

The treatment of the subject is interesting and perspicuous. We are not always at one with the writer in some of his rather "dogmatic" interpretations which minimise the evidence of the Johannine authorship! For instance, his exegesis of John 19: 35, in which he reads, "He, God, knoweth that he saith true," and this in spite of Dr. Westcott's careful statement, "No one with any knowledge of St. John's style can seriously dispute the fact that the 'he' of the second clause is the same as the 'witness' of the first clause."

There are two chapters of special interest—a suggestive one on "Dislocations of the Text," and one on "Form Criticism." Without doubt Form Criticism has a basis of truth very much overlooked by many "Synoptic" critics, who, by the way, usually agree with Form critics in regarding the Evangelists as editors or compilers instead of as authors. Stereotyped oral traditions are probably nearer the solution of synoptic problems than mysterious written sources like Q. But of course Form critics, like other critics, are apt to ride a theory to death. Granted that the Evangelists were in close association with the Apostles, the historical value of the Gospels is unimpaired by their use of stereotyped oral statements or tradition, and it does account very naturally for the many slight verbal differences that occur.

HAILE SELASSIE AND THE BIBLE.

At a recent meeting in London of the British and Foreign Bible Society, the Chairman (Mr. Glegg), in the following few but well-chosen words, introduced Haile Selassie, the former Monarch of Ethiopia. "Surely the whole civilised world has admired the courage, the fortitude, the dignity, with which His Majesty has conducted himself under the crushing trials that have befallen him."

In bearing his personal testimony to the Bible, Haile Selassie said that it transcended all boundaries of Empire, and all conceptions of race. It was eternal, and one of the complete proofs of that could be found in the Bible itself. The Bible, with its wonderful message, was reaching the remotest parts of the earth. "I might say for myself that, from early childhood, I was taught to appreciate the Bible, and my love for it increases with the passage of time. All through my troubles I have found it a cause of infinite comfort." Because of that personal experience, the Emperor said he was resolved that all his countrymen should share the blessing, and that, by reading the Bible, they should find the truth for themselves, and he caused a translation to be made from their ancient language into the language which the old and young in Ethiopia spoke and understood. To-day man was seeing all his hopes and aspirations crumbling before him, and he knew not whither he was drifting. In the Bible he would find the solution of his present difficulties, and guidance for his future action. "For my part, I glory in the Bible."

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Notes and Comments.

ROOSEVELT'S MASTER STROKE.

LIKE a bolt from the blue, President Roosevelt's
challenge has come to the dictators and to the
world of nations. So unexpected and so master-
fully was the message that the dictators have been
placed in a very difficult position. They will find
it hard to refuse and equally hard to accept the
terms of the President's suggestion and offer. To
refuse will mean the appearance of America on
the side of the democracies up to the hilt, and the
dispatch of an American fleet to the Pacific is a
significant gesture of what America means. On
the other hand, to accept and give the assurances
asked for so as to provide the civilised world with
peace for at least ten years, will put an end to
those swashbuckling policies and attitudes which
have kept the nations on tenterhooks for so long a
time, and have been crippling in their influence
against a sane development of life in the various
nations, not excepting Germany and Italy, where
life must be altogether abnormal.

The first reaction of Germany and Italy seems to
have been one of rage; and in their wrath the press
organs of those countries are ridiculing or vilifying

President Roosevelt for his pains. However, the
dictators have been placed in a very awkward posi-
tion, unless they really desire a righteous and secure
peace for the world. They are seemingly approach-
ing fast God's sovereign "Hitherto and no further,"
and the Christian portion of the world may well
take heart and keep constant in the prayer of faith
to Him Whose purposes are bound to be fulfilled.

THE NATIONAL SORROW.

IT was with a sense of shock that the news of
Mr. Lyons' death came to the people of Aus-
tralia. His illness was so short, and at first
seemed only trivial; that when the fears were ex-
pressed for his life and in so brief a time the end
came, it all seemed tragically sudden. Our prayers
throughout the churches and community have gone
up to the Throne of Grace for the bereaved widow
and her stricken family.

The great demonstrations of loyal regard in
connection with the burial rites will have brought
some consolation to those who are his kindred.

Without doubt a great man has been taken from
the leadership of this Commonwealth—a man great
in the simplicity of his life and faith in God and
great in the magnificent service he has given so
wholeheartedly to his country and its people.

The testimony of two of our Church leaders will
be generally acknowledged as only the truth con-
cerning the late Prime Minister:—

The Primate of Australia said Mr. Lyons was a
devoted Christian as well as a devoted Australian.
"I had more than a casual acquaintance with him,
and was impressed by his simplicity and straight-
forwardness. The sympathy of the whole com-
munity will go out to Dame Enid Lyons, who was
such a devoted helper to the Prime Minister in all
that he undertook."

The Archbishop of Sydney paid a richer tribute
when he said: "Australia is mourning to-day the
passing of a great man, and the Christian Church,
using the term in the broadest sense, the passing
of a great Christian gentleman. Others will pay
tribute to him as a man, as the leader of a great
political party, and as Prime Minister. I should
like to remind you that he was the first politician in
Australia officially to call people to prayer. He
and Dame Enid Lyons have given a demonstration
of family life which has been most valuable as an
inspiration to the whole community. It is most
serious, especially at this time, suddenly to lose the
chief citizen of the Commonwealth. We join in
sympathy with Dame Enid and the members of the
family, and those who have to shoulder the task
that the Prime Minister has been called to lay
down."

PROTESTANT REFUGEES.

WE publish in another column a statement and appeal concerning the position of refugees from Central Europe. The Inter-Church Committee is seeking to arouse sympathy on behalf of those refugees who belong to the Protestant Church. We need to remember the shock with which we received news of the dreadful persecution of these, our brethren. The opportunity is now given to us to manifest a practical sympathy with these distressed brethren who in the Providence of God are being brought to our shores. Let us not forget that old and very true saying, "Bis dat qui cito dat," which might be interpreted, "Give at once before your sympathy evaporates through forgetfulness."

THE BIBLE AND SCIENCE.

AT a well-attended Evangelical Conference held recently in London an interesting paper on the above subject was read by Dr. Arnold S. Aldis, B.Sc., of University College Hospital. He observed that after ten years of work in several sciences he could say that he believed the Scriptures to be the uniquely inspired revelation of God; and that the Bible not only contained the Word of God, but was the Word of God, even to the controlling by God's Spirit of the words of the human writers. He accepted it as infallible, and he knew of no well-established scientific fact which showed the contrary. They lived in a scientific age, but an age in which scientists were less and less sure of their results. It was an age in which the earnest scientific observer, probing into the secrets of Nature, found himself upon a threshold beyond which reason could not take him. Scientists were becoming less and less dogmatic regarding the possibility of the existence of other sources of knowledge and other dimensions of experience. That change was perhaps partly responsible for a remarkable swing of the pendulum which they were witnessing in the theological world to-day, represented by Karl Barth and his followers. The Evangelicals alone held the key to the problems of faith and reason. Only to name those in his own profession, some of the greatest scientists had been the most sincere Christians—Lister and Simpson—and others in the same class, who had done more perhaps to advance the subject of medicine than any others who had gone before or had followed.

