

HYMN FOR ARMEN.

To the tune "Melita" (Dykes), or "Rest" (Stainer).

Words by E. H. Blakeney.

Lord of the Worlds, unseen or seen,
Whose eyes behold all things that are;
Who rulest earth and sea and air,
And guid'st the course of every star;
Look pitying from Thy throne, nor cease
To bid the nations to Thy peace.

And if, at duty's trumpet call,
Our manhood now be summoned hence,
To battle for the Right, the Just,
Oh, shield them by Thy providence.
How confident are those that stand
Beneath the shelter of Thy hand!

To those who, scorning earthly joys,
Seek, undismayed, the trackless way
High in the wide expanse of heaven—
Be Thou their help, by night and day,
Thro' fire, thro' cloud, o'er land, o'er wave,
Still be Thy presence strong to save.

But should, O God, Thy sovran will
Permit the final sacrifice,
To Thee their lives are dedicate,
Nor would they grudge to pay the price.
O Lord of earth and sea and air,
For those in peril, hear our prayer!

EVANGELISM AND REVIVAL.

"We are not living in Revival days now, though I believe that more than a few are praying for their return—such days, I mean, as were known during the Irish Revival of last century; such, too, as the 'seventies and perhaps the 'eighties, when parochial missions were being held everywhere, when clerical evangelists like Robert Aitken and his son William, William Haslam, and William Hayton, were leading souls into the kingdom of God; when lay evangelists like Lord Radstock, Stevenson Blackwood, D. L. Moody, and William Taylor the navy, proclaimed Christ to crowds; the days of the great Leeds Mission of 1875; of the Church Parochial Mission Society, and of the Keswick Convention for the Deepening of Spiritual Life, which still survives; the days of Richard Weaver, the miner, and of Edward Jackson, of Leeds, Canon of Ripon.

In those days there was a religious journal known as "The Revival," which recorded evangelistic efforts and their results. From its pages I obtained the secret of "How to be Holy," written, I believe, by Mrs. Pearsall Smith. I have a copy of the number still. Later, the basis of the paper was widened, and it came out under the title of "The Christian," but it was never quite the same to me after that. Should God give us back such days, we should want an organ of the movement. Oh that the present article might lead us—myself and many more—to be consecrated to the work of evangelism and to our being used, like Philip the Deacon at Samaria, to bring multitudes of men and women with their families to Christ, so that as with Samaria, there might be "much joy in that city."

Evangelism, then, is work done to propagate the Gospel, in the world or in some particular locality, with the view of awakening spiritual life. Revival work is that which is done when spiritual anxiety has actually been aroused. We evangelise in the hope and expectation that conversions will follow. We deal with seekers after Christ when a breakdown has begun among our hearers. In other words, evangelism is concerned with the production of spiritual life, while Revival work is concerned with the life itself.—(A. C. Downey.)



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Vol. 3, No. 10—New Series.

MAY 9, 1940.

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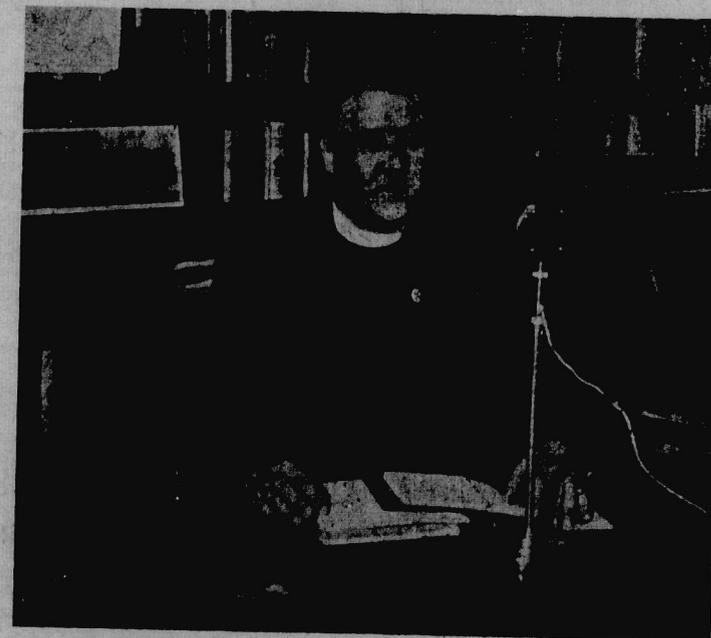
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Church House, George Street, Sydney.Advertising and Business Communications to be addressed
to the Advertising and Circulation Manager, Diocesan
Church House, George Street, Sydney, N.S.W.Victoria.—Melbourne: Miss M. D. Vance, 256 Williams
Road, Toorak, S.E. 2.Tasmania.—Hobart: T. A. Hurst, 13 Dynnyrne Road,
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Issued Fortnightly.

Subscription: 8/- per year, post free. 3d. per copy.

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Notes and Comments.**WHITSUNDAY.**

THIS great day reminds us of the great differ-
entiating fact of the Christian Religion. "Ye
shall be endued with Power" was the promise
to those first disciples. Other religions may have
certain excellencies of ethical teaching, but there is
in them no power by which to achieve. After Pente-
cost there was a new Power manifest in the fol-
lowers of Christ. There was a new unity of loving
brotherhood seen to be amongst them, there was a
Spirit in them whom their foes could not withstand.
Simple men and women, though they were, they
"filled Jerusalem with their teaching" and quickly,
their adversaries being witness, "turned the world
upside down." "They were all filled with the Holy
Spirit and they spoke the Word with boldness, and
with great power gave the Apostles witness of the
Resurrection and great grace was upon them all."

The Spirit within them was a power transforming
and enriching their lives, binding them into a unity
of fellowship and love, emboldening them for wit-
ness to Christ and working for transformation in the
lives of those to whom their witness came.

And this Power is still adequate and effective,
this Power is still available for those to whose lives
of simple trust and consecration the Holy Spirit
finds entrance. For the Church as well as for the
individual this is the only way of renewal for the
expansion of the Kingdom.

THE DUCE'S DILEMMA.

"WHAT will Italy do?" This seems to be the
universal question. Perhaps we should say
rather "What can Italy do?"

The Duce has no clear path before him. He is
not Hitler nor what we imagine Hitler to be. There
seem to be various factors in the Duce's delay in
wholeheartedly taking sides.

There is the practical side of the question. What
is Italy going to gain by allying herself to Germany?
or what is Italy likely to suffer and lose by reason
of such an alliance? What an inviting sea board
does she possess! Three navies, British, French
and Turkish, strong enough to alarm the stoutest
heart, will make any sane Italian leader hesitate
to enter the struggle.

Then there is another very strong consideration,
perhaps the most potent. What is the reaction of
the Vatican to the enormities perpetrated by
Hitlerism against Roman Christianity? In spite of
the decline of the people from religious observance,
it is probably true that the Pope has sufficient in-
fluence in Italy to cause the Duce to pause if there
be any division of conviction on this alliance ques-
tion between himself and the Vatican. Further than
that, rumour was abroad that at the beginning of
hostilities, the King of Italy, who still stands for
some influence in Italy, was not all with the Duce in
his desire to enter into a war against Great Britain.

Any serious lack of unanimity in the country's
attitude towards Germany and England is bound
to call a halt to such ardent spirits as the Duce,
Count Ciano and their supporters. For after all,
such action may very well lead to a national suicide.
As the old Greek proverb has it, "Amongst mortals
the second thoughts are the wiser." So perhaps
the Duce and his friends are having a second
"think".

THE FREEDOM OF THE PRESS.

