

UNCONSCIOUS HUMOUR.

From the A.B.M. Review "Personal" column we extract the following:—

"Mr. H. E. Johnson, who was formerly on the staff of Yarrabah, and is now attached to the Lockhart River Mission, has been ill in hospital at Thursday Island. It is also reported that Mr. Johnson is engaged to be married to Sister Staib, the matron of the hospital. We understand that Mr. Johnson's illness was a later development."

MEMORIALS AT CAMMERAY.

A wall in front of All Saints' Church, Cammeray, erected in memory of pioneer workers in the parish, was dedicated last Saturday afternoon by Bishop Pilcher.

On a bronze tablet, which the Bishop unveiled, were the names of the late Messrs. W. Headford and C. H. Hunter Brown, and Misses Bonnie Cowley and Lucy Alchin. A picture, "The Hope of the World," a memorial of Miss Alchin, who worked among children, was also unveiled.

Bishop Pilcher said that this generation owed much to the pioneers of all walks of life, who had built up their heritage of liberty. The Allies were now fighting for this heritage.

The service was conducted by the Rector, the Rev. W. H. Croft.

FLAG HANDED OVER.

The Lord Wakefield Church of England Boys' Society flag was presented to this year's winners, the Haberfield Branch of the Society, at St. Oswald's Church, Haberfield, on Sunday night. The flag is competed for annually among the branches, and the winners rank as the premier society for the year. Orange were the holders last year, and the Rev. Harry Thorpe and members of that branch attended the function.

VICTORIA.

Diocese of Ballarat.

CHRIST CHURCH CATHEDRAL.

On Easter Day the Bishop dedicated the memorial paneling and seats to the late Philip William Must, which have been placed by his wife and the members of his family in the sanctuary of the Cathedral.

The work is the completion of that dedicated two years ago in memory of other members of the family.

SOUTH AUSTRALIA.

Diocese of Willochra.

ANSWERS TO PRAYER.

The Rev. E. S. North writes:—

"I stated at the beginning of these notes that I had nothing of interest, etc., that is a mistake. On Sunday, December 31, Tom, my son, and his two sons, John and Douglas, arrived at the Rectory after a trip of 901 miles from Narromine, N.S.W. They spent 18 days with me and I was a happy man for those precious days. I have to thank Mrs. and Mr. Thwaites for giving us a lovely dinner on their arrival. It was a Happy New Year indeed; such a contrast to the New Year, 1938. Then I was expecting at any moment to hear of Tom's death, he was so ill. But the whole Diocese joined Narromine and Mudgee in incessant prayer for three months, led by our Bishop, for his recovery. How can I ever forget such Christian kindness! The result of those earnest prayers was a thorough recovery of my son, Glory be to God. What a power prayer is, when offered in faith to God, can be borne out by Mr. and Mrs. Mahood, whose second son, Peter, had the awful experience of falling from a window to the pavement, of a four story



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hotel in Adelaide, where he, with his parents, was staying for a couple of days. Peter evidently walked in his sleep to the window, which was open, with the terrible consequence already stated above, and was taken to the Adelaide hospital. Very little hope was held for his recovery. The doctor said, "Had Peter been awake when he fell, he would have been killed instantly." To-day, he is almost himself again. I believe that he is out of the hospital, staying with his parents, who have taken a cottage to dwell in for a few months, until their dear son is thoroughly well. We all prayed and opened the throttle of faith and sent the propeller of belief at great speed, taking us up from the earth to high Heaven, before the throne of Grace. We asked God in Christ, 'Be merciful, be pitiful,' and God said, 'Take it.' We did, as it says in the eleventh of St. Mark, 'believe that ye receive them, and ye shall have them.' 'Lord, I believe, help thou my unbelief.' Mr. Mahood is my Churchwarden of St. Margaret's Church, Wirrabara. (The Willochran.)

DAYS OF AGE.

Gone, they tell me, is youth;
Gone is the strength of my life;
Nothing remains but decline,
Nothing but age and decay.

Not so, I'm God's little child,
Only beginning to live;
Coming the days of my prime,
Coming the strength of my life,
Coming the vision of God,
Coming my bloom and my power.

—Anon.

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Just Think Of All

Just think of all the good that you can do
From dawn of day until the stars unfold;
Just think of all the cheer that you may bring
To those whose hearts are burdened with a load.
Just think of all the love you can bestow
On those for whom life is an empty thing;
Just think of all the music you may play
For those who have forgotten how to sing.

Just think of all the comfort you can give
To those whose sorrows burden and impede;
Just think of all the faith you may impart
To those for whom faith is their greatest need.
Just think of all the hope you can instil
In those whose hope is broken or so slight;
Just think of all the strength that you may share
With those who have been weakened in the fight.

Just think of all the guidance you can show
To those who feel their future insecure;
Just think of how your willing, helpful hand
Will steady those who sense temptation's lure;
Just think of all who follow in your way,
Who soon will tread the path that you have trod;
Just think of all the young lives you may lead
Unfalteringly along the road to God.

There is so much for you to do each day—
To feed a hungry soul or give him drink;
So pause a moment with each dawn and pray
That Christ may help you always—"JUST TO THINK!"

—Eric A. Robathan, Archdeacon of Eastern Oregon.

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THE POET LAUREATE'S TRIBUTE.

The Poet Laureate, Mr. John Masefield, has written
verses in honour of the Australians who will fight in the
war.

To the Australians Coming to Help Us.

Out of your young man's passions to be free
You left your lovely land to be our friends
Unto the death at Anzac on the sea,
At Ypres, and on the chalk ridge of Pozieres
Wherever death was grimmest, you were there;
No battle in the world war anywhere
But you helped win, or, failing, met your ends.