PREPARATION FOR CONFIRMATION.

WE would commend to the notice of our clerical readers, and also of churchpeople living in more remote places, the excellent series of Confirmation Lessons issued by the B.C.A. Mail-bag Sunday School directors and used by them in connection with their Sunday School work. The

lessons are well arranged, and accompanied by sets of questions well calculated to interest and instruct those who are looking forward to Confirmation. We see with pleasure a recommendation from the Archbishop of Brisbane in one of his monthly letters to the diocese. His Grace wrote:—

"I have received from the Bush Church Aid Society a copy of some lessons in preparation for Confirmation. They are intended for the use of children in the country and outback districts. I am informed that in cases where there is any difficulty about finance the Society will be pleased to supply the lessons free of cost; but where there is no such difficulty they would be glad to receive sixpence for each set complete with folder.

"I have looked through the lessons and shown them to several of the clergy, and we are agreed that they are really very good and can be honestly recommended for use in the diocese."

A WORTHY PROTEST.

THE Archbishop of Sydney has placed the Church of the Province of New South Wales, and, incidentally, the whole Australian Church in its widest sense, under a great obligation for the fine leadership he has shown since his election to the Archbishopric of Sydney in connection with the scandal of the R.A. Show and its opening on Good Friday. Year by year His Grace has organised and taken part in a "Procession of Witness" in which each year some thousands of churchpeople have joined. But this year has broken all records. More than 8,000 people and over 100 motor cars formed the "Procession of Witness" last Good Friday; and in addition, thousands of people, mainly sympathetic, lined the whole route. Walking four abreast, the procession took half an hour in passing any given point along the line. The Cathedral and its grounds and the streets adjoining were crowded with those who joined in the short Closing Service. The following news item from the "S.M. Herald" will indicate the impression made on the outsiders:—

The procession, which was headed by the Archbishop of Sydney, Dr. Mowll, gathered in the Domain and paraded past the Cenotaph in Martin Place to St. Andrew's Cathedral. It was an impressive gathering, with the clergy and choirs in their white robes, the Boy Scouts and Girl Guides in uniform, many carrying banners inscribed with texts. Bands played hymns during the march, and, as the first entered the Cathedral gates, it played "Abide With Me," in memory of the Prime Minister, Mr. Lyons.

The procession took half an hour to pass into the Cathedral grounds, and it was estimated that more than 8,000 Church members took part. Large crowds assembled outside the Cathedral to take part in a brief service, which was broadcast through loudspeakers.

UNITED SERVICE OF WITNESS.

IN the evening the State Theatre in Market Street was filled to overflowing at least half an hour before the combined service commenced. Over 3,500 were inside the building, and still there were long queues of disappointed people outside.

The sign "House Full" was put up half an hour before the service was timed to begin.

Amongst those who attended were the Governor-General, Lord Gowrie, and Lady Gowrie, the Governor, Lord Wakehurst, the High Commissioner for the United Kingdom, Sir Geoffrey Whiskard, and Lady Whiskard, Lady Clark, Lord and Lady Gifford, and the Deputy Premier, Mr. M. F. Bruxner, and Mrs. Bruxner.

The service was conducted by Archbishop Mowll, and others taking part were Bishop Pilcher, the Moderator of the Presbyterian Assembly, Right Rev. N. E. McKie, and the President of the Methodist Conference, the Rev. E. E. Hynes.

"To-day we are commemorating the atoning sacrifice of the world's Redeemer," said Archdeacon Begbie, in an address. "What attitude do the crowds take? The many, in effect, are saying they will have Barabbas, not Christ. Christ interferes with their pleasures and business. So they say, 'Give me my pleasures and away with Christ.'"

The film "Barabbas" was screening. It depicted the scenes in Jerusalem on the first Good Friday.

Altogether a very worth-while demonstration has been made protesting for the due observance of Good Friday—the Day of the Cross—as a solemn holy day.

A PROVOCATIVE TERM.

WE extract the following item from the English "Record":—

Evangelical churchpeople will be in full sympathy with the recent expression of the Bishop of Gloucester's views on the use of the term "Mass" in his "Diocesan Magazine." He says that the use of the word should be avoided. "It is true that the word in itself has no particular meaning; but in the minds of most people it is associated with the abuses that prevailed in the Middle Ages concerning the Communion service, and in consequence it is a term which accentuates the division between parties in the Church. Therefore, as we wish to draw people together as much as possible, it is a term to be avoided. We can speak of the Liturgy, or Eucharist, or Holy Communion, or the Lord's Supper—all good terms—and I think we had better avoid a word which, as I have said, accentuates differences." The unfortunate fact is that those who use the term wish to accentuate the differences between themselves and Protestant churchpeople, and to assert their sympathies with the Roman Church from which the term is borrowed.

This is only too true, but the term is sometimes used in order to provoke loyal churchpeople who have a natural desire to keep their Church free from what our reformers regarded as the grand error of Romanism—the doctrine of the Sacrifice of the Mass. We wonder sometimes how it is that readers of a church paper that uses the term ad nauseam can refrain from outspoken protest, for we are quite sure that the majority of its readers have no sympathy with what their church terms "blasphemous fables and dangerous deceits."

"THESE TWENTY YEARS."

It seems only the other day that a little company of churchmen felt constrained to look beyond diocesan boundaries and to seek to bring the ministrations of the Church and its Gospel of life and comfort to the pioneering folk who lived "at the back of beyond." Of that group was the Rev. S. J. Kirkby, B.A., rector of Ryde, N.S.W.—a man of faith and vision; a man filled with the Spirit of Christ. When once the determination was made to form a Bush Church Aid Society there seemed no manner of doubt as to the choice of an organising missionary. For 13 years, until his consecration as Bishop-Coadjutor of Sydney, Mr. Kirkby put his whole strength—physical and spiritual—into the building-up of the Society and its great work. For a short period the Rev. Thomas Terry followed in the work, but upon his resignation the present organising missionary, the Rev. T. E. Jones, was chosen—a young Englishman who had volunteered for the B.C.A. work and had put in some very fruitful years in the Victorian part of the field. B.C.A. has gone on and prospered, and now can look back over 20 years of wonderful ministry to the people of "the outback." Mr. Jones has just produced a small brochure, setting out the work that has been accomplished, and the varied ministries of this useful Society. It is a story of pathos and romance. The book is well illustrated and well written, and will be sure to increase interest and support for this much-needed ministry. The series of vignettes which forms the closing section of the book show some of the actualities of the work, and will evoke much practical sympathy.

("These Twenty Years," by Rev. Thomas L. Jones, Th.L., Organising Missioner. Our copy from the publishers, B.C.A.S. Offices, Sydney. Price, 2/-.)