DURING a sermon preached at the 50th Anni-
versary of the Incorporation by Royal Charter
of the Institute of Journalists in London, the
Archbishop of Canterbury made some very pertinent
remarks on the Freedom of the Press. His Grace
said that such freedom was a trust to be fulfilled
and that responsibility for such fulfilment was "due
to the honour of their profession, to their country
and their God." In speaking of the third respon-
sibility, The Archbishop said that:—

The third and deepest responsibility for the trust of
the freedom and power of the Press was due to God
himself. The supreme source of all their best ideals,
of all their best gifts of thinking, of speaking, and of writ-
ing, was the Spirit of God. The spectacle of the judg-
ments which the war had brought upon all nations, the
assault by armed forces upon all that Christian civilization
meant, the certainty of vast and unknown social changes
which must follow in the wake of the war—these things
were compelling thoughtful men everywhere to see that
the salvation of Europe, and of the world must come
from religion, and if religion was to be something more
than a mere vague aspiration, there must be renewal
and revival of the Christian faith. The Press could
render no higher and greater service to the nation at this
momentous time than by discerning the signs of the times,
and by bringing home to the public conscience the need
of vital religion. "I beg of you, my friends," urged His
Grace in closing, "that while you deal in your own way
with the things that are seen and temporal, that you will
at the same time seek to remind your readers of the
things that are unseen and eternal."

In these days of extravagant commercialisation, there is a very special need to remind ourselves of the responsibility resting upon the press to keep true to the best ideals of the profession.

WRONG-HEADED LICENCE.

THE necessity of press censorship during the present war has been challenged in some quarters. Of course there is always the danger of the prostitution of authority for lower ends; but there can be little question on the part of sane people, who have no axes to grind, that a modified censorship is very necessary. We have so much liberty of expression under the British regime that there is always the danger of its abuse and degeneration into a licentiousness of expression that may conflict with the higher liberty and welfare of a people. There are many things in time of war that require due secrecy, and consequently measures must be taken to ensure it. There are many influences at work in our national life that tend to weaken the morale of our people and to cause internal strife that can bring nothing but suffering and tends to hinder severely the due fulfilment of our part in the Empire's conflict. Surely it is an obligation resting on a responsible government to see that, so far as is practicable and expedient, a limit should be placed upon the working of such influences. Of course there will be protest in the name of a liberty of utterance that is being prostituted to the Empire's detriment. We could wish that a "touchiness" in this regard that is quite often expressed, could be transformed into something more constructive for the nation's well being.

HOME MISSION SOCIETY.

Diocesan Festival, Diocese of Sydney.

Preparations are well in hand for the Diocesan Festival of the Home Mission Society, to be held on Tuesday, 14th May. Tea will be served in the Basement and Upper Halls of the Sydney Town Hall at 6.15 p.m., when various parishes in the Diocese will be represented. Archdeacon Langley will be the preacher at the Cathedral Service, to commence at 7 o'clock. The Public Meeting in the Town Hall, timed to commence at 8 o'clock, will have two attractions in the Official Welcome to be given to Bishop Hilliard and the Motion Film of the Societies Activities. The excellent programme for this year's Festival augurs well for a successful gathering, and we trust there will be a large attendance of Sydney Churchpeople. The Society is doing a great work.

EVANGELICAL TEACHING.

The first of a series of meetings to present the Evangelical position was held in the Chapter House on Monday, 29th April, at 8 p.m. Ven. Archdeacon Charlton occupied the chair. There was a good attendance.

Canon Hammond delivered a lecture on "The Reliability of Scripture." He discussed in a popular way some of the features that comprised the Old Testament narratives. He showed that eminent scholars, owing to the partial information at their disposal, frequently interpreted the Old Testament in a manner that subsequent research proved to be incorrect.

The remarkable fact is that the actual facts are recorded in the Old Testament with surprising fidelity.

Canon Hammond said there were two ways of approaching a person in a book. You can say, "I will not believe you until I find your statement is verified," or "I will believe you unless I plainly see you are wrong." The second is the best way to treat the Bible. It has so often proved itself right, it is the only sensible way.

Canon Hammond drew attention to the surprising changes in secular outlook occasioned by Archaeological research, and said in view of this it was quite improper to suggest that Archaeology proved nothing. He referred particularly to the light in Mycaean Culture that came from this source. The next lecture will be held in St. Philip's New Parish Hall, on 15th July. Canon Hammon will lecture on "The Eastward Position. Does it matter?"

THE BUILDERS.

The 3rd Annual Meeting of The Builders will take place in the Chapter House, Sydney, on Saturday, 11th May, commencing at 7.45 p.m. His Grace the Archbishop will preside and Canon T. C. Hammond will speak on "The Romance, Pathos, and Humour of Gospel Work in Ireland," illustrated with lantern views. Miss Monica Farrell will also address the meeting.

THE ADVANCING COMPANY.

A recent letter tells of spiritual awakening in Tanganyika. The Bishop wrote on December 1:—

"War or no war the Church goes forward. I ordained four priests and six deacons on Advent Sunday in the Cathedral. We have had a team of four converts taking a mission here. One of them preached in the Cathedral on Sunday, and with such power that I felt led to ask if there were any who wished to confess their sins and begin a new life. . . . The Communion rail became a penitent form. An after-meeting followed, which did not end till 2.30; we began the service at 9.30."

Quiet Moments.

"THE INDWELLING CHRIST."

Read Galatians 2: 20, also Phillipians 1: 20 to 24.

THOUGHTS of Easter are still with us, the joy of Easter Day lives and lingers in our minds. The Lord is risen indeed, He is here. For our life, our Lord is not here in the grave but alive in the place where men live and love. And true is the Word that was said, "Why seek ye the living among the dead." Volumes have been written on the subject of our Lord's Resurrection. They can make their appeal to the head. But the best answer anyone can make when asked for proof of the resurrection of the Lord is "Christ liveth in me." The best proof is in the heart in which Christ indwells. Is this a common experience this indwelling of Christ? I believe it is, from that indwelling reflected in many faces, happy faces of those who know how true it is that the "secret of the Lord is with them that fear Him." We cannot imitate it, it cannot be counterfeited. It is seen and known. Even the careless and indifferent or hostile are compelled to own its reality. I knew many years ago a very real Christian man whose sister said in my hearing more than once, "I always feel dear Henry that I am a better woman when I am with you." That is true with all the saint, why? Because of the indwelling Christ. In a village in India, some people came to Bishop Azariah and suggested that he should move the government to issue an order that people in the district should become Christians, for only an enactment of the government would enable them to overcome the opposition and the persecution of the other castes. Their reason for asking this was, they said, that they had seen God in the faces of the converts from the outcasts, and they wanted God to be in themselves like that. These outcasts, they went on to say with amusing complacency, are not naturally beautiful and handsome as we are, but we have seen God in their faces.

Do our faces reflect the indwelling presence, the real presence of our Lord Jesus Christ? Surely it is a worthy ambition to cherish in this present evil world, so full of sin and sorrow, to be able to receive men of Jesus Christ.

"If any little love of mine
May make one life the sweeter,
If any little care of mine
May make a friend's the sweeter
If any little lift may make
The burden lighter
God give me love and care and strength
To help my toiling brother."

GUIDANCE ON GUIDANCE.

There is a wide difference between:—

1. Lord! what wilt Thou have me to do? and
2. Let me cogitate and decide what I shall do, God helping me!

or between

1. Asking God to show one what He wills to do; and then oneself co-operating, and
2. Oneself deciding what to do; and then begging God to co-operate.

Compromise between these two ideals seems impossible.

Under either plan there is, it is true, an attempted partnership with God. Under the former, God is the Senior partner and I am the Junior. Under the latter this is reversed.

In the old pre-Oxford Group life the idea of partnership between self and God was seldom, if ever, completely absent; but normally, or at any rate very often, I calmly held the premier position, as a matter of course, and without any consciousness of the absurdity.

Regarding it as God's purpose to help mankind, I imagined the arrangement to be the only one possible. It leaves out of account God's right to the primary and directing part; and gives God the place of Divine Co-adjutor. The humiliating marvel is that God in His mercy, so often gave His aid. All the same it was a grotesque and literally a preposterous partnership. As it is written, "The times of this ignorance God winked at." Undue ignorance in action may merely be absurd; but does not mere absurdity become transformed into profaneness once the absurdity has become apparent? To be knowingly absurd towards God is surely to be profane.