Again you gave your friendship: For the sake
Of fellow mortals wronged a world away
You gladly lay down liberty and take
The frontward road, wherever it may lead.
Advance, Australia; welcome and God speed
That nation should help nation in her need
Is sunlight to us in this winter day.

Notes and Comments.

ANZAC DAY.

TODAY is one of the wonder days in the history
of Australasia and New Zealand. It was the
day when men of these southern lands wrote
our name in boldest letters among the nations of
the world. They wrote it in their own blood as
they faced superhuman tasks on Gallipoli, and
later on did exploits in the trenches in France.
Their great purpose in offering themselves was to
make the world safe for democracy, and they will-
ingly faced the cost. To-day we lament that the
hydra-headed German monster is again giving vent
to his evil pride and seeks to dominate the world
for his own pagan ends.

Our Anzac commemoration will lack the joyous
hope that the Anzacs' work was so well done that
such a war could never come again. But we shall
still gather inspiration from their brave memory
and find confidence in the fact that their spirit still
persists in that nation that gave them birth, and
consequently the same courage and enterprise and
prowess in fighting will conduce to a further limit-

ation of that power of evil which so cruelly dis-
turbs the peace of the world and sins against the
brotherhood of the nations.

THE WAR.

IT seems hardly possible that so much has oc-
curred within a fortnight. The Fuehrer little
thought, when he perpetrated his latest enorm-
ities in raiding small neutral lands, that within so
short a time half his navy would be completely
unfit for action or destroyed, that some thirty
transports and supply ships would be lying at the
bottom of the sea, and that his army of occupation
in Norway would be almost cut off from its base,
with inadequate reinforcements and supplies. Yet
such seems to be the case. To add to his worries
there is a large expeditionary force of British,
French, Finnish, Swedish, and Polish soldiers ac-
tually landed and fighting on Norwegian soil, side
by side with the heroes of Norway.

The British Navy has been true to its highest
tradition in its alertness, indomitable courage and
herculean strength of action. German shipping is
practically at a standstill within minefields quickly
and skilfully placed. The news is wonderfully en-
couraging, especially when we remember the black
days of the last war, with its long months of agon-
ising anxiety and the continuous lists of fallen and
wounded. In confidence, we look to the God Who
has never failed us in the past, seeking all needed
grace and blessing for the men who fight our battles,
those who have the responsibility of direction, and
the Allied peoples, that they may be strengthened
in God for the conflict and for the peace arrange-
ments when the war is won.

DAYS OF PRAYER.

THE Bishops of our Church have given a call
to prayer. The ten days between the As-
cension and Pentecost, spent by those first dis-
ciples in united prayer to God, are to be set apart
this year as a special season of prayer. The object
of that prayer is first of all a challenge to reconse-
cration of life to the will and work of God. It is
a call to such a moral and spiritual rearmament
that would justify our prayer to God for the pre-
servation of our national life. So many of us are
apt to lose sight of the fact that unless life has a
high purpose there is nothing in its preservation.

As Canon H. N. Baker said last Sunday at St.
Thomas', North Sydney, "Men and women have to
be guarded against a purely materialistic view of
God. They have to be persuaded that He is the
God of all nations and that only those who are
striving for the achievement of His purpose for man-
kind can expect success."

We can hardly pray to God for deliverance unless
we so consecrate our lives to His Divine purpose
and plan, that our lives are worth-while enough to
be preserved. We Christians, if patriots, as all
Christians should be, need to repent of our nation-
al sins and failures, and do our utmost to conse-

crate our national life to the world witness for God that He seeks from us. All the while professing Christians find their life in the things that emasculate the nation's life of any real power for good, we must be prepared to face disaster as God's discipline to recall us to our true heritage. "In the world but not of the world" is the challenging and heart-searching test for the Christian, whoever or wherever he may be.

When we pray, then, let us say: "Thy will be done in earth as it is in Heaven."

ASCENSIONTIDE.

"**H**E sitteth at the right hand of God, ever living to make intercession for us."

The Day of the Ascension, in its annual remembrance, is the Day of the Enthronement of our blessed Lord. It is the constant reminder to us of the power of the living Christ, "Who became dead and is alive for evermore."

Surely it is a day much to be remembered. Why is it, then, that so few Christians pay any attention to its celebration? Over in South Africa, Ascension Day is a public holiday. Every shop and commercial activity is as quiet as on any Sunday. Surely the instinct is right. If Good Friday is "the sad day," and Easter Day "the glad day," because of the joy it brought to sorrowing men and women, Ascension Day has for us a message of even deeper joy and confidence, as we face life with all its perplexities and uncertainties.

"Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the Throne."

EVANGELICAL TEACHING OF THE CHURCH OF ENGLAND.

A prominent clergyman recently wrote: "Evangelical belief is worth defending. It is worth explaining." In this connection a group of men in Sydney have arranged a syllabus of four lectures to be given this year. The subjects, together with the names of the lecturers, and the dates, are:—

1. **Reliability of Scripture.** The Bible stands, and we stand on it. Canon T. C. Hammond, M.A. (Principal of Moore Theological College), Monday, 29th April, in Lower Hall, Chapter House, at 8 p.m.

2. **The Eastward Position.** Does it really matter? What the Church of England teaches. Canon T. C. Hammond, M.A., Monday, 15th July, in St. Philip's new Parish Hall, York Street, near Wynyard Station, at 8 p.m.

3. **The Communion or the Mass?** Ven. Archdeacon S. M. Johnstone, M.A., F.R.H.S., Monday, 16th September, in St. Philip's new Parish Hall, at 8 p.m.