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THE POWER OF HIS RESURRECTION.

(By Samuel Chadwick.)

THE Resurrection of Jesus Christ from the dead is the New Testament standard of power—the sample and standard of what God can do for man. The Old Testament standard was the deliverance of Israel out of Egypt. Until Christ came God's appeal was always to the Red Sea. "As in the days of thy coming forth out of the land of Egypt will I show unto him marvellous things" was the rallying cry from Moses to Malachi. In the Christian dispensation the Red Sea is superseded by the empty grave, for the Resurrection is God's greatest work in the history of the world. The two miracles have much in common. In both there is exemption from death; suspension of natural law; and the overthrow of an oppressor. Jesus Christ in His Resurrection conquered death, reversed the law of Nature, and destroyed the power of the devil.

The Supreme Example of Power.

It is the crowning act of God and is itself the sum of all miracles. It includes all others. Jesus had given sight to the blind, hearing to the deaf, speech to the dumb, and power to palsied limbs; but all these are included in the one act of raising the dead. With the gift of life came sight, hearing, speech, touch, and power. Among all His works the raising of the dead was the most wonderful, and His own Resurrection was more wonderful still. The daughter of Jairus, the son of the widow, and Lazarus the brother of Martha and Mary were brought back to life, but they came back mortal, and after a while they died again. They were recalled to life. Their dead bodies were resuscitated, but the Lord Jesus came back in the power of His Resurrection, "the first-born out of the dead." They came to life in their grave-clothes bound hand and foot, but the Christ emerged from the embalming clothes, having sloughed them off as a butterfly sheds its cocoon. It was the sight of the undis-

turbed grave-clothes that convinced Peter and John that the Lord had risen indeed. St. Paul's description of this crowning act of divine power piles up all the terms he can command. He speaks of it as "the exceeding greatness of His power . . . according to that working of the strength of His might which He wrought in Christ when He raised Him from the dead." If that means anything, it means God's might working in the fullness of its strength. The biggest thing God has ever done was to bring again from the dead the Lord Jesus Christ. In itself, it is the supreme act of God; the standard sample of His power.

The Resurrection Power.

The Resurrection is more than a sample of power. It is a dynamic as well as an example, and judged by what it achieves, it is the crowning act of God. The power exercised by the Resurrection is even more wonderful than the fact of the event. The measure of its power is to us-ward who believe. The fact is typical as well as historical. Easter inaugurated a new order. The risen Lord opened the Kingdom of Heaven to all believers. He secured for all men the resources of His own inheritance, and made available for all the same power by which He Himself had been raised from the dead. That is the wonder of it all. He dieth no more. Mortality is swallowed up in life, and we have eternal life in Him who saves us with the power of His endless life.

The power of His Resurrection is the power that operates in the sphere of Christian experience. Through Him is the Spirit, and the Spirit that is God's gift by Him is the same Spirit that wrought in Him. He comes to be to us and to do for us all that He was and did for our Lord. We are raised from the dead by the same Spirit of power. Our roots are in His grave. Conversion is the act and fact of passing out of death into life. "And you did He quicken, when ye were dead through your trespasses and sins." Regeneration is by the same Spirit of power as His Resurrection. It also is an act of inclusive power. The man who is born again of the Spirit emerges out of the bondage of death and in one act sloughs off the death-

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Personal.

The Rev. A. W. Morton, M.A., Resident Tutor of Moore College, Sydney, has been in hospital undergoing an operation for appendicitis. We are glad to know he is making a good recovery.

Mr. J. H. Mowll, brother of the Archbishop of Sydney, is at present on a visit to his brother in Sydney. Mr. Mowll comes from Dover, where he is in practice as a barrister.

A stained-glass window, in memory of the late Rev. C. C. Dunstan, was unveiled by the Ven. Archdeacon A. L. Wade, M.A., B.D., in St. Matthew's Church, Bondi, on Sunday, April 16th, at 11 a.m.

Miss Audrey Spence, Sub-Matron of the Masonic Hospital, Ashfield, N.S.W., has been seriously ill. We are glad to know she is making good progress.

The Rev. H. Wallace Bird, vicar of St. Elisabeth, Eastbourne, is to be congratulated upon his new interpretation of the now familiar initials, M.R.A.

These letters, he maintains, stand for My Religion Alive, which leads to Men Really Awake, and then—Millennium Rapidly Approaching.—(C.E.N.)

Mr. Bird was for some years a rector of the Diocese of Adelaide.

The Rev. A. E. N. Hughes, recently headmaster of the Slade School, Warwick (Q.), was instituted in February by the Bishop of Chichester to the West Sussex benefice of Slinfold. The new rector has gone back to his old home, for he was born at the rectory during the incumbency of his father, the late Rev. F. G. Hughes (1902-21), and as Dr. Bell remarked in his address: "The little baby of some thirty years ago is now the father of the Slinfold parish family." Mr. Hughes, who was ordained in 1928, received his title at Holy Trinity, Hastings, during the incumbency of the Rev. E. G. Reid, who is now Archdeacon of Hastings. From there he went to Australia under the aegis of the Bush Brotherhood, and in 1936 became headmaster of the Slade School.

Miss D. G. Blackmore, who became Headmistress of S. Hilda's School, Dunedin (N.Z.) some eight years ago, has left for England on nine months' leave of absence.

The parish of Holy Cross, St. Kilda, and the Diocese of Dunedin is to lose a prominent churchman in the person of Mr. Percy J. Priest, who leaves this month with Mrs. Priest for Kenya. As a churchman in this Diocese, Mr. Priest holds a great record. He was a member of Synod for a number of years.

(Continued on page 15.)

clothes of his former life. He is not delivered by discipline or by education, but he is cleansed by the regeneration of the word of power. A new life establishes a new order, and He walks in the infinite power of an Easter experience. The new life is after the manner and in the power of Christ's Resurrection, sustained and energised by the self-same power.

The Power For The Service Of The Church.

The risen Lord reigns. God hath made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come. Our Lord came back from the grave declaring that all power was given unto Him, in heaven and on earth. God "put all things in subjection under His feet, and gave Him to be head over all things to the Church, which is His Body." That is why Jesus followed the declaration of power with the commission to go into all the world and disciple all nations. A second time He makes us the sharers of His glory. That He might redeem He emptied Himself of His glory, and at Pentecost He gave again that which He had received. He holds the fullness of infinite grace and wisdom and power at the service of His Church, and says, "Concerning the work of My hands command ye Me." What a difference it would make to our testimony and our ministry if we knew the risen Lord in the power of His Resurrection! Mr. Rendel Harris tells of a testimony from a Salvation Army soldier that opened his eyes to the glory of Easter. It was in a homely testimony meeting where earnest souls talked of the ways and works of God in their souls, and one of them said he had been a Christian fifteen years before he learned that he could never have an Easter till he had had a Good Friday. Is that why so many of us are strangers to our Lord's Resurrection power? The Gospel is not a gospel of death, but of resurrection, glory, greatness, and power.