The vital alteration came with the new belief that God is both able and willing actually to guide; and to make the fact of His guidance known to the human consciousness. The question of "able," of course, need never have stood in this discussion. It is superfluous. The remaining question whether God is willing could then be settled by experience. Since God is both able and willing to guide; and since man is able to be conscious of the guidance what obstacle henceforth remains against asking for that guidance day by day? Man, of course, must do his part—he must surrender mind, heart and will; he must ask and he must trust; also he must obey. Nought then remains of the haunting, unworthy and half-acknowledged fear lest, after all, the God of Love might let one down.

(—C.E.N.)

Personal.

It is with deep regret that we hear of the resignation of Mr. and Mrs. J. Harris from our C.M.S. Aboriginal Mission. Mr. Harris has been ill for some time.

Mrs. Ritchie has presented to Christ Church, Mount Vincent (N.S.W.), an enlarged photo of the late Canon W. J. Ritchie, also a beautiful sanctuary lamp in memory of Canon Ritchie, who was rector of Mt. Vincent for ten years. The late Mrs. E. Hector has left £100 to St. Paul's, Kurri Kurri.

Rev. S. M. Martyn has been appointed rector of Wynyard, Tasmania.

Rev. C. H. Sharp, who recently arrived from England, has joined the staff of St. Augustine's Church, Hamilton (Qld.).

Rev. Edgar Potter of Naremburn (N.S.W.), is a patient at the Royal North Shore Hospital, where he is under observation.

Canon Percy W. Wise, of St. George's Church, Goodwood (S.A.) has resigned from the rectorship of the church. He will vacate the parish as priest on October 7, and in the meantime is on six months leave. Canon Wise said that he decided to resign owing to ill-health. He would continue to live in Adelaide. He had ceased active participation in the work of the church when he became ill six months ago. Canon Wise has been priest at St. George's since 1900.

Rev. Canon T. H. Frewin, who has served the parish of Hindmarsh (S.A.) for more than thirty years, has announced his resignation.

Mr. Michael Carroll, formerly of Redbank, near Molong (N.S.W.), made a bequest of £500 to the Bishop of Bathurst for the benefit of Sunday schools in the Molong district.

Archbishop Wand returned to Brisbane from a lecture tour of U.S.A. on Tuesday, April 14. Since he left Australia Dr. Wand has travelled thousands of miles and spoken to Americans in all walks of life. He delivered the Hald memorial sermon at Chicago, gave a course of lectures at the College of Preachers, Washington, and preached several sermons in Harvard University.

Rev. F. Hardingham, missionary at St. Peter's College Mission—St. Mary Magdalene's, Adelaide—has resigned, and will leave for Hay, N.S.W., next month, where he has been appointed the bishop's archdeacon and commissary. His successor will be Rev. P. R. Ferris of St. Peter's College.

Rev. Harry Thorpe, formerly of Haberfield and Orange, has been appointed by the Bishop of Bathurst as locum tenens of St. Matthew's Church of England, Eugowra, during the absence of the Rev. L. Steinhauser on sick leave. Mr. Thorpe has taken up residence at the Eugowra Rectory.

The Rev. L. H. A. Broadly has been appointed Rector of St. Mary's, Western Line, in the Diocese of Sydney. Mr. Broadly has been working at Ceduna, in South Australia, in connection with the Bush Church Aid Society since 1935, where his ministry was very greatly appreciated.

Mr. R. G. Menzies, Prime Minister of Australia, addressed a large gathering of youth in St. Andrew's Cathedral, Sydney, on Monday last in connection with the Youth and Empire Movement. The Service was broadcast throughout Australia, and also on a short wave length to other parts of the Empire.

Bishop Hilliard is expected to arrive in Sydney on Monday next from New Zealand. He will be officially welcomed to Sydney Diocese at the Home Mission Society Festival in the Town Hall, on Tuesday, May 14th, at 8 p.m.

Dr. A. P. Elkin, Professor of Anthropology in the University of Sydney, and Chairman of the Committee on Anthropology of the Australian National Research Council has been elected President of the Royal Society of New South Wales. The Royal Society is the senior scientific body in Australia, and is concerned with the encouragement and publication of scientific research of all types. For the past 2½ years Professor Elkin has been secretary to the Society. It is of interest to us to know that he is the first anthropologist and also clergyman to be elected to this important office.

The Bishop of Tasmania who is on holiday, is at present in Sydney.

ST. ALBAN'S, LEURA, N.S.W.

(By R. H. Weston.)

If all the Churches in the Diocese—or beyond it for that matter—were in the same happy and prosperous condition as the picturesque little Church at Leura, how happy everyone would be. On a property valued at several thousands, only a mere £50 is owing, the remnant of the Rectory debt which, if need arose, could be paid at one moment's notice.

During the past year much has been done, by voluntary labour, to beautify the Church grounds; the working bee has, at times, consisted of a dozen men, all enthusiastic and keen on the idea of winning the competition next year—last year we came third. The Rector, Rev. G. T. Earp, and the parishioners were practically gratified last year by an anonymous gift of an electric organ which cost £500; the wonderful instrument, combined with a robed choir, has made the services ever more attractive.

For many years, the Church boasted one vestry, a weatherboard building, not enhancing the appearance of the Church, an quite inadequate. A proposal was submitted to a meeting of parishioners that new vestries should be built, and the Parish Council was authorised to proceed with the work at a cost not exceeding £508. The plans were prepared and a contract signed for this amount; the successful tenderer immediately made a donation of £20, and the appeal at date of writing has resulted in £444 being subscribed. It is confidently anticipated that when the Archbishop opens the vestries on the 25th May, the building will carry not one penny of debt.

As an indication of the healthy state of the finances, extracts from the latest balance sheet may be found interesting. The ordinary offertories for the year closed on the 31st March amounted to £542/15/11, constituting a record; to this must be added £107, the response to the annual Gift Sunday appeal, and the proceeds of a sale of work, £130. Revenue from various other sources brought the revenue for the year to £1,100—excluding, of course, the amount of £425 which was subscribed for the new vestries. After paying all expenses, the general account showed a credit balance of £182 to face the coming year.

The Women of the Mission Guild have been particularly active, approximately £75 having been raised and distributed among various organisations, bringing the total given to outside objects to £141/18/1.

At the annual Vestry meeting on the 17th April, the balance sheet was presented, and many parishioners expressed themselves as delighted with the result of the year's work. The Rector was loud in his praise of the loyalty and support shown him since taking charge of the parish, and expressed his deep gratitude for the wonderful result achieved; at the same time, several parishioners emphasised the fact that it was owing to the Rector's energy and splendid work that such interest and support had been forthcoming.

The following officers were then elected for the ensuing period:—Rector's Warden, Mr. Arthur Mort; People's Wardens, Messrs. E. R. Spriggs and R. H. Weston; Parish Council, Messrs. T. B. Murray-Prior, W. R. Parkman, H. E. Street, F. B. White, M. Kemmis and H. S. Relton; the Rector's Nominees for the Council were Messrs. F. J. Spellacy and B. Wimhurst.

GOOD NEWS FROM TANGANIKA.

Mothers' Union.

The Bishop's last letter contains various items of interest. His Lordship writes:—

In all my ministry, I have never read a report of a Mothers' Union with such a record of practical activities as that which Mrs. Kidner sent me of her Berega Branch. I suppose it is because it has been doing things that the membership in the past year has doubled. A "Better Home" competition was held. What an excellent idea. Astonishingly good homes were found when unexpected visits were paid by Mrs. Kidner, the Enrolling Member and Nursing-Sister Paull. A "Tea and Biscuit" buffet is run by the members every month, when the Teachers and Catechists come in to Berega from their out-stations for three days' instruction. Some of them walk in—60 miles. What a refreshment a cup (or cups) must be, and all that is charged is five cents (½d.) and one cent for a biscuit! Yet from the profits (?) the Mothers' Union support the Head African Teacher in the local kindergarten. Evangelistic work has been undertaken in surrounding villages, and a cripple member and another take their turns in speaking to the patients while waiting for treatment at the local

dispensary. Matrimonial problems, of which there are many in this land, child training, and sex teaching have been discussed with a view to bringing out the Christian point of view, and lonely members have been linked by prayer and letters.