4. **Does it matter what I believe?** Rev. M. L. Loane, M.A., Vice-Principal, Moore Theological College, Monday, 18th November, in St. Philip's new Parish Hall, at 8 p.m.

It is obvious that the subjects, in addition to being interesting and important, are often before the minds of churchmen. It is hoped that many read-

ers of the "Record" will show their appreciation and sympathy by attending the lectures and advertising them as widely as possible.

The date of the first lecture is 29th April (Monday next), place, Lower Hall, Chapter House, at 8 p.m.

There will not be any charge for admission, but a collection will be taken to defray expenses.

SYDNEY BOARD OF EDUCATION.

AT the last meeting of the Board an interesting announcement was made, indicating the growth of interest in the Board's activities. Provision has been made by special gifts for the awarding of three silver medals annually as first prizes and three bronze medals as second prizes. The Archbishop has founded one for Religious Instruction in Church of England Secondary Schools. Sir Kelso King has founded one in memory of his father, the late Venerable Archdeacon R. L. King, M.A., for Secondary Schools, and the Venerable Archdeacon S. M. Johnstone, B.A., has founded the third in memory of his second daughter for the Primary Schools. The Board placed upon its minutes an appreciation of these gifts.

In connection with its primary function, it is interesting to learn that the Board is responsible for the conduct of over sixty classes a week for Religious Instruction in Public Schools. It is appealing to Churchpeople for more generous support in order to extend this much needed work. When it is realised that not more than half of our children of school-age attend Sunday Schools, the need for more teachers for the Board's work becomes very apparent.

THE ILLEGALITY OF RESERVATION.

All who cherish our Protestant heritage will be grateful to the Bishop of Truro for his withstanding of Romanist practices in the diocese. His is a difficult task, for, on his appointment to the see in 1935 he succeeded the late Dr. Frere, the first monk to hold a bishopric in the Established Church since the Reformation. Romanism was of course rife in the diocese. Quietly, and with gracious restraint, Dr. Hunkin has withstood these illegal practices, and thereby aroused the hostility of his Catholic clergy. This hostility was voiced in a letter addressed to the Bishop by the Archdeacon of Cornwall, twenty-nine other clergy, and forty lay men and women, protesting against his lordship's refusal to institute to the parish of Blisland a nominee who has declined to promise that, if instituted to the living, he would discontinue the practice of the Reservation of the Sacrament. To this letter the Bishop has replied with much courtesy, yet with firmness, pointing out the illegality of the practice he refuses to countenance, and his duty to exercise his office according to Canon Law. After quoting a pronouncement by the Archbishops of Canterbury and York in 1900 which definitely stated that Reservation is not legal in the Church of England, Dr. Hunkin goes on to prove that even the proposed Prayer Book of 1928 would not have sanctioned perpetual Reservation without the consent of the Archbishop and Bishops of the Province; and as that proposed Prayer Book was rejected by Parliament, Reservation clearly remains illegal.

The attitude and action of the clergymen who signed the letter of protest to the Bishop of Truro, draw attention once again to the menace in the midst of the Church of England of ministers pledged to uphold and proclaim its

teachings, who yet treacherously propagate the heresies and practices rejected at the Reformation. Their spirit is manifest in the young priest nominated to the benefice of Blisland, who, Dr. Hunkin says, appears to be unwilling, in the matter of Reservation, to recognise either legal or episcopal authority. To the petitioners, the Bishop well says, "If you are troubled by my strictness of interpretation, others are troubled by the ecclesiastical use of freedom. . . . While we desire freedom, we need law as well; it must be an ordered freedom. We are all free to advocate an alteration in our law, but we are not free, in grave matters of controversy, to take the law into our own hands." Bishops are not above the law, any more than their clergy. No bishop can give legal permission for what is illegal. Dr. Hunkin adds that although the petitioners evidently hold the view that Perpetual Reservation is in accordance with the doctrine of the Church, this is not the view of other clergy, who would hold that it encourages superstition, and was rightly discarded at the Reformation. Moreover, they are seriously concerned lest the too-narrow concentrating of attention on the presence of Christ in this Sacrament should lead to forgetfulness of His abiding presence in the hearts of His people, and to the neglect of other means of grace. Dr. Hunkin trenchantly proceeds: "You are, indeed, free to argue that such fears are groundless; but it is clear to me that our Church, judging from its formularies and official pronouncements, is not persuaded that in this matter of Reservation our Reformers were not led by the Spirit of God." In publishing the letter of protest and the Bishop's reply, the current issue of "The Church Times" revealingly gives them the title, "The Obstinacy of Dr. Hunkin." Unbiased readers will consider that the obstinacy lies elsewhere!—(From "The Life of Faith.")

Quiet Moments.

BEGINNING AT THE WRONG END.

MANY years ago a decided Evangelical clergyman in the north of England was addressing a congregational meeting. In the course of his racy address he referred to the subject of giving. He pointed out that many Christian people had a list of things on which they had thoughts of spending some of their money. At one end of this list they had placed the amounts they thought of giving to the Lord's work. At the other end of the list were such things as ribbons, hats, bonnets and other articles of dress. At times they felt the need of economising, and the problem arose how they should lessen their expenditure. Generally, in such cases, the clergyman said, they began at that end of their list which related to the Lord's work, and they determined that it would be necessary to lessen their gifts to various missionary and other objects in which they were interested. Such a procedure as that the clergyman described as "beginning at the wrong end." His remarks seem specially applicable to the present. The outbreak of this terrible war occasions appeals of a philanthropic nature, and without thoroughly considering the matter, many true servants of God are tempted to respond liberally to such appeals, and when confronted with the definitely spiritual objects, which they have previously warmly supported, they lessen the amount of their gifts, or withdraw some of them altogether. We suggest that this is beginning at the wrong end.