The Rev. Norman Alfred Lesser, M.A., Vicar of St. John's, Barrow-in-Furness, in the Diocese of Carlisle, has been appointed Rector and Sub-Dean of All Saints' Cathedral Church, Nairobi, Kenya, in the Diocese of Mombasa.



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CHURCHMEN'S REMINDER.

"The idea of success is production."—Carlyle.

"If ye love me, keep my commandments."—Our Lord.

APRIL.

21st—Princess Elizabeth born, 1926.

23rd—Second Sunday after Easter. St. George's Day. Shakespeare's birthday. It is recorded that King Richard the Lion-hearted Crusader derived the Cross of St. George from Glastonbury and adopted it as the English Standard. Hence the cross of red on white in the British Flag.

25th—St. Mark's Day. This collect was composed in 1549, and bears the Protestant character in its petition against "the blast of vain doctrine." Such prayer is needed to-day with yet wider reference. Anzac Day. "Lest we forget."

28th—Restoration of the Prayer Book by Queen Elizabeth, 1559. It was not the 1549 Book, which did not go far enough in a Protestant direction, being but a cautious beginning. Some Anglicans wish to return to the 1549 Book to-day.

30th—Third Sunday after Easter. The subject of this day is "Consistency." Can any one of us profess absolute consistency? We aim at it. We must aim at it to the end. Only One has proved consistent in an absolute degree.

MAY.

1st—Monday, St. Philip and St. James's Day. The Great "May Meetings" of various religious organisations hold annual meeting in London this month.

To Australian Churchmen.

WARS AND RUMOURS OF WARS.

AS we go to press the air is full of startling rumours, and unhappily there is much foundation for them. Europe has become once more an armed camp, and the threat of war seems closer than it has been for some months past. It is a melancholy reflection that all the efforts to secure lasting peace in Europe have so far proved fruitless. The period when the ambitions of nations can be settled by peaceful negotiation, unsupported by any backing of force, has not yet arrived. The stark reality of the situation compels us to acknowledge that the well-intentioned efforts of such men as the late Mr. Henderson were not productive of the effect at which they professed to aim. It may be, and this is the explanation of our word "professed," that none of the principal parties were fully optimistic. It may be that behind the overtures for peaceful settlement there lay an uneasy conviction that such settlement could only be secured when the peace-loving nations were in a position to enforce their demands. As to this we cannot say. We do not possess the omniscience of the ordinary journalist. We simply try to read the signs of the times.

The Higher Aim.

But in a paper such as this there is a higher purpose than the delineation of human diplomacy and

human strategy. We are called to read the omens in the light of God's divine revelation. There are those who seek to divorce national politics from religious life. They are quietly contemptuous of any effort to read in the symbols of Revelation something of the meaning of the present world movements. They can find cause enough for amusement in the rather fantastic pictures that have been painted in times gone by. An extreme literalism has found the anti-Christ now in one great secular leader, and now in another. It is not surprising that national prejudice had a good deal to do with painting the picture. But we are convinced that such criticisms are as shallow as they are unhelpful. The fact that the symbols are difficult of explanation, and by their very difficulty invite exaggeration, is no argument against a sane investigation in the light of current events.

Nor are we justified in saying that because the most cautious exposition must inevitably miss something of the future purpose of God, therefore all such exposition is to be treated with disdain. The great Joseph Mede, who was one of the early advocates of the view that the apocalyptic messages were predictive of progressive history, partly fulfilled, and partly unfulfilled, has a very sapient remark on this question. He writes: "The Jews expected Christ to come when He did come, and yet knew Him not when He was come, because they fancied the manner and quality of His coming like some temporal monarch with armed power to subdue the earth before Him. So the Christians, God's second Israel, looked (expected that) the coming of anti-Christ should be at that time when he came indeed, and yet they knew him not when he was come; because they had fancied his coming as of some barbarous tyrant who should with armed power not only persecute and destroy the Church of Christ, but almost the world—that is, they looked for such an anti-Christ as the Jews looked for a Christ" (Mede's Works, p. 647).

Imperfect Circuits.

We may say that this character attaches to every attempt to read the signs of the times. Our imperfect knowledge of God's purpose often leads us to miss the details and the circumstances and to misread them. But a diligent study of that which God has declared, coupled with a careful examination of those portions of prophecy which have already been fulfilled, keeps us alive to the main trends of the divine purpose, and often elucidates for us some of the pressing problems of our own day. There can be but little doubt, for example, that the message of the New Testament does not offer hope of a gradual introduction of a moral condition of affairs that would evolve into the Kingdom of God. Our Lord's own words, from which the heading of our article is taken, indicate very clearly the opposite. And the progress of Christianity up to the

present gives a sure foundation for the judgment that the great events which are still to come will be ushered in by convulsions and upheavals.

The League of Nations.

Surely God has some message for us in the failure of the League of Nations. An exhausted Europe welcomed a lull in the progress of war. A sentimental people mistook exhaustion for a new spirit. It is not necessary, and it would not be true, to say that the sentiment was wholly unworthy, or that the ambition behind it was other than commendable. But those who have most ardently laboured for the success of the League of Nations feel to-day that they have been tricked. They have the impression that some of the great powers made the League a catspaw for the furtherance of sinister schemes utterly contrary to its principles. When it suited them they forsook their obligations by the simple expedient of leaving their places empty in the Council Chamber of the League. To-day the old method of compact for mutual protection, sanctioned by heavy armaments, controls the diplomacy of Europe.

War and Sin.

Our Lord tells us that when these things shall come to pass, His children are to lift up their heads, knowing that their redemption draweth nigh. Some time ago in a religious paper a clergyman was taken to task because he dared to tell his congregation that the sin of the community might invite the judgment of war. We are quite at a loss to understand this mental attitude. It would seem that if ever there was an illustration of the sin of the world it might be found in the multiplying of weapons of destruction and in the inculcation of a spirit of hate. The fact that every nation is involved in the armaments race would seem to indicate that, while blame may not be evenly distributed, nevertheless blame rests to some extent on all. We share the imperfections of an imperfect world, and that is the justification for our implication in its distresses. At any rate, the Old and New Testament are quite explicit on this question. The prophet of old warned the Jews that Nebuchadnezzar was the rod of God's anger. He had no illusion as to the reality of a judgment which was visited on a monotheistic people by a nation sunk in gross polytheism. Nor had he any misconception as to the cruelty of the conqueror. The modern mind, that strange complex of inchoate ideas, finds a difficulty in singing, "Oh, daughter of Babylon, wasted with misery," etc., but there can be no doubt that the Psalmist writer knew something of the ravages and brutalities of ancient war.

The New Testament Message.