Thank God for the Mothers' Union, and especially for the Berega Branch.

MINISTRY OF HEALING.

Dr. Paul White reports the following item of interest:—

"A mother and child came to hospital while I was away relieving at another hospital. The 18 months old baby had eyes swollen to an unbelievable size, and he was regarded as hopeless by his relations. Not only his eyes but his life was in real danger. Drops, fomentations, irrigations, injections, all were given by the native staff and there were signs of immediate improvement.

"Then the father came and made a dreadful fuss, wanting his child to go home, saying it was no better and that native medicine (ground up glass rubbed into the eyes) should be tried. He was quietly but firmly dealt with, and after an hour's discussion he agreed to the child staying.

"After three weeks I returned to find a healthy youngster, with eyes unaffected by the ordeal, waiting for me to make the final decision for his return home. The father, mother and relatives realise that his recovery could not have occurred without intensive hospital treatment. Also while here they daily heard the Gospel Message and realised that Almighty God has had his guiding hand in the whole matter."

In a statement on Nervous Diseases put forth by the U.S.A. Public Health Service, showing the tendency of worry to shorten life, the following paragraph occurs:—

"So far as it is known, no bird ever tried to build more nests than its neighbours; no fox ever fretted because he had only one hole to hide in; no squirrel ever died of anxiety lest he should not lay by enough nuts for two winters instead of one; and no dog ever lost any sleep over the fact that he did not have enough bones laid aside for his declining years."

Our natural love of property is like the thyroid gland. Without it we are abnormal; if it becomes too active we have spiritual goitre and are choked to death.

They tell us that cancer cells are cells that have become selfish; They have ceased to serve the rest of the body and demand that the rest of the body serve them. They are no longer contributive, thence they are cancers.

Money that has no spiritual purpose running through it, that is not dedicated to spiritual ends, is a cancer; and unless it is cut out, will eat into the vitals of a man's Christian Character and will kill him spiritually. (Selected.)



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CHURCHMEN'S REMINDER.

"A parent who would train up a child in the way he should go must go in the way he would trainup his child."—Edmund Burke.

"He (the Holy Spirit) will guide you in all truth."—Jesus Christ.

MAY.

12th—**Whitsunday.** The day of commemoration of the Gift of the Holy Spirit. Without the Holy Spirit the faith in Jesus Christ would have died out. This is the privilege of all to receive the Holy Spirit.

13th—Monday in Whitsun Week. A week day in the octave reminds us that the teaching of the Holy Day belongs to every day. The Holy Spirit is in all we have to do that is according to the Will of God.

14th—Tuesday in Whitsun Week.

15th and 18th—**Ember Days.** On these days let us pray for the clergy, and for increase in the supply of clergy to fill the fighting ranks of the Church.

19th—**Trinity Sunday.** This is the Festival of the Catholic Faith. Every Christian believes this doctrine of the Three in One. It is most agreeable with Scripture. No other idea of the Godhead imparts such satisfaction and moral influence.

24th—**Empire Day.** God save the King!

To Australian Churchmen.

LINES OF COMMUNICATION.

The present struggle in Norway has brought before the minds, even of amateur strategists, the immense importance of lines of communication. The possession of sea power renders the adventure of attack on a country separated from the home base by water a very precarious affair. On the other hand, the failure to establish securely internal lines of communication greatly hampers a resisting army. It is the balance of these two problems that will determine the success or failure of the German invasion. Very much the same problem confronts the Christian Church. She is called upon to advance into an enemy country. She is dependent for men and material on the home base, and unless the lines of communication are maintained undisturbed, there is danger that she will be isolated in certain sectors, and cut off before suitable assistance can be rendered.

There is danger that a short-sighted enthusiasm may ignore some of the factors that make for spiritual advance. We are directing attention in this article to the problem of the home front. At present the nations of the world who are engaged in war, are studying unceasingly the question of maintenance at home. It has two sides. There is the paramount necessity of feeding alike the belligerent and the non-belligerent. There is the subsidiary problem of securing the necessary materials for the manufacture of all the implements of war. If the Allies succeed in maintaining such a rigid blockade that Germany is unable to meet both these demands, victory is assured. It is not enough to feed the population, in addition there must be an aggressive output. But, on the other hand, an aggressive output becomes useless if a starving multitude clamours for bread at home. The Christian Church in the spiritual war has the same double burden. It is only those who are fed with the Word of God who are capable of going forth on high adventure for His glory. It is only those people who send forth adventurers who are really utilising to the full the spiritual food which God has provided.

Spiritual Warfare.

At this season of the year, attention is directed very closely to the activities of the home front. Indeed, the an-

alogy which we have suggested, breaks down here. We are not in the condition of an army sending warriors far afield. We are rather in the position of those who have war raging alike at home and abroad. The enemy is in our midst, and this makes the task of maintaining supplies at home an issue of great importance. There is the great problem of suitably educating our young people. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." The training in this great warfare must be a spiritual training. Unless our young people are instructed in the manner of wielding the sword of the Spirit, which is the Word of God, disaster is likely to fall upon us. And yet, when we survey the situation in Australia, the task is beset with peculiar difficulties. In New South Wales, a nominal one hour a day is offered in our day schools for religious instruction. But this regulation is so hedged with difficulties that we are assured that in many instances it has shrunk to the dimensions of half an hour a week for each class of children. In South Australia even this privilege is not offered. It will be seen that the duty of home education in spiritual things presents peculiar difficulties. Here our lines of communication are threatened, and special efforts must be made to prevent a breach that will effectively shut the door on religious education of the young. The Sunday School, valuable as are its efforts, has not succeeded in making contact with the whole number of Church people.

Then there is the problem of ministrations in the congested and poorer parts of our great cities. Where the need is greatest the local opportunities for meeting it are fewest. There is here a double disadvantage. The paucity of religious influence has created an indifference to the claims of the Gospel. The forces of evil overbear the tiny minority that would seek to lift up a standard. Help must come from outside. We must re-enforce those who value the things of God, but who find themselves powerless to create an efficient witness in these centres.

As we consider the need of full equipment, questions crowd upon us. How can we educate our young people? How can we cope with the prevalent evils of gambling, intemperance and licentiousness? How can we meet the growing demand for new centres in populous areas? How can we solve the problem of youthful delinquency? How can we assist the under-staffed clergyman struggling to meet the many demands that a crowded parish forces upon his attention? How can we secure better social conditions, that the unsightly and unsanitary dwellings of the very poor may give place to homes of reasonable comfort? The task is a stupendous one, and can only be met by every servant of Christ throwing the full weight of his or her power into it.

At the Home Base.

And yet, if we fail at home we fail abroad. One of the difficulties that confronts missionary societies is the finding of suitable workers ready for those sacrifices that work amongst the heathen inevitably entail. It would be a mistake to assume that nothing has been done. We are not called to undertake an entirely fresh enterprise in these matters. We are called to strengthen the things that remain. In Sydney, Melbourne and Adelaide there are active Home Mission Societies devoting full energy to this particular task of the Christian Church. We are of opinion that the general public are too little aware of the labours of those organisations and the singular achievements which can be placed to their credit.

The British Navy only occasionally comes into the limelight. Its quiet work of minesweeping, and convoy, and ceaseless patrol, has in it little to stir the imagination of the ordinary man. The officer pacing the deck in the night watches, facing storm and blizzard, ceaselessly watching against the designs of the enemy, pursues his task unsung, though we may hope, not unhonoured. And something in the same must be said about the work of the Home Mission Society in the various Dioceses to which we have referred. There is little of the glamour that attaches to the unusual and the unknown. The unkempt children of our streets are all too familiar and pass unnoticed. The long stream of delinquents moving down the steep descent to Avernus

VICTORIAN JOTTINGS

(By "Melberton.")

The Friends of Ridley recently held an Australian Tea in the Fellowship Room of the C.M.S. and the afternoon tea proceeds were £25. As these women were also friends of C.M.S. and B.C.A., and are always working and giving, the result is a very satisfactory one.