It needs to be remembered that mere philanthropic objects appeal to the world at large, and

that worldly people who give little or nothing for the spread of the Gospel will readily and liberally respond to these other appeals. It follows, therefore, that Christian people, while not refusing to help in philanthropic objects, if their means allow them to do so, should take special care not to diminish their regular help for the spread of the Gospel.

The outbreak of war is no justification for ceasing to obey our Lord's command to preach the Gospel to every creature. In this connection it is instructive to notice that one of our Lord's commands to preach the Gospel occurs in a context which makes reference to the prevalence of war. He says to His disciples, "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Then a few verses lower down He says, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Thus the prevalence of war must not unduly disturb our minds, nor must it hinder us from obeying our Lord's command. Whatever the state of the world, the true Church of God must obey Him Who purchased her with His precious blood.

His work comes first. This applies not only to gifts for the Lord's work, but it also applies to agents. Ministers and missionaries are surely not warranted in throwing up their work in the Lord's vineyard in order to become combatants against a national foe. Loyalty to Christ comes before mere patriotism. The Christian is first a soldier of Christ, and his first aim should be to please Him Who hath chosen him to be a soldier. The labourers in the Lord's vineyard are not so numerous that many of them may rightly, under the impulse of the moment, abandon it for patriotic reasons. Besides, in the present state of Christendom, real out and out Evangelical testimony is, comparatively speaking, rare. There is all the more reason, therefore, for real, living and faithful witnesses to remain at their posts, whether in heathen lands or at home. They may not be so much in the limelight in their lonely and obscure posts as those who are at the battle front, but if they are doing the work to which their Lord has called them, they will have His smile and approval.

On one occasion, one to whom our Lord said, "Follow Me," answered by saying, "Lord, suffer me first to go and bury my father." Our Lord replied, "Let the dead bury their dead; but go thou and preach the Kingdom of God." Without fully expounding these words, it may be said that our Lord meant by the answer which He gave, that the spiritually dead relatives of the father would be quite capable and sympathetic enough to bury him when his end came. Hence it was his duty, to whom the call to preach the Gospel had come, to obey at once. May not these words of our Lord be applied to gifts of a philanthropic and of a spiritual character? Let the spiritually dead attend in the main to needs of a philanthropic nature, but let the spiritually alive go on giving primarily to the Lord's work.—(English "Churchman.")

Personal.

It is with deep regret we read the announcement of the death on Tuesday, February 27th, at the age of sixty-eight, of Herbert Thomas Hogan, Editor of "The Record" since 1925. Mr. Hogan had been in poor health for some time, but with indomitable courage carried on his work. He recently entered St. Thomas's Hospital, and later went to the Croydon General Hospital, but became steadily weaker, and on Tuesday passed away.

The youngest son of the late Cole Hogan, Herbert Thomas Hogan joined the staff of "The Record" in 1892, for some years acting as publisher. Following the death of his brother, Mr. Hogan was appointed by the proprietors to the Editorial chair. He gave of his best to the paper, never sparing himself in its service. Nothing was too much for him to do. He was responsible for the Church Assembly and Convocation reports that have appeared in our columns for years past, and also did much for "The Times" and other papers in this direction. For some years he was Official Reporter to the Church Congress, and until recent years he was connected with the production of the "Church Directory and Almanack." He was also Editor of the "Church Pulpit Year Book."

A man of kindly nature and personal charm, he was beloved by all who came into contact with him. He deeply deplored the division in the Evangelical ranks, and did everything in his power to bring Evangelicals together under one banner.

He leaves a sorrowing widow, and to her we offer our deepest sympathy in her great bereavement.

It is interesting to note that "The Episcopal Church Sunday School Magazine," a leading American journal of Christian Education, has reprinted in full the article on "The Principles of Memorisation," written by the Rev. C. K. Hammond, M.A., Director of Education, and which appeared in the December-February issue of "The Trowel," Advanced Division.

The Rev. R. S. Bevington, who has been working in Australia with the Children's Special Service Mission and Scripture Union has been appointed Chaplain of H.M.A.S. Perth, and will be on active service for the duration of the war.

Two important functions closely related took place in the week April 15-22. Rev. S. G. Stuart was instituted to the incumbency of Holy Trinity, Concord West. The new Rector was entertained by a large and enthusiastic audience in the Parish Hall. Archdeacon Begbie was bidden farewell at Parramatta, which he leaves to take up work in St. Philip's Church. Appreciative speeches were made by the Mayor of Parramatta and the Wardens. A presentation was made to the Archdeacon, Mrs. and Miss Begbie. His Grace the Archbishop presided at both functions.

News has been received that Mr. R. Pinckney, the brilliant architect who visited Sydney in connection with the Cathedral scheme, has been accepted by the Admiralty for service in the arduous and dangerous work of mine-sweeping. Mr. Pinckney, who is a skilled yachtsman, has taken charge of a mine-sweeper. Sydney friends wish him Godspeed and safe voyaging.

Miss Frances Wilce, of Dungog, N.S.W., celebrated her 100th birthday on Friday, February 23. Accompanied by fifty of her relatives and friends, Miss Wilce attended Holy Communion in the parish church. Miss Wilce is a wonder unto many, being in possession of all her faculties, and able to read her Prayer Book without the aid of glasses.

The Most Reverend Campbell West-Watson has been elected Archbishop of New Zealand.