So if we are to be true to the prophetic message, we must hold that the movements of armies are portion of God's plan of judgment on a world that

has largely forgotten Him. The writer in question, indeed, invoked Studdert Kennedy to deliver him from the inconvenience of the theory which he opposes. With profound respect we would venture to suggest that the prophets of Israel have exercised a more lasting influence on the morals of mankind than the genial "Woodbine Willy." Nor can we escape this conclusion if we lay aside the Old Testament prophetic messages. The New Testament is equally explicit. St. Paul can see in the sword of the civil ruler a symbol of the vengeance of God. Our Lord can look on the picture of nation rising against nation as the outcome of waning faith. He can speak of those who, as in the days of Noah, eat and drink, marry, and are given in marriage. He can talk of a judgment similar to the judgment of Sodom and Gomorrah. To eliminate all these stern elements from the teaching of the New Testament is to present possibly in idyllic picture, but one that is neither consonant with the actual facts of history, nor with the terms in which Revelation is couched. Jude, the brother of the Lord, wrote an Epistle in which he describes in graphic language the consequence of turning the grace of God into lasciviousness.

The Christian and the State.

This is the factor which should arrest our attention in times of national difficulty and anxiety. We believe that it is our duty to support the Government in those measures which it feels compelled to take for the protection of the vital interests of humanity. We believe that the Christian can recognise at once that war is a judgment from God, a visitation for the sins of his nation, and yet that it is his duty, when aggression stalks abroad, to resist it in faith that the God Who has punished will in wrath remember mercy. We have been fed with unreal sentiment; we have been led to make little of grave sins. The burden of the neglected House of God, of a Sabbath desecrated, of the enormous spread of the gambling mania, of drunkenness and debauchery in our midst, has sat all too lightly upon us. We do not see, as we ought to see, that these things produce a condition of society in which mutual love becomes increasingly difficult, and the love which is belauded becomes increasingly selfish. Distrust, suspicion, self-seeking, grow like rank weeds in the community. As a result, they over-spread our borders and reach out to similar and sometimes ranker growths in neighbouring countries, so that the whole fair field of humanity is covered with them. The fine wheat of God's planting suffers through the sowing of the tares. Our Lord warns us that both must be permitted to grow together until the harvest. Yet in His mercy, tempering His judgment, He effects, shall we say, temporary clear-

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ances, and in these temporary visitations the wheat and the tares alike must suffer.

The Lesson of the Times.

We are called upon to study the processes of the time in order that we may learn through them that God is not unmindful of His promises, nor yet is He defeated in His purpose. War may break out. It is possible, though at the risk of being found false prophets, we dare to say it is not probable, that war will have found us ere these words are in the hands of our readers. Suppose that it does. It will be our duty to accept it as part of God's provision. Not that He desires that guns should thunder and men should be slain, but that the progress of human evil which comes in the line of His permission, and therefore His decree, involves amongst other things this great tragedy of sinfulness. It is not easy to keep our eye fixed on the divine purpose. It is impossible to read accurately the future. It is because of these things that the symbols of the Book of Revelation are at once arresting and intricate. They ought to help us at least to the great conception that chaotic as the course of events may appear, the single thread of a divine purpose is woven through the whole, and diligent study may enable us to catch glimpses of it amid the prevailing confusion.

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

Ladies' Home Mission Union.—The 28th annual meeting and exhibition of gifts will be held in the Chapter House, St. Andrew's Cathedral, Friday, 5th May, 1939, at 2.45 p.m. His Grace the Archbishop of Sydney will preside. The speakers will be the Rev. G. J. S. King and the Rev. J. Bidwell. Afternoon tea.

BUSH CHURCH AID WOMEN'S AUXILIARY.

St. Alban's, Leura.

On Wednesday, March 15, the last meeting of this auxiliary was held in St. Alban's Hall, Leura, at 3.30 p.m. This auxiliary was formed by Mrs. Dixon Hudson in 1934. During that time 1217 garments and 12 dozen bandages have been made and sent in to the three B.C.A. Hospitals at Ceduna, Penong, and the Bishop Kirkby Memorial Hospital at Cook, and also to the Hostels at Wilcannia and Mungindi.

Each year a Christmas donation afternoon was held in November to provide Christmas gifts for the outback children, and the amount raised for this object was £34/12/6.

"Branksome" Girls' Grammar School kindly arranged a Garden Sale one year, which realised £7, making a total of £41/12/6.

The amount given for material from subscriptions and donations amounted to £31.

Our grateful thanks are due to Mrs. Macrae, Mrs. Newmarch, Mrs. Spriggs and Mrs. F. Hooke for purchasing the materials; and to Misses Doak, Christoe and Bollard for cutting out the garments. Miss C. Neville Smith did wonderful work as treasurer, and raised the membership last year to 56 members.

Mrs. Dixon Hudson wishes to thank all who worked so hard and harmoniously with her, and thus enabled her to achieve such success.

PARRAMATTA RURAL DEANERY.

A Quiet Day on Anzac Day.

The seventh annual Quiet Day for Clergy, Sunday School teachers and friends will be held on the afternoon and evening of Anzac Day, April 25, 1939, at St. John's, Parramatta.

The Ven. Archdeacon S. M. Johnstone, M.A., F.R.H.S., will conduct the meetings and give addresses at 3 p.m., 5 p.m. and 7.30 p.m. on the "Apostolic Benediction"—(i.) "The Love of the Father," (ii.) "The Grace of Christ," (iii.) "The Fellowship of the Spirit."

Visitors are asked to bring own eatables and join in tea-time fellowship in Parish Hall. Cups of tea provided free by St. John's teachers. All are cordially invited to be present throughout the afternoon and evening sessions. Further particulars may be obtained from the Hon. secretary, Mr. S. T. Moxham, 28 Campbell Street, Parramatta.

CABRAMATTA PARISH CHURCHES.

A concert organised by the officers of the Memorial Church of England, Cabramatta, to raise funds for surpluses for the 60 juvenile choir members in the various parish churches, was held in the Town Hall, Cabramatta, on Thursday night, March 23rd. There was a good attendance. The programme was excellent, each item being appreciated and freely applauded.

During the interval Mr. C. D. King (Chairman) presented to Rev. G. B. and Mrs. Webb (who are about to leave for an overseas trip) a travelling clock (illuminated), and a pair of fruit knives with attractive ivory handles. The gifts were made on behalf of the parishioners of the entire parish. Mr. King's remarks and good wishes were endorsed by Mr. Irvin (Cabramatta Church), Mr. Watts (Canley Vale), Mr. Edgar (St. John's Park), Mr. Stepney (Cecil Park). All expressed the hope that Mr. and Mrs. Webb would enjoy the trip and benefit by it.

Rev. and Mrs. Webb both responded and expressed their appreciation of the kindly thought behind the useful gifts. Mrs. Webb said the gift would remind them continually of those carrying on the work in the parish, and of pleasant labour among them. Mr. Webb said that Cabramatta had before it a great future if all stood together regardless of class or creed. He was prepared to do his part in temporal as well as in spiritual matters.

ANCIENT JERICHO.

A Remarkable Discovery.