Anxious Days call for an intensified prayer life on the part of God's people. We do not feel that the midweek prayer meeting is greatly increased numerically just now. Women are greatly in the majority. Perhaps the husbands say, "You go, dear, and I will keep the home fires burning and be ready with your coffee." But surely men as well as women "ought always to pray." In England during the Great War, prayer groups met in many private houses fortnightly or weekly. These began in the parish of St. Matthew's, Bayswater, and were widely organised in wider areas. In St. Matthew's, Bayswater, a Fellowship of Silence met in the Church. No words were spoken. Quiet intercession went on. Who can doubt its helpfulness? Why cannot we do likewise in Australia?

Archbishop Head had a birthday anniversary on April 18th. It coincided with a meeting of the Council of the Diocese. A resolution of congratulation and appreciation was passed. Many friends also sent affectionate greetings.

Homely Advice to chairmen, especially of missionary meetings. When you have got a thing to say, say it. Don't take half a day. "Polish it until it glimmers, boil it down until it simmers."

Temple Day. The Presbyterians of Deepdene are planning to build a church. On April 17th they held a Temple Day, long and prayerfully prepared for. The offerings for the day were £1,900 and a subsequent sum of £500 brought the total to £2,400. The late saint and scholar, Frank Paton, was for many years minister of Deepdene. His educative and stimulating work has been carried on by his successor, the Rev. K. W. Aldton.

Incense as a Propellor. Two evacuate children were taken by their motherly hostess to a parish church in Southern England. She had to leave early in the service. To her surprise they soon followed her. "Why are you so early?" "Well, we saw a lot of smoke, and smelt a funny smell, so we put on our gas masks. Then a man said, 'Here, you get out of this, and so we came home.'"

WANTED TO PURCHASE.

"Riddle's History of the Papacy."

"Legacy of Islam"—Arnold.

Stitt's "Fag Books" of Church History.

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evoke no comment in the daily paper. Now and again a magistrate gives utterance to some startling warning. Now and again a particularly flagrant offence shocks the moral conscience of the community, but the steady stream moves on unobserved, except by the watchful eyes of those whom God has called to His service amongst the wayward and unfortunate.

The work of the pastor in a congested area, with possibly a tiny congregation and a vast mass of the indifferent and the hostile, arrests but little attention. He bears his burden and fights his fight unrecognised, and often but slightly supported. Still, for him also, there is the outstretched hand to aid him in his long struggle. Here and there men and women of vision see that he is holding an outpost for the kingdom of God, and hasten to supply him with such equipment as their powers enable them to give.

The children, whose joyous laughter rings out on the air when school is dismissed, provoke a passing smile and awaken a kindly thought. But there are those who see deeper, and recognise in that young material potentialities for spiritual advancement. Unaided by the State, often neglected by the general public, they pursue their steady task of bringing the Bread of Life within the reach of these young hands.

The new areas interest the general public when problems of water supply become acute. The cinema proprietors see in them a further field for their enterprise, and offer the conventional reels of sensation to wile away the leisure moments of the working classes. But here also, there are those who realise that the soul demands deeper things if its truest needs are not to be satisfied, and bend themselves in holy endeavour to bring the ministrations of religion to the rapidly developing areas.

Home Mission Society, Sydney.

We have been tempted to write thus because of the earnest appeal made by the Sydney Home Mission Society, which holds its Annual Meeting on May 14th. We are informed that on that occasion a moving film—moving in more senses than one—will be released, portraying some of the activities of the Society. As we have indicated, what is being done in Sydney can be paralleled in Melbourne and Adelaide, the need of the home base and its importance in the spiritual warfare has been realised, and gallant efforts are being made to meet it. But the said fact remains that there are many, even amongst those whose hearts the Lord has touched, who are ignorant of the vast amount of work that has been accomplished, and they are withholding the needed help so richly deserved by these great organisations.

We are informed that in addition to supplying Deaconesses, and assisting in providing the stipends for clergy in the crowded parts of the city, the Sydney Home Mission has undertaken an entirely new enterprise. The new oil fields at Glen Davis have created a new problem for the Church. Some 800 workers are now crowded together in this area, and there is need that they should be from the beginning shepherded and spiritually helped. No Church has yet been built, no funds from local sources of any considerable extent have yet been found. This is pioneer work and a Sydney clergyman, the Rev. Ralph Ogden, has courageously undertaken this strenuous task. He is going forth to a remote area in the home base. He is in danger of isolation unless re-inforcements are forthcoming. One Society sees the need and is grappling with it, the Home Mission Society. It makes its appeal to all who love and value the Gospel to see that the things that matter are brought to the door of men and women who, in their labours in the oil field, are rendering an important service to the whole community.

No doubt this instance from Sydney can be paralleled in other Dioceses. It is a challenge to all Churchpeople. Will the challenge be taken up?

In his heart the Monk was praying,

Thinking of the homeless poor,

What they suffer and endure;

What we see not, what we see;

And the inward voice was saying:

"Whatsoever thing thou doest

To the least of mine and lowest,

That thou doest unto Me!"

GROOTE EYLANDT.

(By E. A. Taylor.)

II. The People.

The men in their bush life wear only a chu-chu, their hair is long and shaggy. They hunt and make spears and canoes, but build no permanent dwellings. Life is totally different for them when they come to the mission.

There they glimpse a bigger, fuller existence with much eagerness. The men always cut their hair and shave. Scissors and razors are bought from the store in return for fish or turtle eggs, etc. They use Lifebouy soap, which makes their skin very clear and shiny. They very quickly learn to be excellent workers. Fencing is always well done after some instruction. Pipe-laying for water throughout the mission area was done very well by two natives, re-leading the joins, etc., and getting the right level. They are splendid axemen, as the road through to Port Langdon and the large aerodrome testify, all clearance being done with axes and hoes in a very short time. They learn to run the saw mill engine and being very muscular and tall, can lift huge logs with comparative ease. In building they soon learn to drive their nails well and fit their timber exactly. Any shoddy work is pulled down as a matter of course, so they learn to be thorough.

It has been found that the most effective way and the happiest to deal with these men, is to joke with them and put them on their mettle, any repressive methods will make them sullen and lose heart. There is generally some keen competition—During the first few weeks of construction work at the flying boat base, some twenty natives helped the Shell Co. men to unload the boat, and to roll up many drums of drinking water and petrol on to the beach at Port Langdon, and the remark was frequently made, "What fine chaps they are, when anything goes wrong and we grumble, they just laugh. It has been a great experience to work side by side with them."

When on the mission the men quickly learn that they must have clean habits, clean mouths and clean hearts. There are many instances of their marked intelligence and natural courtesy.

For their work the men are paid in flour and tobacco. They very seldom smoke excessively, but bank the surplus amount in the store's book, they have learnt that too much tobacco makes them "no good along head." Amongst themselves the men display affection and comradeship, it is very common to see them walk arm in arm from the saw mill.

Any sport, such as running, jumping, throwing, shooting, football, cricket, cycling, appeals to them tremendously. Many of the natives make fine boat boys and will sit all night at the wheel of the Holly; then the helmsman dons an old military overcoat for warmth, for the wind in the gulf can be bitterly cold.

The boat boys not only learn to read the compass, but to gain enough knowledge of navigating and engines to make them observant and useful. Their observation was the means of saving the Holly and also the old Ford utility. In the first instance, the Holly, unknown to the mission, two miles from the bay, had got away from her anchorage in a big blow and was safely brought back by two natives, who went out to her in a canoe and got the engines going. The second instance was the failure of the steering gear of the Ford utility, resulting in a collision with a stump. A native on his own initiative, quickly jumped off and turned off the petrol.

These men are also very trustworthy mailmen and walk 50 odd miles to Port Langdon and back in three days. So far no mail has been lost.

Through contact with the mission the women are beginning to assume a different status. They have always been the breadwinners, carriers of water and hewers of wood; it is usual, still, to see the man stalking ahead carrying a mere bundle of spears, while his better half walks behind on the narrow track carrying all the kitchen utensils and fire wood on her head, a piccaninny on her shoulders and leading another. They walk many miles in a day, and at different seasons are to be found where certain tucker is—e.g., dur-

ing the wet season they frequent the beaches and live on fish and crabs. This results in many boils and deep seated abscesses—there are also many berries near the beaches and swamps from October to December.