Mr. John Gillies, a pioneer of the C.E.M.S. in Melbourne, died at Malvern on April 6th at the advanced age of 83.

Rev. S. N. Spence, from C.M.S., Karachi, India, arrived in Auckland in January and took a position as Curate to Canon Houghton, St. Mark's, Remuera. He hopes that he will not have to remain in New Zealand more than a year.

The Bishop of Tasmania left Hobart for an extended sea trip to N. Queensland for complete change and rest. Writing to his diocese in reference to his recent bereavement, Dr. Hay says:—"Since I last wrote to you, my family and I have been passing through a time of great sorrow. You will understand why I refrain from expressing in words how grievous our loss has been. But let me say we have been wonderfully sustained by the comforting grace of God. And we have been deeply touched and strengthened by the very many expressions of prayerful sympathy given us by the good people of Tasmania, from all sections of our community, and by many friends from far and wide. It was another great revelation to me of God's love that He put it into the hearts of so many people to enter as they did into the fellowship of our sorrow."

The Rev. F. E. Watts, Chaplain of the Missions to Seamen, Kobe, who has returned to Australia after 13 years in Japan, was arrested by Japanese police on January 17, and imprisoned for 37 days while ignorant of the charge against him. He was then released and fined for a technical breach of the exchange laws. "The police raided my home," he said, "confiscated all my books and papers, and took me off to gaol. I was confined in a cell 12 feet by 6 feet 6 inches. I was not allowed to communicate with a lawyer at any time during my detention, and, in the two brief interviews which were permitted by the police, I was prevented from any discussion of the case. After 37 days in gaol I was released on bail of 50,000 yen (£A4,762). I was fairly well treated while I was in prison, and my wife was allowed to bring me three meals each day. The British Embassy, the Consular Service, and the Australian Government Office did everything possible for me." Mr. Watts does not intend to return to Japan.

We regret to learn that the Rev. and Mrs. G. A. Connolly, of Mittagong, have been in a serious motor accident. Mrs. Connolly is still in hospital.

The Rev. Canon A. W. Coates has been appointed Chaplain of Church of England Girls' School, Armidale, for 1940. It is remarkable that three of the Canons of Armidale, Canons A. J. A. Fraser (Sub-Dean), Clive Dickens (Registrar), and A. W. Coates (Chaplain of C.E.G.S., are graduates of Moore College, Sydney.

Rev. A. E. James has been appointed Priest-Assistant for St. Peter's Cathedral, Armidale.

MASCOT LAND AND BUILDINGS.

Dear Sir,

In writing to thank you for inserting my previous letter in "The Church Record," I am happy and deeply grateful to be able to say that kind friends have sent to me the sum of £205 for our needs.

I had prayed that if God wanted us to go ahead with our plans He would give some clear indication, and I believe it has been given. I thank you indeed for your unconscious, but very real help in allowing me to use "The Record" to make known the difficulties of a needy district.

Yours faithfully in Him,

H. R. SMITH.

Minister in Charge, Mascot.

19th April, 1940.

Have You Paid Your Subscription?

"ICELANDIC MEDITATIONS ON THE PASSION."

Dr. Pilcher's interest in the old sagas of Iceland is well-known. He has entered on a line of study in which he has almost a free field. But the selections from the Passion Hymns of Halgrim Petursson introduce us to the religious life and feeling of that remote island. The poems are introduced with the story of Petursson's sad and interesting life. The memory of his personal failures and deep penitence helps us to enter more fully into the moving passion of his song as it centres round the deeper passion of the Son of God.

We were much attracted by a phrase in the introductory poem from the translator's pen. He describes the work to which he has devoted such labour as "a solemn crucifix of song." This is an unusual, and yet surely an apt description of the poems burdened with a weight of sin, and burning with a passionate devotion to the Lord Who bled for men.

We read a great deal in various quarters of "Catholicity." Sometimes a great word is made to serve mean ends. But in the Icelandic Meditations there is a true "Catholicity" that leaps the girdling sea and brings these meditations home to hearts that beat in torrid climes, and eyes that see the snow-capped grandeur of the Rockies. It is interesting to trace parallel sentiments in writers who have tasted the blessedness of sin forgiven. Christian can tell us how his burden rolled into the empty tomb, and he saw it no more. "Pilgrim's Progress" is a stately prose poem.

Petursson can write:—

"Deep buried in the tomb with Thee
My foul transgressions, Lord, I see—"

Luther exclaims: "All the weight of the matter standeth in this word 'for us.'" Petursson echoes the same sentiment:—

"This agony amazing
For me, for me He bore."

As these meditations are given us with a successful attempt to preserve the simplicity of dictum and directness of outlook that characterise the original, they divide into two parts: there is a description and an application. Each item of the sad story is given us in the early form of poetry in which the ballads of a race find expression. If Hegel's view be correct, that the essence of lyric poetry is to arouse in the auditor the sentiment animating the poet, we have here a collection of simple lyrics founded on epic events. The incident is interpenetrated with the deep conviction of the poet:

"Hear, in Thy love, my contrite cry;
That malefactor, Lord, am I."

and this is re-enforced with a direct admonition to the watching soul which usually completes each separate recital. The admonition is often couched in the form of prayer, but is not therefore any the less an application of the message.

We hope these "Meditations" will have a wide circulation. Copies can be had at C.M.S. Bookroom.

"QUEEN OF HEAVEN."

The following interesting jottings we cull from the Brisbane "Church Chronicle," under "Comments," by A. E. Saxon:—

Adding to the Calendar.