Both English and German archaeologists have been digging up ancient Jericho. Three distinct cities, one on the top of the other, have been defined, also many discoveries of an earlier period than Joshua and the historical destruction of the city when he advanced into that country, cir. 1451 B.C.

None of the finds is more remarkable than a prehistoric quern which is considered to be at least 1,000 years earlier than Joshua. Hitherto it has been generally assumed that the two stones used for grinding corn, from time immemorial, was the only kind of mill that ever existed, but now a slab of basalt stone, made concave, with a rubber stone, also of basalt, has been unearthed. The natural surface of the stone is pitted with small cavities which held the corn while the smaller stone was pressed to and fro over it.

This interesting find has been sent to London, and is on view at the Palestine and Bible Lands Exhibition, 9 Tufton Street, near Westminster Abbey. Among other recent discoveries also on view is a portion of Pontius Pilate's aqueduct from Bethlehem, and a stone water-jar from Bethshemesh.

EVANGELICALISM IN THE CHURCH OF ENGLAND.

(The substance of an address by the Rev. W. F. Pyke, B.D., at the Sydney Clerical Prayer Union.)

In all the great religions of the world, and especially in Christianity, there are three elements, viz.: The traditional, the historic, and the external.

These three are all to be found in the Church of England, which gives it an essentially "comprehensive" character. There is the Anglo-Catholic School, representing mainly the historical, institutional principle, though not exclusively. There is the Liberal School, which stands for the Rational, Critical and Speculative element. There is the Evangelical School, which primarily stands for the Experimental, Mystical element. On the whole, I think this is a fair description of the Church of England to-day, although these three elements are often combined, and when they are they produce a full Catholicism which is very rare.

In the mind of the average Church, the term "Evangelical" stands for that particular party in the Church whose belief and teaching centre in that Cross, and whose worship is characterised by simplicity.

For the sake of clearness, let us confine our attention to the Evangelicals and see what there is in this term that is distinctive of them as such.

Evangelicalism is a witness and a protest. The positive side far outweighs the negative. It regards with the gravest suspicion any teaching which obscures direct access of the soul to Christ, whether it be priest, Church, invocation of the Saints, or sacramental confession. It is not adverse to private confession, as allowed in the Prayer Book, which has very definite safeguards.

It is very strongly opposed to doctrines and practices regarded as mediaeval. The dislike manifested by Evangelicals for Roman Catholicism, or anything that savours of Romanism, sometimes takes very severe forms when necessary. They all feel the debt spiritual religion owes to the Reformation, and are not ashamed on that account to call themselves Protestants.

This does not imply that they are blind to the many mistakes and failings of the Reformers, but they do remind churchmen, through the "Church Record" and other publications, of the need of standing fast in the liberty which was given to them by the Reformation Movement.

Evangelicals distrust Romanism, whether without or within our Church, and, therefore, is strongly opposed to Tractarianism and its successors in the Church to-day.

Besides these facts already mentioned, there are other elements of interest in the Evangelical Movement. Some are Fundamentalists, others are more liberal in their interpretation of the Truth as it has been received. Many prominent scholars within the ranks have done good service in relating traditional truth to modern thought, at the same time being faithful to the elementary truths of the Gospel. The old and the new views are often discussed among the brethren, and as a result, there is a greater desire for unity within its ranks.

The great Missionary work of the Church Missionary Society stands as a wonderful testimony to the power of God in the lives of men and women. God has honoured those who have stood faithfully for the great commission to "preach the Gospel to every creature."

What is the future of Evangelicalism in Australia? Is there any danger of the movement gradually dying for want of support? This is best answered by ourselves.

We believe that Christianity is essentially a religion of Redemption; that man is a sinner and needs to be saved, and that can be effected only by faith in the Saviour's atoning sacrifice of the Cross of Calvary. Personal surrender and holiness by the in-dwelling Christ are demanded of every professing Christian. These facts are fundamental, from which Evangelicals must not give way.

On the intellectual and social problems of the day there is a great need for an attitude of readiness to learn from

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every quarter to throw away suspicion of the past and to grapple earnestly with these problems. There is an earnest need of gathering together into one inclusive body all Evangelicals of every shade of opinion; of pooling all our resources of experience and knowledge. The older men to give us the benefit of their ripe experience; the younger and more enthusiastic to supply the urge and leadership which is so necessary to-day, for youth will have its way in the end.

Australia has one great need in all our cities and towns. Our motto must be "Australia for Christ." Our country will not be won by hugging the shores of tradition or convention, whether Evangelical or otherwise, but by "innovations of the Spirit." Who ever unfolds to those who are consecrated new paths and new power to accomplish the will of God.

The story goes that M. Motta, President of the Swiss Confederation, met Hitler and Mussolini, and introduced some of his Ministers, who had accompanied him. "This," he said, "is my Minister of the Navy." "Navy?" exclaimed Hitler. "But Switzerland has no navy!" "Well," replied Motta, "if Italy can have a Finance Minister, and Germany a Minister of Justice, I don't see why Switzerland shouldn't have a Minister of the Navy."

VICTORIAN JOTTINGS

(By "Melberton.")

Easter Day in Victoria was marked by fine weather. From every quarter comes reports of very well-attended services and large numbers of communicants.

St. Paul's Cathedral authorities had to provide extra seating for the 11 a.m. service at which the Archbishop preached. Good Friday was marked by torrential rains, for which we thanked God, as the soil is very dry. Of course, our Church attendances suffered greatly, but in many instances large numbers were present.

During the three hours' service and where Stainer's "Crucifixion" was sung the evening congregations were very good. One anomaly always occurs at the festival seasons—that is, that many folk come who stay away all the rest of the year. I know of one man who came to live in a suburban parish from the country. To his vicar he said: "I attend church on Christmas Day, Good Friday and Easter Sunday. Do not ask me to come at any other time. I have kept this as my rule for years, and will not alter." He is a man of leisure, and could, if he understood his relationship to God aright, do very much to prove the reality of his religion. What blindness is his and many others like him!

The Diocesan Book Depot could not come to terms with the Cathedral Chapter over its occupation of some of the Cathedral premises. The committee has now rented rooms and a basement in Regent House, near the Cathedral. So the C.M.S. may go on occupying the basement as well as its offices. In view of the summary notice to quit, the C.M.S. Committee had some re-arranging and had been put to some inconvenience. The premises have been valued by an independent valuer, and he said that C.M.S. has been paying too much rent for them. The obvious course for the C.M.S. is to ask for a lease of premises, and so save a repetition of the recent upheaval. The Chapter was prepared to spend £250 on necessary renovations for the Diocesan Book Society. Which will it do for the C.M.S., whose rent regularly paid is by no means nominal? This it has done for 33 years.

Our Young Folk.—It is most encouraging to record that our League of Youth is functioning well. It has very recently formed a special committee with the sole object of reaching young people not reached by the usual means. The committee is a band of devoted young Christians. May God bless them very much. Three young women will sail for Africa on May 2nd, viz., Misses Dunsford, Canon, and Harrison. All have been active members of the League of Youth.