From April till July, when the big westerly winds blow, the people find potatoes in the valleys. From August to December, plenty of sugarbay—nuts and fruit are found round the hills and river valleys.

The women are small and many are very attractive—they are eager to learn, but very shy at first. Once their confidence and love are won they never forget, and express their love in many little ways.

When they come to the mission they soon learn to take a pride in their personal appearance, and with the aid of soap and towels and small mirrors and a frock, the changes are wonderful, the inferiority complex begins to disappear, and they no longer creep into chapel after the men have gone in but walk in, in a dignified reverent manner.

They are deeply attached to their children and love all children—two or three mothers will sometimes stay in camp with all the babies while the rest hunt. Babies are well cared for, and until two years their progress is normal. Clinical scales have been used to test weight of the babies each month on the mission. The mothers took a very intelligent interest in the weighings.

It is very difficult to find a really dirty baby, they are kept very clean with wood-ash and sand. The mother knows at once if her baby is not well, and gets very worried. She will come to the dispensary with a limp baby, feeling it all over to indicate a temperature and is always right. It is very unusual for the natives to come for medicine if not honestly in need, this was specially noted during nearly two years dispensary work.

Both men and women are kind to any who are sick or old, and unable to hunt; food and water and fire wood are always brought to them, and for the sickness, medicinal berries, etc., are brought and a fire kept going for warmth.

Owing to a lack of flour, very little has been done for the women. Sometimes they work for an hour in the garden—but have, usually, to be out hunting, although they are longing for something more. The things that belong to a Christian civilisation appeal to these people very strongly and a great responsibility rests upon those who persistently contend that they must not emerge from their so-called stone-age too rapidly, but keep the semi darkness of some of their age-old customs.

The children are very attractive, full of fun and mischief, and they show great affection for those who love them. They are quick to learn cleanliness, and love their school work and games. In their bush life they are very adept and alert in bush lore. No tracks, human or otherwise, escape their eyes. They are quick to learn English and love to sing, and they learn tunes and words very easily, clearly enunciating their vowels. Unselfishness is very noticeable the result of having to share tucker since childhood.

The children, like most children, are not perfect, but very lovable and have many little jobs to perform in the mission, such as weeding, carrying chips and firewood for the stores, etc., and they look upon the mission as their home. To all, the morning and evening services are a joy and there is always reverence.

Groote Eylandt has many myths, and some of the following have been told by the little girls, they are their fairy stories.

The Moon. (Im-mo-ru).

Once upon a time a father and a mother with their children went out camping. The father went hunting and the woman stayed behind with the children.

She was pounding roots between two stones, when suddenly the moon came down and stole the woman, children, stones, roots and fire.

The woman called to her husband, but the moon went too fast and she was helpless.

Sometimes in the night, when the moon is bright and round, people in the bush, hear the woman calling to them from the moon. The two black objects in the moon

are the woman and the children. The woman's fire makes the light.

The Mermaids of Port Langdon.

On the northern side of Port Langdon there is a fresh water river, and mermaids are said to live there. Once, long ago, some native men captured one of the mermaids, and took her a long way from the river.

In the night when they slept they kept her a prisoner in the midst of their camp, but she managed to run away.

The men chased her, but she ran too fast, and soon left them far behind.

She ran right to the river and was seen to dive in. Today, if anyone camps near the river at night, they hear the mermaids singing and playing on the rocks and sand. Sometimes they come out of the river during the day, but quickly dive in again if anyone approaches. No one camps by the river, because it is said that the mermaids come in the night and steal the people they catch to the river, where they too, become mermaids.

Tasmanian Notes.

(By Hobarton.)

Diocesan Services.

It is a constant source of disappointment to Evangelicals that certain services of a Diocesan character should be given a distinct Anglo-Catholic aspect. I refer especially to the Communion Services in connection with the G.F.S. Annual Festival, and the recent Mother's Union Quiet Day, held in the Cathedral, at which vestments are worn and the use of the wiper withheld. The point at issue, is whether or not the Service is a parochial service to which parishes are invited, or whether it is a Diocesan Service, held in the Cathedral Mother Church. It is the latter, we contend that it should be of a character in which all can take part, if it is the former, then nothing more need be said, and the brief reply of the authorities to a protest made by the Church of England League some time ago, is an eloquent rebuff to our audacity in questioning the matter, "Thank you for advising us how to run our services." The fact remains, however, that many evangelicals do not feel able to participate.

Church of England League.

Quarterly meetings of the League are held regularly, and helpful information and instruction is imparted, for the encouragement of those who are concerned about the Scriptural interpretations of Christian faith and practice. At the quarterly meeting held at George's, Hobart, on April 16th, the Rev. C. A. Allen, B.A., Hon. Secretary of the League, gave a particularly clear and concise address upon the Scriptural interpretation of the vocation of the Priesthood, and the character of the Church. It is to be printed, and copies may be had on application to him at 46 Augusta Road, Newtown, Hobart.

Diocesan Items.

The Lord Bishop of the Diocese left Hobart on April 4th for two months rest and change, which everyone is agreed is long overdue. He has been working very strenuously for a very long time, doing more than he really should be expected to do. He is taking a sea trip to Magnetic Island, and takes with him the prayerful wishes of the whole Diocese that the effect will be greatly beneficial to his health.

An important step has been taken to facilitate the administrative work of the Archdeacon of Launceston, the Ven. H. B. Atkinson. He has been released from parochial duties in order that he may devote the whole of his time to the oversight of his Archdeaconry. The necessity for this will be appreciated when we realise that it includes

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the Archdeaconry of Darwin, demanding oversight of the far-distant parishes of the North West Coast. The Diocese has acquired a residence for him in Launceston.

The proposed Diocesan Conference has been postponed until June 4th and 6th to enable the Bishop to be present. The subjects suggested for discussion are: 1. The Child. 2. The War. 3. Evangelism. 4. Social Problems.

When Benjamin West was a small boy, he sketched the outlines of his little sister's face. His mother was pleased with the sketch, and with natural pride kissed her boy. In after life the renowned artist said: "That kiss made me a painter."—Vaughan.

"Love in God is not emotion but an act of will."

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

PARRAMATTA RURAL DEANERY.

Anzac Day was observed at St. John's, Parramatta, by an early morning service of Holy Communion, at which the offertory was in aid of the Church or England National Emergency Fund.

The 8th Annual "Quiet Day" was held in the afternoon and evening, when Clergy, Sunday School Teachers, Parishioners and friends from the Rural Deanery participated in Christian Fellowship, and for a deepening of the spiritual life.

Special prayers were offered, and intercession made with almighty God on behalf of the Empire's forces engaged in war, including those of the 2nd A.I.F. and members who had gone forth from the district. The three sessions were well attended. The Rev. D. R. S. Begbie, Th.L., Minister-in-charge of St. John's, conducted the services, and led in prayer. Appropriate hymns were sung. Mr. F. E. Johnstone, Choirmaster, officiated at the organ.

At each of the three sessions, addresses of inspiration and encouragement were given by the Rev. Marcus L. Loane, M.A. Th.L., Vice-Principal of Moore College, who spoke upon the concluding portions of the 3rd, 4th and 5th chapters of St. Paul's second Epistle to the Corinthians—(1) The Transfiguration of our Blessed Lord, and the glory of the transfigured (transformed) life. (2) the transiency of the physical and material, and the eternal realities of the spiritual. (3) The reconciliation of God through the atoning sacrifice on the Cross of our Lord and Saviour, Jesus Christ, and the privileges and responsibilities of the Christian as an Ambassador for Christ in unremitting service in His Name.

During tea time fellowship, opportunity was availed of in thanking Mr. Loane for his very helpful addresses, also to those who assisted at the service and in the arrangements.

Mr. S. T. Moxham (Senior Churchwarden), organising Secretary of the Quiet Day, was assisted by the teachers of St. John's Sunday School.