"The Church Times" is regretful that 'the Lower House of Canterbury Convocation declined to ask for official recognition of the Feast of Christ the King, while the Lower House of York Convocation postponed any decision on the matter.' This, as most churchpeople know, is a Feast recently instituted by the Roman Catholic Church, but why an Anglican should desire it I can't understand. As an outsider, it seems to me that the Church of Rome has realised that over emphasis on the honour due to the Blessed Virgin Mary ('the Queen of Heaven'), sorely needs a corrective, and such a Feast as that Church has instituted might be useful. But, surely, there is no need for Anglicans to follow suit; since when have we ever failed to think of Christ as King? That thought runs right through our Christian Year; so far as Feasts and Festivals are concerned we can do little by way of improvement. It would be easily possible for us to live up to our Calendar much better than we do; also it would be easily possible to lose the sense of the significance of some of our present possessions if we added to them unwisely.

A Right Sense of Proportion.

When once the sense of proportion is lost it is hard to regain it, and it is interesting to note that, while the 'Church Times' is in favour of the new Roman Catholic Feast being adopted by the Church in England, that paper, in an issue only a few weeks earlier (12th January, 1940), contained a protest against an important Roman Catholic paper printing, with approval, teaching which would imply that Christ is not really King.

The paragraph is as follows:—

"Last week the 'Universe' printed the following paragraph, containing what it called 'a charming new legend of our Lady': 'Our Lord once gave St. Peter a list of people who were not to be admitted to Heaven. Later on He saw them all walking round inside. He went to St. Peter, and said: 'Peter, I told you So-and-So were not to be allowed into Heaven. Why were My orders not obeyed?' St. Peter replied: 'Lord, I did what You ordered. I locked my door securely against them all, but Your Mother opened a window—and let them all come in.' We have quoted the whole passage, word for word, in order to avoid any possible imputation of unfairness. Having done so, we can only say, by way of comment, that if such a story is considered a 'charming legend' in the Church of Rome of the twentieth century, its whole tenor is uncommonly like what was reckoned an ugly heresy by the Roman Church in the second century. If it means anything, it implies that sinners can have recourse to the justice of Jesus to the mercy of Mary—that God the Son is too harsh and that the woman who bore Him, His creature still, although the highest of His creatures, can fitly remedy His injustices"



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ALEXANDRIA

CHURCHMEN'S REMINDER.

"There is such a thing as educating out of happiness."—Anon.

"Be not wise in your own conceits."—St. Paul.

APRIL.

25th—Thursday, St. Mark's Day. The story of Mark's weakness in leaving St. Paul shows that out of weakness we may be made strong. "Only Mark is with me," said St. Paul in Rome towards the end.

26th—H.M. the King married, 1923.

28th—Fifth Sunday after Easter. Inspiration is the lesson of this day. Inspiration truly extends beyond the pages of the Bible. We all should have this gift in all things.

29th, 30th—Rogation Days (with 1st May). In A.D. 467 the Bishop of Vienne appointed Litanies to be said through the streets of the town in days of peril through earthquake. "Beating the bounds" comes from this.

MAY.

1st—Wednesday. St. Philip and St. James. No one knows why these two are bracketed together. St. James is the one known as James the Less, the first Bishop of Jerusalem, and writer of the Epistle.

2nd—Ascension Day, Holy Thursday. This day tells of the seal upon the earthly life of our Lord. It was His victory over the forces of earth, and the entering into His kingly state.

5th—Sunday after Ascension. This day is the day of expectation. "This same Jesus shall so come in like manner as ye have seen him go into Heaven."

To Australian Churchmen.

THE BISHOP OF GLOUCESTER ON THE TEACHING OF THE CHURCH OF ENGLAND.

A RECENT pronouncement by the Bishop of Gloucester on the subject of Reunion, to which he has devoted so much attention, appeared in "The Churchman" of January-March, 1940. No doubt some of our readers are familiar with the position adopted by the Bishop, but there are one or two features in his present presentation that demand attention.

Briefly stated, Dr. Headlam pleads for a scheme of Reunion in which the historic episcopate, without any theory as to Apostolical Succession, shall be the form of the ministry, and the Nicene Creed shall be the only binding formula of acceptance by the contracting parties. This represents the position adopted by the Lambeth Quadrilateral.

It is in the elaboration of his thesis that certain peculiar positions appear that are not convincing. Dr. Headlam repeats what has now become a commonplace, that "The Lambeth Quadrilateral was drawn up by the Lambeth Conference, which contained representatives of all the different branches of the Anglican Church, and many of them have discarded the Thirty-nine Articles." He cannot refrain from a mild quip at the expense of Evangelicals, who, according to him, "lay stress on just the parts that appeal to them, and are inclined to insist on their own particular interpretation."

We may be very short-sighted, but we thought we discovered the same tendency in Dr. Headlam, as far as interpretation is concerned. He not only insists on his own particular interpretation, but he roundly declares in connection with the doctrine of Apostolical Succession that the teaching of those who oppose him is "entirely wrong". But is it true that branches of the Anglican Church have "discarded" the Thirty-nine Articles? It may surprise some of our readers to know that the statement is grossly exaggerated. No branch of the Anglican communion that inherited directly the Reformation tradition has broken with the Thirty-nine Articles. Certain sections have claimed the right of modification, but so far, with the exception of the Protestant Episcopal Church of the United States of America, no modifications have been introduced, and those which have been introduced in the Protestant Episcopal Church of the United States of America relate entirely to the changed conditions that resulted from the establishment of a Republic. We could hardly respect a self-respecting American citizen to describe his country as "this realm of England," for example! It is true that in certain missionary dioceses the Articles have not been enforced formally, but that is not a discarding of them as they never were operative in these particular Churches. Looseness of expression of this sort is so common that it escapes the attention of ordinary people, but to it is traceable many of our present difficulties.

