spiritual needs of the men and women scattered far and wide in the vast expanses of our huge continent. Proceedings were concluded with an address by the Secretary, Mr. Smith, in which he told of the formation of a Fellowship, with the objects of the C.P.S.A.F. taken in

toto, in Victoria, the first State to follow the example of N.S.W. He thanked, and proposed a toast to, the Representatives for their work, and appealed to all members to become evangelists for the cause.

A notable feature of this event was the warmth and sympathetic interest of all present. One could sense their unexpressed feelings of goodwill—unexpressed, that is, verbally, but permeating the entire room by medium of thought waves. Just as an artist, by means of thought transference, can determine whether the audience is in sympathy or not, so the speakers experienced an otherwise inexplicable sensation of love and fellowship. They knew that members wished them well and were determined to make the function a success. The interest displayed was really wonderful, and members left the ballroom with their spirits buoyant, realising, as perhaps they had never done before, that here was an organisation full of purpose, which must make a profound influence, not only on the Church of England and her adherents in the Commonwealth Public Service, but on other denominations and the community at large. An organisation worthy of the highest admiration and support was in full swing, and who could tell of its possibilities or forecast its future?

M.U. ANNUAL FESTIVALS.

The Cathedral was filled to capacity for the Annual Festival of the Mothers' Union on March 24. There was a special choir of mothers, which led the singing. The occasional preacher was the Right Rev. Bishop Pilcher.

The South Coast Union Festival was held on the same day at St. Michael's, Wollongong. The Archbishop was the special preacher.

ST PHILIP'S, EASTWOOD.

The 37th anniversary of the opening of the church will be commemorated on Sunday, April 16. There will be a men's Communion Service at 8 a.m., followed by a men's breakfast at which Canon T. C. Hammond will speak. He will also be the preacher at 11 a.m., and the rector, Rev. H. Bates, will preach at 7.15 p.m.

A ten days' mission will be held in the parish beginning on April 30. Children's meetings will be held in the afternoon and evening meetings for young people and adults. The missioner will be Mr. H. A. Brown, of the C.S.S.M.

ST. PAUL'S, ROSE BAY.

The parish has suffered the loss of a highly esteemed parish councillor, in the person of the late Mr. J. A. Wyllie, who died on March 4 as the result of a bite by a red-back spider. He had served as a councillor for 16 years, and was also a parochial nominator. In the last war he was in the Army overseas and returned wounded. He did much valuable work for his parish church, and will be greatly missed.

EASTER ADDRESS FOR YOUTH.

The Rev. M. L. Loane, M.A., Vice-Principal of Moore Theological College, who has recently returned from New Guinea where he served as a Chaplain in the Army, will give a special address on "The Resurrection" to young people of the diocese at the next monthly meeting of the Young Evangelical Churchmen's League, on Friday, April 14, a 7.15 p.m., in St. Philip's Rectory, York

Street, Sydney. The meeting is open to all young people.

YOUTH WEEK.

A very interesting and instructive programme was arranged for Youth Week in Sydney (March 27-April 1). Each night addresses were delivered by specially chosen speakers in the Chapter House, and a final challenging service and address by Rev. G. F. Parker, B.A., in the Cathedral on Saturday last brought a happy week of fellowship to a conclusion.

A Young Peoples' Pageant in the Assembly Hall, Margaret Street, on the Friday night attracted a splendid audience. The subject was, "And He Spoke."

Canon Hammond, each night of the week, was present to answer the following questions:—"What are we to thank about, (1) The Inspiration of the Bible? (2) Man a Sinner? (3) Evolution? (4) Life after Death?"

VICTORIA.

Diocese of Melbourne.

The Rev. J. E. and Mrs. Jones, of the New Zealand Church Missionary Society, passed through Melbourne recently on their way to India, with Mrs. Wilkes, who is going to Karachi, where she will marry the Rev. R. A. Carsons, M.A.