ARCHDEACON BEGBIE FAREWELL, PARRAMATTA.

Whether St. Philip's Church, Sydney, or St. John's Church, Parramatta, is the older has been the subject of dispute more than once. Archdeacon H. S. Begbie, however, can claim to have been associated with the first of these historic churches; for he has just gone from one to the other.

The high esteem in which Archdeacon Begbie is held was demonstrated at St. John's Parish Hall, Parramatta, on April 17th, when parishioners assembled to bid him farewell. The gathering was a large and representative one.

Archbishop Mowll presided. He was accompanied by Mrs. Mowll. In addition to the Archdeacon and Mrs. and Miss Begbie, others on the platform included Canon T. C. Hammond and Mrs. Hammond, Rev. T. M. Taylor (Methodist), Rev. H. A. Shaw (Presbyterian), Mr. J. Stewart (Gospel Union), the Mayor and Mayoress of Parramatta (Alderman and Mrs. P. H. Jeffery), Alderman and Mrs. N. W. Soames.

The Archbishop said that Archdeacon Begbie during his four years at Parramatta had not spared himself; nor, with all his additional diocesan duties, had he neglected his work as rector of the parish. Many had received help

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through his pulpit ministry, many through his pastoral work. It was a privilege to know Archdeacon Begbie and to enjoy his friendship.

The Archbishop spoke of the great help Mrs. Begbie had been to her husband throughout his long ministry, and paid a warm tribute also to Miss Begbie. "We are amazed," he said, "that with her frail health, the result of her devoted service in Africa years ago, she is able to do all she does."

"It must be given to very few clergymen to have four sons in the ministry," the Archbishop said. "That indicates what Mrs. Begbie's influence in the home has been. Here we have an ideal clerical home; not only all the sons in the ministry, but also daughters who have chosen clergymen as their partners in life."

On behalf of the parishioners, the Archbishop presented a wallet of notes and a standard lamp to the archdeacon, a standard lamp to Mrs. Begbie, and an attache case filled with books to Miss Begbie.

"Archdeacon Begbie goes about doing good," said Mayor Jeffery. "On every hand one hears of the good work he has done in Parramatta."

Deep appreciation of the archdeacon's earnest labours and of the great help rendered by his wife and daughter was expressed also by Canon Hammond (with whom Archdeacon Begbie will be associated in his new sphere), Rev. H. A. Shaw (on behalf of the Parramatta Ministers' Fraternal), and Mr. S. T. Moxham, senior Churchwarden (on behalf of the parish).

With characteristic modesty the archdeacon said that he was conscious of his many limitations, and that he felt that sometimes things were said far beyond one's deserts.

The archdeacon expressed his thanks for the gift and for the many kindnesses that he and his family had received at Parramatta.

Thanks and appreciation were expressed also by Mrs. Begbie and Miss Begbie.

—Cumberland Argus.

ST. CATHERINE'S SCHOOL, WAVERLEY.

Gifts amounting to £6,500 of which £5,000 was donated by Mr. and Mrs. George E. Hall of Drummoyne, and £1,000 anonymously and £500 by Mr. and Mrs. A. G. White. This money is to go towards remodelling and extending present building of the school, to the extent of £7,000. There will be accommodation next February for 70 boarders.

MOORE THEOLOGICAL COLLEGE.

Refresher Course, 1940.

Monday, June 10, until Friday, June 14.

The Old Student's Committee in consultation with the Principal, is arranging a Refresher course to be held at the College from the evening of Monday, June 10 to the morning of Friday, June 14, 1940.

THE BLIND SEE!

THE DEAF HEAR!

THE LAME WALK!

THE LEPERS ARE CLEANSED!

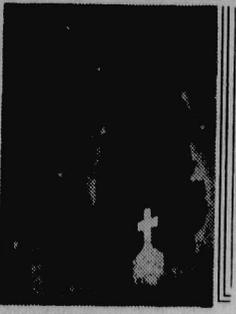
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The Course will be open to all Clergy of the Diocese.

Dr. A. Law, Vicar of St. John's, Toorak, Melbourne, will give three lectures on "Prophecy and World Powers" at the morning studies on June 11, 12, and 13. Canon H. W. Bader, Rector of St. Mark's, Darling Point, will lecture at the evening sessions on "Young People and Church Life." Preceding the evening lectures a Devotional study will be led by the Right Reverend C. Venn Pilcher, Bishop Co-adjutor of Sydney.

There will be a number of rooms available for men coming from a distance who may desire to live in College during the Course; a charge of 6/- per day will cover meals and board. Those attending daily could come to any meal, paying 2/- for dinner and 1/- for either breakfast or lunch; and a small charge of 6d. will be made for afternoon tea.

This preliminary notice will advise you in good time of the Course, and it is hoped it may enable you to arrange

your parochial work, so far as possible, to enable you to be present. A detailed syllabus will be sent you towards the end of May.

In order to assist the Committee in its work of organization, will you please return this slip to the Principal not later than the 31st May, 1940?

T. C. HAMMOND,

Principal.

C. E. ADAMS,

Secretary, O.S.U.

NOTES AND NEWS FROM OUR PARISHES.

St. John's, Campsie.—The Cricket Club has concluded a very good season. Gains included two outright wins, four matches won on the first innings, and one drawn game. The highest innings score was 266. The batting average went to H. Wellard, with 24.50, and the bowling to S. Short, who took 54 wickets at an average of 15.11. R. McDonald achieved the highest individual score, 92.

St. Paul's, Chatswood.—On Easter Saturday the marriage of Hubert Warren and Mollie Jackson was solemnized in the Church. The bridegroom is the son of the late Rev. H. E. Warren, who for twenty years occupied the position of Superintendent of the Roper River Mission.

Mr. H. L. Tress has resigned the superintendence of the Sunday School, a ministry which he has faithfully and effectively maintained over a long period.

St. Philip's, Eastwood.—At the Young People's Fellowship Tea, held on 19th March, a presentation was made to Miss Coppin, who for 25 years has been a Sunday School Teacher and Worker, and for many years in charge of the Girls' Bible Class. The presentation took the form of a comfortable chair.

Moss Vale and Bowral.—During April Missionary Exhibitions were held in both towns. Outstanding features were the Courts, Curios, Play and Tableaux Presentations, Illustrated Lectures, and People in Native Costume. The Church Missionary Society co-operated in the arrangements with five adjoining parishes.

St. Stephen's, Newtown.—On the evening of Sunday, 5th May, a reunion Marriage Service was held for all who have been married at the Church. The Western Door was open for married couples to enter, as they did on the occasion of their wedding. Many attended the service and renewed their vow of union.

St. Mark's, Tempe. In the month of April, the Jubilee Celebrations of the Church were held. The foundation stone was laid on 12th April, 1890. Special services and gatherings were held last month to commemorate the event.

St. David's, Thirroul.—Mr. W. Bufton, a Churchwarden for many years, passed away recently. He was a regular attendant at the services, and took an active part in the Church life. Mrs. Bufton passed to her rest only a few months ago. The home call has also come to Mrs. Redman, who took a very keen interest in the Church at Caledale.

St. Paul's, Wahroonga.—A Memorial of the Reverend Reginald Tuck has been instituted in the form of a gift of £10 per year to the C.M.S. by the St. Stephen's Sunday School, for the salary of a teacher in the Diocese of Central Tanganyika. The late Mr. Tuck was formerly a curate of the parish. He was accidentally drowned in the Murray River some years ago.

BOOKS

The Realm of Prayer. By William G. Peck. (Our copy from the publishers, The Church Literature Association, Westminster, London, English price, 1/-.) The subject of prayer is very much alive in these days of strain and anxiety. This little book presents a challenge—"Prayer in its essence, is the giving of ourselves to God: the alignment of our wills with His creative purpose." Prayer is a very positive exercise of the human soul in its relation

to the Divine—"for here is an intercourse of love and fellowship, the very possibility of which depends ultimately upon the power of God to keep His human creature in existence." Much depends upon our conception of God and our relationship with Him. We may pray for anything that concerns our life or the lives of others so long as the glory of God and the carrying out of His will be our first aim. Sin, the great obstacle of religion, is the great obstacle of prayer. Mr. Peck deals very faithfully with the need of being right with God, but we cannot quite see eye to eye with him over "The Sacrament of Penance," and his chapter on Prayer and Sacraments seem to be "thrown in"—its absence would not have disturbed the power of the book so much as its gratuitous utterances and assumptions concerning the Holy Communion will disturb many of its readers.