The Bishop further maintains that the Church created the New Testament. He says categorically, "The New Testament was the creation of the Christian Church, it did not create it." As frequently happens, Dr. Headlam offers no evidence worthy of the name for this startling theory. He tells us that his ground for the assertion is "There was no New Testament in our sense of the word before the end of the first century." But if we are to hold that historians create the history which they record we will have to revise very seriously our judgment concerning the validity of their statements. It is amazing that a writer of Dr. Headlam's erudition should fall into a blunder of this character.

There is yet another point that is somewhat surprising. Dr. Headlam holds that the source of our information on Christian teaching is two-fold. We are dependent upon Scripture and also tradition. He supplements this declaration by assuming that the tradition on which we are dependent must be proved by Holy Scripture. Notwithstanding the appearance of novelty in this argument, students of theology will recognise that it simply repeats the opinion advanced by Bellarmine, the famous 16th century Jesuit controversialist. Bellarmine contends that there are two things in Scripture, the written words, and the sense involved in them. Anyone who is able to read can, of course, get the written words, but in order to obtain the sense we have in certain instances to fall back on the aid of tradition. Bellarmine, indeed, goes further than Dr. Headlam, and contends that Scripture is ambiguous and

VICTORIAN JOTTINGS

(By "Melberton.")

Clerical Changes.—The Diocese of Melbourne has seen an unusual number of changes since the publication of the latest year book (July 1st, 1939). No less than 21 men have been appointed to new parishes or chaplaincies. Six have died, two of them from the retired list. I do not give names, as they would not convey much to readers in other States. It is good to remember the varied personalities, graces and gifts of the men who are doing strenuous work in city and country.

The Bush Church Aid Society Friends rallied splendidly on Thursday evening, April 11th. A full Chapter House greeted the speakers and listened with keen interest to the vivid descriptions of the field work done by Sister Dowling, and the "Sky Pilot," Mr. Chadwick. Archdeacon Langley and the Rev. T. E. Jones also came in for a cordial welcome. The meeting had one serious defect. It was unduly prolonged. The result was that Mr. Chadwick had the most difficult task of speaking to a "dissolving" audience. The train service is much curtailed now, owing to the coal strike, and when 10 p.m. came a number of folk from distant suburbs had to leave.

The friends who were unable to come to the meeting sent £60, and the audience gave £48, a fine response from people who are always giving. Much credit is due to the Rev. W. Fleming, Victorian Secretary, for his careful organisation of the gathering.

The Melbourne Press gives excellent publicity to the doings of the churches. The four daily papers have greatly improved in the last few years in their sympathetic treatment of church news. Their Easter articles this year were specially noteworthy and helpful. The word "subscriber" in my last budget should have been sub-leader. I apologise for my bad writing.

What a wink did. A well-known and much loved clergyman in Melbourne has a habit of winking, and it often happens that he is not aware when he drops his eyelid. Some time ago he entered a railway refreshment room and asked for a glass of hot milk. When he tasted it, he said, "This tastes very strong." "Well, sir," said the waitress, "you gave me the wink." The moral is obvious!

A NATIONAL HYMN.

We have received a copy of the chorus of an Australian national hymn, "Australia Our Land," by the Right Rev. C. Venn Pilcher, D.D., Bishop-Coadjutor of Sydney. The words have a fine Australian colour, and the sentiment is strong. The stirring words together with its simple melody, should make it a popular hymn for patriotic occasions. It is on sale at W. H. Paling & Co. Ltd., of Sydney, price 2d. per copy.

perplexing unless it is rendered intelligible by someone who cannot err. It is rather remarkable that in citing a particular instance in which the Scripture is ambiguous, Bellarmine instances first of all the question of the Trinity, which is the illustration that Dr. Headlam selects.

Whitaker replied to Bellarmine when his work appeared, and states as follows:—"When our adversary confesses that, with whatever difficulty, these things may be deduced from Scripture, he concedes that they are not unwritten verities, or such as are to be counted amongst traditions. For the ancient fathers teach most truly, that whatever is deduced from Scripture, whatever difficulty may attend the deduction, is all written The fathers formerly proved (homoeousion) by the express testimony of Scripture, yet they found the sense and meaning of the words in Scripture." Disputation on Scripture, Parker Ed. p. 534.)

There is one further point to which we would direct attention. The Bishop hankers after a definition of the Sacraments which will permit the re-introduction of the seven Sacraments recognised by the Church of Rome. Although the Lambeth Quadrilateral plainly lays down the observance of the two Sacraments instituted by Christ, Dr. Headlam would seek to increase the number. We are not surprised at this position, but we are surprised that Dr. Headlam should cite a quotation from the "Report on the Ministry and Sacraments," which he informs us has been drawn up by "an Hungarian Calvinist". Our regret is due to the fact that Dr. Headlam had evidently not checked the statement, and as a consequence misled his hearers as to the precise attitude taken up by the Second Helvetic Confession on this important point of doctrine. The quotation cited reads as follows:—"And even though they (i.e. Confirmation, Penance or Discipline, Visitation of the Sick or Sacramental Service to the Sick, Ordination, and the Blessing of Marriage) are not called Sacraments, nevertheless they are regarded as instituta Dei utilia, as the Second Helvetic Confession puts it." The actual words of this Confession as translated by Hall must be put against this quotation. They run as follows:—"The Sacraments of the New Church are Baptism and the Supper of the Lord. Some there are, which reckon seven Sacraments of the New Church. Of which number we grant that repentance, Matrimony and the ordination of ministers (we mean not the Popish, but the Apostolical Ordination) are very profitable ordinances of God, but no Sacraments. As for Confirmation and Extreme Unction, they are mere devices of men which the Church may very well want without any damage or incommmodity at all." (Harmony of Protestant Confessions, p. 283.) Dr. Headlam is content to put the view of an Hungarian Calvinist forward as "the normal Anglican attitude," but does not in any way indicate that it is not a fair presentation of the statement contained in the Second Helvetic Confession.