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At the week-end Camp of the Church of England Boys and Young Men's Society of Queensland, conducted at Coolangatta, the chief speaker was the Hon. F. A. Cooper, State Treasurer. Mr. Cooper is a keen churchman, and for many years was on the staff of the Diocesan Office, Sydney. The subject of his talk was "The Call for Leadership in Public Affairs," after which there was a lively discussion and many helpful suggestions arose therefrom.

BOOKS

Bishop Luke Paget.—Mrs. Paget has given a charming presentation of "The Portrait and Frame" of Henry Luke Paget, sometime Bishop Suffragan of Hepney, and later Bishop of Chester. "As much as possible has been taken from short autobiographical sketches" written by the late Bishop himself. The work, which quite obviously was a labour of love, has been done so self-effacingly that the loyal and loving co-operation of the partner of his life has to be read into the account, for almost the only reference to the partner of his life is to be found in the briefest footnote to a page: "Luke Paget married in 1892 Elma, the daughter of the late Sir Samuel Hoare."

This life story begins with "An Estimate" of Luke Paget's character and influence, in which stress is laid on the simplicity and reverence and love of his life and ministry. "Reverence is one of the many facets of humility, Paget's humility was easy, natural and infinitely attractive." "He was one of those men who make you love the Christian, and one of those Christians who make you love the Church." He was not a man of genius; he was not a man of great attainments; he was not a man of keen sagacity; he was not a remarkable orator; he was not a distinguished author; but he was something higher and better than if he had been all these at once.

"If Paget's life was varied, his contribution was constant and unchanging. He could build the Church; he could make the Family; he could weld together the Divine Society."

His biographer describes him as the last of the line of Tractarian Bishops, consequently his Churchmanship was Anglo-Catholic; yet it was not "angular." The deep reverence of his spirit manifested itself in a sweet reasonableness and consideration towards those who differed from him.

The biography is well done. It traces the life of a Bishop who was content to be the Bishop and chief pastor of his own flock. Very little is said that would indicate that Bishop Paget strove for any great influence in what we may term the larger politics of the Church. He served well and lovingly the various charges to which he was called, and in his year of retirement gave himself freely to help in the deepening of the life of the Church. He was a master-hand at the conducting of Retreats, and one who had experience of that part of his ministry, said: "His sincerity, his mienity, his humility, his reverence, his faith, the tenderness of his love, gave many of us a new glimpse of the reality of Christ and the Christ-like life. Few people whom I have met have witnessed to Christ so surely—and so unconsciously." The life is full of interest and very helpful.

("Henry Luke Paget," by Elma K. Paget. Published by Longman's. English price, 8/- net. Our copy from the publishers.)

AMONG THE BOOKS.

"Wear the old coat and buy the new book," says an old adage, and there are some books whose inherent worth more than repays their cost. "Mother Whittemore's Modern Miracles," edited by F. A. Robinson, is published by the Missions of Biblical Education, Confederation Life Building, Toronto. Emma Hope Whittemore was the founder of the "Door of Hope" work in New York. Reared in affluence, she was converted to God, and gave her life as an angel of mercy seeking the outcasts of society. Courageous, loving, sensitive, "Mother" Whittemore faced abuse and opposition as she sought to rescue the victims of vice. This story of her life and work is inspiring. It is a glorious record of the power of God in action. "Mother" Whittemore won gangs of thieves and hopeless, despairing men and women for Christ. The stories of Delia, the Bluebird of Broadway; Julia the Jewess and others begin in pathos and end in victory. No clergyman or Christian worker

should be without this book. It abounds in convincing illustrations of redeemed lives. Dr. F. B. Meyer, who presided at the opening of the ninety-sixth "Door of Hope," and Commander Evangeline Booth both unceasingly cooperated with and encouraged Miss Whittemore. This book is a discovery. It vindicates the God of miracles.

From the same publishers come "Guest Rooms, Enjoyed and Endured in the King's Service," by F. A. Robinson, M.A. The writer had had many unusual experiences during his long ministry as he travelled throughout the Dominion of Canada. In the shacks of struggling pioneers, in the bunkhouses of mining or logging camps, on prairie reserves with the Indians, and elsewhere, the author has witnessed for his Lord. He has been a real prairie sky-pilot. The twenty-five chapters are really twenty-five complete stories of spiritual adventure. They are amusing and interesting. The ghost story in Chapter 8—"The Ghost of Alec Rollins"—is certainly the "real thing." No doubt His Grace the Archbishop of Sydney could make an interesting comparison with his own recent experiences in England.

"Living Messages from the Epistles," by Dallas C. Baer, A.M., published by the Lutheran Literary Board, Burlington, Iowa, comprises a series of expository sermons based

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on the Eisenach Epistle Lessons. The whole lesson is used as the basis of each sermon. The sermons are really good, and are genuine exposition. Clear, practical, and richly scriptural, they are a joy to read. For the busy parish priest this book would be most useful.

From the Bible Institute Colportage Association, 843-5 N. Wells Street, Chicago, come "Vivid Experiences in Korea," by Dr. William H. Chisholm, and "The Resurrection of the Human Body," by Norman H. Camp. Korean Christians are going through the fires of severe persecution, and need the prayers of all. Dr. Chisholm's book costs only a shilling, and it is more than worth its price. If anything can arouse enthusiasm in missionary enterprise, the author's experiences will. They prove that God's "touch has still its ancient power." The book should be widely distributed.

Norman H. Camp discusses such problems as "What if the Dead Rise Not?," "Where is the Body of Jesus Now?," etc. The treatment is lucid, and thoroughly Biblical. It should prove of much value to the enquirer. There is nothing technical or obscure.

"Sorrows and Stars" is a series of sermons by Dr. Herbert Lockyer, an American preacher. Wm. B. Eerdman's, Grand Rapids, Michigan, are the publishers. "Truth From Trees," "Other Little Ships," "Three Months to Live," are some of the titles. Dr. Lockyer has a picturesque style. The addresses are good. There is nothing shallow about them. Preachers will find a wealth of ideas presented in an original manner. Thoughtful people interested in the art of good preaching will enjoy Dr. Lockyer's addresses.

We congratulate Marshall, Morgan and Scott on the excellent appearance of "With Christ on Australian Tracks," by Fred. Barker, the Converted Pugilist. Since his conversion Mr. Barker has gone out with his wife and, by means of a caravan, has been able to preach the Gospel in lonely outback parts. Mr. Barker has had many rough-and-tumble experiences. By the grace of God he has triumphed again and again over the powers of darkness and ignorance. The stories and the conditions pictured of outback life could hardly be more graphic. This is a book to place in the hands of any indifferent to the claims of Christ.

THE CHURCH IN SOUTH AFRICA.

(Rev. Stephen Bradley.)