When the Rev. G. F. Cranswick, M.A. (the new Bishop of Tasmania) left Bengal in 1937 to become India Secretary of the Church Missionary Society, in London, Mr. Jones went out to take up the work that he had laid down. He is now returning to this important rural work at Chapra, in the Nadia district of Bengal, where the C.M.S. work has been established for over 100 years.

While in Melbourne the visitors were welcomed at the Leaders' meeting of the Missionary Service League in the C.M.S. Fellowship room, where Mr. Jones gave a vivid account of the medical, educational, evangelistic and pastoral work being done by the C.M.S. in the district. He pointed out that during the past year another missionary of the Society, Archdeacon T. Lenman, with 37 years' service in Bengal, had been consecrated Bishop of Bhagalpur. With the new Bishop of Tasmania, this brings the total of bishops that the Church Missionary Society has given to the Church of God to 94. This is apart from 19 native clergymen connected with the Society who have been made bishops.

PIANO NEEDED—Small Church urgently needs a piano. If you have one or know of anybody who has one which is not used and which could be given or sold cheaply to us, please let Rev. C. Steele, MU 2812, know.

HELP NEEDED—The Mascot Church is an old Mission Hall. A new Church is badly needed, but we cannot commence to consider building until debt of £600 is paid off block of land purchased a few years ago. It is thought some wealthier churches might be kind enough to help the poorest looking Church in Sydney. Phone: MU 2812.

WANTED TO BUY URGENTLY, a Copy of St. Mark in the Greek—Cambridge series.—R. C. Fillingham, Gerringong, N.S.W.

QUEENSLAND.

Diocese of Brisbane.

£50 for Short Radio Plays.

The Queensland Temperance League announces a Competition for short Radio Plays (seven minutes' playing time), dealing with the advantages of total abstinence from intoxicating liquors or the danger and folly of drinking such liquors.

Entries will close on May 31st, 1944. Entry forms, with full conditions of the competition, may be obtained from the Campaign Secretary, Queensland Temperance League, 318 Edward Street, Brisbane, Queensland.

PRIZES: Frst, £10. Second, £5. Third, £3.

In addition to the above prizes, £1/1/- will be paid for every play accepted by the League.

SOUTH AUSTRALIA.

Diocese of Adelaide.

Mrs. Robin, the Bishop's wife, has suggested that a time of rest and relaxation for the wives of the clergy would be of value.

This has been arranged for April 25th to 27th. It will be held at the Retreat and Conference House, Belair.

Further particulars may be obtained from Mrs. H. H. Coles, The Rectory, St. Peters (Tel. F 3981). It is hoped that country clergy wives will also take advantage of this.

C.M.S. ANNUAL.

The annual demonstration and tea meeting will be held on Tuesday, May 23, at Holy Trinity Church and Hall, 6 p.m., tea; 7 p.m., Praise Service; 8 p.m., Public Meeting. The Rev. H. C. Gurney and Mrs. Gurney will tell of their work in Iran.

TASMANIA.

Happy Memories.

"Memories of my assistant-curate days in Hobart came back to me one day last week when I received a letter from my good friend, the Rev. A. Gamble, to tell me that ill-health compelled him to ask to be relieved of his work at Woodbridge. We have had him with us for a long time, it was in 1903 that he came first to Hobart as assistant to Mr. Brain at St. George's. It was the custom to have the latest recruit to the number of curates as secretary to the Clerical Society. I had my turn and Gamble had his. We were struggling through Gore's Epistle to the Romans, month after month we worked hard at Gore. But, be it remembered, there were "mighty hunters before the Lord" so far as fish were concerned in those days, Whittington, Anderson, and Brain, to mention three, into this august company came Gamble with a suggestion that, now and again, the Clerical Society should by way of a change "go a fishing" like some other disciples did years ago. Anderson knew more than most men about fishing in the harbour. He had land marks on both sides of the river which marked good banks and "likely places." It was a regular ritual to line up the tower of Trinity with something on the mountain and then get Bellerive bluff in line with Mt. Rumney or Droughty Point. That perplexing method

BLUE MOUNTAINS

EASTER CONFERENCE

6th to 10th APRIL, 1944.