We regret to have to say this, because the real subject of the book is trenchantly dealt with in a very healthy and challenging manner. The modernistic view of prayer, which evacuates prayer of all meaning, finds no support in this little book.

The Framework of Faith. By Leslie Simmonds, M.A., Assistant Priest at All Saints, Margaret Street, London. (Our copy from the publishers, Messrs. Longman, Green and Co., London. English price, 8/6 nett.)

This book is the first of "The Teaching of the Church Series" under the general Editorship of Canon Roger Lloyd, of Winchester, who, in a general introduction, tells us that "this series of books is planned to be of help to them, the parish priest and his workers, as they reply to the challenges of Christ." They deal with matters as various as the Christian Framework of Faith, the place of Christian authority to-day, and the assurance of God. The aim of each writer has been to give a vivid, readable and competent outline of the subject entrusted to him. In the preface, the author writes, "I have tried in this book, with the aid of human reason, which God gave us to use in His service, and of human experience in history and life, to set down the fixed points, as it were, of the Christian system, which joined together, make up that framework upon which each will construct his own picture of ultimate reality. The chapter headings suggest the scope of the book: The existence of God and His nature, the Nature of man, the Revelation of God, God-made man, Redemption, the Church, Man's Final Destiny.

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The Home Mission Society

(Diocese of Sydney)

Annual Festival

SYDNEY TOWN HALL

TUESDAY, MAY 14th

Special Features: Welcome to Bishop Hilliard;

Motion Film of H.M.S. activities.

Tea, 6.15 p.m. Service (Cathedral), 7 p.m.

Public Meeting, 8 p.m.

The writer brings to his subject a freshness of treatment that arrests attention and illuminates the matters dealt with. He has a modern outlook but is strong enough in his conviction of the great spiritual facts to produce for them a convincing apologetic. His views concerning the Godhead and the True Personality are truly Catholic but sometimes his illustrations seem to be faulty. For instance, in his treatment of God and Creation, he first of all gives the scientific theory of "the equivalence of matter and energy" (p. 18); then he states that "Energy is, so far as we can see, the ultimate reality (p.20) and that "the Primal and Infinite Energy is God" (p. 33) Which is surely pantheism, pure and simple. Yet (p. 31) Mr. Simmonds states the more truly Christian position that "all energy is but the outpouring of the Power of God." Then again, after a very good treatment of the Atonement, he proceeds to drag in the idea of a vicarious penitence, so defining penitence as to avoid the true meaning of repentance as a change of mind or intention in relation to sin and God. Later on he makes the rather dangerous statement that "the acceptance of the reparation made for us by Christ is, by our union with Him, a sharing in its load." (the emphasis is ours). Does this mean that Christ's sacrifice is still uncompleted? Is Christ still bearing the load caused by sin? The New Testament declares that the sacrifice has been made once for all and that, because of it, Christ the Lord is at the right hand of God. Besides, if that were true, we should be sharing in the load which accomplished our own salvation, and should no longer be able to sing "Jesus paid it all, all to Him I owe." Mr. Simmonds in a later passage shows that this is also his belief, for he says, (p. 209) "He has made the perfect offering for sin already upon the Cross. That is of infinite merit to which nothing need or can be added."

But we cannot but recognise in this book a reverent, desire and attempt to interpret the deep things of God—the Framework and Foundations of our Faith—to present day seekers after truth, and those who study the book will find a great deal to edify them in the Faith.

We look forward with interest to the following volumes of this excellent series. Canon Roger Lloyd's name, as General Editor—is an earnest of its excellence.

Sixty Years Recollections of Swimming and Surfing in the Eastern Suburbs and Kindred Subjects. By George B. Philip. Published by G. B. Philip and Son, Pitt Street, Sydney.

This interesting brochure, daintily bound and well illustrated, contains reminiscences by one who has been for very many years well-known in publishing and bookselling circles in Sydney. We remember him well, some fifty or sixty years ago, visiting the old Grammar School for the provision of books therewith to cultivate willing and unwilling minds in the paths of wisdom. A cheery gentleman, keen on his job and full of the milk of human kindness. He was a friend of all the boys. In this book of recollections he let us into the secret of his "breeziness" and sparkling health. Mr. Philip was ever a "fresh air fiend," keen on surfing, swimming and full of enterprise and admirable patience in gaining for the people all the advantages of good surfing and live-saving protection on some of our best known beaches. This little book tells the story well, with humour alike in press matter and illustrations. The closing chapters reminiscent of the wars Australia has been concerned in, give an added interest to an interesting book. Mr. Philip is Foundation President, was for 32 years President, of the Tamarama Surf Life Saving Club.

A Missionary Biography.—Barbara Underhill, the author of this biography of Joan Taylor, "Dr. Joan, of Australia and India," has done her work extremely well. While allowing Dr. Joan's own vivid letters home to Australia their full scope, she has filled in the background of the short life-history with true sympathy and understanding. The result is a happy, if somewhat poignant, picture of a brilliant and fully consecrated young doctor, who, for Christ's sake, and because of the urgency of the need, counted her own life a thing of little value. No one can read "Dr. Joan: of Australia and India," without being both

deeply moved and stirred to fresh endeavour. The book is published by The Church of England Zenana Missionary Society. (From the English "Record.")

The "Churchman" refers to the biography as follows: "This is an inspiring record of devoted missionary service in India under the auspices of the C.E.Z.M.S. well told. In six chapters we have the first, life, romance tragically cut short, and wholehearted consecration to God of a life all too brief in its earthly span of existence. The last chapter bears the significant title, quoted from Henry Martyn, of "Burnt Out for God." We trust the result of the publication of this booklet will be such offers of service as may avoid the necessity of the overwork and consequent sacrifice of valuable lives like that of Dr. Joan Taylor. The attractiveness of this book is enhanced by its copious illustrations."

(Copies obtainable at Angus & Robertson, Booksellers, 89 Castlereagh Street, Sydney. Price 2/-.)

Putting the Clock Back.—Being Reminiscences of Childhood in a Quaker Country home, during the later middle years of last century, by Agnes Yates. (Published by Allenson & Co. Ltd., London. Our copy from Messrs. Angus & Robertson, Castlereagh Street, Sydney. Price 10/-.)

This delightful book, with its wealth of illustrations, comes from the pen of one who is almost an Octogenarian, and yet preserves a freshness of outlook and memory that makes her reminiscences of the years long past most interesting. The picture of the Quaker home, severely simple in its setting, with the gentle mother and the more reserved and sterner father, ordering his household by rule, and yet with an underlying fondness for his wife and children and a staunch practical Godliness that provided a basis for a true character building for his children—all this is well expressed. Interesting sidelights are given on the methods and beliefs of The Friends, and the reaction of the little Quakeress to the usages and practices of religion in the Church of England School in which she finished her early education. It is with a sense of "asking for more" that we find the "later 'teens" the upper limit of these reminiscences, and hope that Mrs. Gates may again be able to stay the hand of time and give some glimpses of the experiences of her younger womanhood.



REV. R. OGDEN

Home Mission Society Representative at Glen Davis.

BISHOP HILLIARD.

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

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

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

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

FIVE GOOD RULES.

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

—C. Simeon.



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The Most Rev. The Archbishop will preside

Talk on

**The Romance, Pathos and Humour
of Gospel Work in Ireland**

Illustrated by Lantern Views

Canon T. C. Hammond, M.A.

Incidents of the Work—Miss Monica Farrell

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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 11—New Series.

MAY 23, 1940.

[Registered at the G.P.O., Sydney, for
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ONE OF OUR
CHAPLAINS

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



(Our block kindly lent
by Associated Newspapers Ltd.)