Since last I wrote, our native work here in South Africa has been greatly increased. From Basutoland comes a report of over 8,000 new church members, and something like 70 new churches. This work is under the control of the Transvaal Churches, and will add very greatly to the work up there. A new church has been started for white people along the gold reef out of Johannesburg, at a place called Springs. This same denomination, that has been worrying us here, performed up there also, and at the opening service the local minister came and tried to interrupt during the sermon. This did us much good, and won the sympathy of many of the local people. I am glad to be able to say that we have two new ministers on their way out here to assist, but many more are required. We could

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fill the requirements with our men, many of whom are ready to take up the Lord's work; but, of course, we have no Bishop out here, and so are unable to have them ordained; and the expense of sending them to England, or Australia even, is beyond us. I wonder if there is another church anywhere that is carrying on its back 140 Mission stations without any assistance from overseas and with deliberate interference and hindrance from those who should be its chief helpers! However, the Lord is giving us great joy in His Service, and we are still quite convinced that this is about the finest work this side of heaven.

The annual conferences of our natives were held over Christmas, in Maritzburg and Sawpits respectively, and proved to be very valuable. At Christmas-time the members meet at these two centres for a time at spiritual refreshment, on much the same lines as the conventions at home. Then at Easter there are special gatherings of the "Mothers' Union," which is really the "Prayers Union"—the Abatandazi. In August the business meeting of the Church is held, when only the Catechists and wardens are present.

The work of our Church here goes on well. Once again we find ourselves short of accommodation to house the Sunday School, and there is a constant demand for new teachers.



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PERSONAL.

(Continued from page 7.)

The Bishop of Wellington, N.Z., has been for some weeks in hospital. We are glad to know that he is making good progress towards recovery.

The Ven. Archdeacon H. Mayo Harris, of Suva, is in hospital at Dunedin, N.Z., where he recently underwent an operation.

Dr. Pilcher, Bishop Coadjutor of Sydney, is to preach in the Bathurst Cathedral on May 9th at the Synod Service.

His Excellency, the Governor and Lady Huntingfield, left Victoria on April 4 for England. They have played an important part in the life of this State during the last five years. They have given a Christian example to all the people of Victoria.

The death is announced in England, of the Rev. G. F. Archer, at the age of 90. He was Rector of Mersey, Tasmania, over 60 years ago. He was at one time Rector of All Saints', Hobart, and Canon of St. David's Cathedral.

"The Rev. H. W. Baker, B.A., Chaplain of the King's School, has obtained the degree of Bachelor of Education of the University of Melbourne."

We regret to note that the Bishop of Armidale was suddenly taken ill and operated on for appendicitis. The Bishop had been conducting special mission gatherings at Gunnedah, and was removed to the local hospital. Reports are that he is progressing well.

Mr. Darling, for 30 years a warden at St. Andrew's Cathedral, died suddenly last week. He had been present at the Cathedral service on Easter Day, and died the following day. The Bishop Coadjutor preached the funeral sermon.

The Rev. O. V. Abram, B.A., rector of St. Alban's, Epping, Sydney, has accepted nomination to St. Jude's, Randwick, in succession to the late Canon Cakebread. Mr. Abram is at present in England.

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The Annual Diocesan Festival

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Diocese of Sydney

will be held on
Tuesday, May 23rd, 1939

- 6.15 p.m.—Tea (one sitting only) Basement and Upper Sydney Town Hall.
7 p.m.—Cathedral Service. Preacher, Canon H. W. A. Barder, M.A.
8 p.m.—Public Meeting, Sydney Town Hall. Chairman, The Most Reverend the Archbishop of Sydney. Speakers: The Right Reverend C. V. Pilcher, D.D., Bishop Coadjutor; Mr. Justice Boyce; Rev. J. H. Vaughan, Hawkesbury River; Rev. E. H. Parsons, Children's Court.
Musical items will be rendered by a group of Clergy. Thankoffering at Meeting.

TICKETS FOR TEA, 1/3

All Churchpeople are cordially invited.

Rev. R. B. Robinson, General Secretary.

"A LAND OF WONDERFUL OPPORTUNITIES."

(The Bishop of London on Australia.)

A remarkable tribute to Australians and to Australia itself was paid by the Bishop of London last month when he bade Godspeed at Australia House to twenty-four boys and twenty-five young women who sailed the following day in the S.S. Orford from Tilbury for New South Wales, Victoria, Queensland, and Western Australia. It was probably Dr. Winnington-Ingram's last appearance as Bishop of London at an Imperial ceremony of this particular kind. The Earl of Bessborough, Chairman of the Church of England Advisory Council of Empire Settlement, which arranged the settlement of this party, presided and the host at tea was the Rt. Hon. S. M. Bruce, C.H., M.C., High Commissioner for Australia, who was represented, owing to his absence abroad, by the Acting High Commissioner, Mr. J. S. Duncan, C.B.E.

All the boys except four, and all the young women except one or two, will be proceeding to the State of New South Wales. In some cases the emigration of the boy or girl concerned has been made possible by a loan of the passage money from supporters or members of the Church of England Advisory Council of Empire Settlement.

The Bishop of London, in the course of his address, said: "You are going to a great land of wonderful opportunities, and I hope that you will make the most of them; and there is something else that I am hoping very much. It is that you will set an example to other boys and girls, and later to other grown-ups, in everything you say or do! I want

you to remember that all your lives most Australians whom you meet will judge England, and will also judge even Christianity itself, by your actions.

"I was greatly taken with Australia and the Australians. I hope you will come to love them as I myself felt drawn to love them. I think you will find that, broadly speaking, almost all Australians have three great qualities. (1) They are straightforward, people of their word; (2) they have immense courage; and (3) they are extraordinarily kind and gentle, especially to those in distress. These are their qualities, and it will be largely by whether you show yourselves to have those qualities that Australians will judge you. I hope that in the new and great land to which you are going you will be—I am sure you will all try to be, try with all your hearts—a credit to England and a credit to the great Church of England from which you come."

Lord Bessborough, in wishing the boys and girls Godspeed and good luck, added: "May God bless you and guard you, and prosper you in the great and wonderful land to which you are going."

Most of the boys and girls come from the North or South of England, but others come from Scotland and Northern Ireland.

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Vol. 2, No. 9—New Series.

MAY 4, 1939.

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper.]**Let Us All Pray**

For the Peace of the World:

For the Non-Aryan Christian Refugees in their great distress
and need:For our own unemployed, and especially for the young men
of the Commonwealth who claim the right to work, and
the right to receive a living wage:For the very poor of our cities in view of the approaching
Winter:

At present there are thousands in our cities who are hungry, ill-clad, and without adequate shelter. That in itself is a sad state of affairs in a country as rich in natural resources as we are. Is it nothing to you who have plenty of food, suitable clothes and a comfortable home, that men, hundreds of them, are wasting the finest years of their life because they are denied the right of gainful employment?



Let us Pray for our Leaders in Church and State
that they may be guided to a righteous
solution of these grave difficulties:

O LORD, HEAR OUR PRAYER
AND LET OUR CRY COME UNTO THEE.