Sessions Afternoons and Evenings

KATOOMBA TOWN HALL

Theme:

"BIBLE LIGHT ON VICTORIOUS LIVING"

Principal Speaker:

PASTOR DUFF-FORBES
of the Australian Biblical Research Society.

Those of all Churches invited.

For further particulars apply to:
E. H. Bradford, 195 Katoomba Street,
Katoomba. Tel.: Kat. 284.

"Would you excuse me, please, if I turn on the wireless?" said Mrs. Jones. "But it is 5.40 p.m. and we always listen to the 'C.M.S. Calling' session from 2CH on Sunday evenings. It is so interesting and inspiring, to hear of God's work overseas."

"I must jot that down," said her friend. "5.40 on Sundays, from 2CH, did you say?"—Adv't.

was discarded and Gamble proposed that we hire a steamer and invite our friends of the gentler sex to come with us. You may imagine how that appealed to us. At one time we went down to Brown's River, at another to South Arm, and so on, we had delightful times. The mighty hunters all caught fish and so did the rest of the ship's company, which reminds me that D. A. G. Taylor, who was Precentor, must have been angling very effectively for I was his best man, not long afterwards, at an interesting ceremony at the Cathedral. But in course of time I went to Ringarooma and Gamble to Gippsland, thus losing touch with the experiment.

"From time to time during the forty years Mr. and Mrs. Gamble have been with us at S. Helens, Richmond, Kempton, S. Stephens, Sandy Bay, and whether it was there or elsewhere they were always most faithful and happy workers with their parishioners. They leave a wide circle of friends in Tasmania who will join me in thanking them for all they have done for us and in wishing them God speed on their way."

(From the Vicar-General's Letter.)

(It will be remembered that it was from Tasmania that the only daughter of Mr. and Mrs. Gamble, Laura, went as missionary to Grootte, Egland, and died there in 1938: "Greatly beloved" by all who knew her.)

"SPECIAL APPEAL" PUBLISHING FUND.

Amount already acknowledged, £186/2/-; Mr. H. Gelding, 10/- Total to date, £186 12/- (per Rev. T. Knox, £174/1/-; Mrs. Bragg, 12/11/-).

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PUBLISHING FUND

The Management acknowledges with grateful appreciation the following amounts:- Committee acknowledges with grateful appreciation Anonymous 10/- under 5/-; 4/- .

Street, Sydney. The young people.

YOUTH

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Canon Hammond, was present to answer questions:—"What are the inspirations of the Holy Spirit? (1) The Inspiration of the Holy Spirit? (2) The Inspiration of the Holy Spirit? (3) Evolution of the Holy Spirit? (4) The Holy Spirit's Death?"

VICARIES

Diocese of

The Rev. J. E. New Zealand Church passed through Melbourne to India, with the Rev. R. A. Carsons, M.A.

When the Rev. Jones went out to the Church Missionary Society in 1937 to become Bishop of the Nadia district of India, he had laid down this important rural work has been celebrated 100 years.

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PIANO NEEDED
needs a piano, of anybody who and which could to us, please let know.

HELP NEEDED
old Mission Hall needed, but we sider building up off block of land. It is thought some be kind enough Church in Sydney.

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MISSIONARY DAY

Saturday - 22nd. April 1944
Afternoon and Evening Sessions.

Speakers:- Rev. V. Coombes India, Secretary of the Presbyterian Foreign Missions. Mr K. Griffiths S.S.E Mission. Mr W.J. Lunn of the S.U.M. Anglo Egyptian Sudan, and other speakers. -

"This time we are all in the front line".
H.M. King George VI.

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