This brief examination is sufficient to show that the statement of prominent leaders in Christian thought cannot be accepted without close examination.

THE USE AND MISUSE OF THE BIBLE.

(By the Rev. W. F. Pyke, B.D., Rector of St. John's, Gordon.)

The Bible is the most influential Book ever written, and cannot seriously be compared with the Koran, Vedas, Homer or Shakespeare. The Bible has deeply coloured the whole of our European civilisation. The great modern languages owe much to the writers steeped in the Bible: Milton, Bunyan, Goethe, Ruskin, and orators like Bright and Lincoln, and others. The Bible has had a great influence on European Law. How did the Bible grow and attain its immense prestige? It was not dropped from heaven, like the Koran was supposed to have done. The earliest parts of the Old Testament are fragments of ancient Hebrew songs which were religious and patriotic. We see fragments in the "Book of Jasher" and the "Books of the Wars of the Lord."

It was the prophets who mainly determined the lines of the national history should run. Their prophecies are of immense value and are unique. The earlier prophets had great political importance. They encouraged or resisted foreign alliances. In religion they were an innovation. They preached a more spiritual and moral religion than the priests, who were always the custodians of tradition and institutional worship. The Old Testament Canon was not fixed till 100 A.D. by the Church.

The Attitude of Christ to the Old Testament.

The attitude of Christ to the Old Testament is very important. He did not regard its authority as final. He claimed to supersede it. "The Law and the Prophets were until John." He proclaimed a New Dispensation. The New Testament is more important than the Old. Neither the Evangelists or St. Paul thought their writings were Volume II. of the Jewish Scriptures. It seems to me that each Gospel was a favourite Gospel of some great Church, which admitted them all on an equal footing. The Fourth Gospel is not a biography, but an interpretation of the significance of the Incarnation of the Son of God. It is a "spiritual Gospel," a mystical treatise in which allegory, symbolism and cryptic arrangements of numbers 3 and 7 have an important part. The Acts and the Epistles are genuine history, and letters by first-hand authors. The Book of the Revelation was only just admitted into the Canon. The Church of Alexandria rejected it. It is a strange book, and it is surprising how some people love to interpret it.

How Was the Bible Inspired?

Can we believe in the traditional view that "God dictated every word" to the minds of the writers? This idea of verbal inspiration is Jewish. The early Church taught the verbal inerrancy of the whole Bible. Of course there were critics in every age. The early Fathers' interpretation was "mystical." The Bible is its own interpreter. It criticises the reader. Through its pages God speaks to us. He tries to make Himself understood. He could only reveal Himself gradually. Finally God manifested Himself "once for all" in Jesus Christ.

The Bible is alive. It touches all our modern problems and needs. It is never out of date. The Bible holds personal conversation with us. Through it the Holy Spirit speaks to the aged saint, the despairing penitent and the little child. It creates in the heart of men, joy, love and peace. The most useful part of the Bible is when we put it down after reading it, and pray about it.

The writers of the New Testament were inspired with a new spirit, the Spirit of the Risen Christ. The effect of inspiration did not obliterate the natural gifts or faculties of the writers, but rather to heighten and transform them. It does not dispense them from the labour of investigation or relieve them from all need of thought and intellectual reflection. It does not always free them from the limitations of the common outlook of their age.

The pen that writes the sacred page is the pen in a man's hand, and it records in human language what a human mind has perceived and a human soul experienced.

But the thing perceived is a Divine revelation, not a human imagination, and the soul's experience is the fruit of fellowship, not with the sons of men, but with the Spirit of God. The men who write are men who have been with God and with Jesus Christ. It is not alone their own spirit that speaks, but the Spirit of God that speaks in their own. The utterance they give is the utterance of their own tongue or pen, but the substance of their utterance is the Word of God.

A Beautiful Appeal.

In the Preface to the Authorised Version of 1611 are the following words:—

"Ye are brought into fountains of Living Water, which ye have not digged. O receive not so great things in vain. O despise not so great salvation. It is a fearful thing to fall into the hands of the Living God. But it is a blessed thing when God speaketh to us, to hearken. When He setteth His Word before us, to read it. When He stretcheth out His hand and calleth, to answer, 'Here am I, here we are to do Thy will, O God.'"

The answer as to whether the Bible is true or not is in our own hearts. John Ruskin, in telling how his mother made him learn great passages of the Bible by heart, declares, "It was the best part of my education; she established my soul in life."

THE BIBLEMAN'S CORNER.

Scriptures for Missionary Societies.

The Bible Society prints the Scriptures for—

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The London Missionary Society in 60 languages.
For other Churches and Missions in 80 languages.

Church of England Missions.

It is a wonderful fact that the Anglican Communion throughout the world is teaching to-day in more than 200 different languages and dialects. In nearly all of these, versions of some part of the Scriptures have been published by the Bible Society.

Church Missionary Society.

The C.M.S. supports over 1,200 missionaries abroad. It has always worked in most cordial and intimate alliance with the B.F.B. Society.

Prebendary W. Wilson Cash, D.D., writes:—

"The Church Missionary Society owes more to the B.F.B. Society than it can ever express. From the days when Henry Martyn translated the New Testament in 1812 to the present time, there has been an unbroken co-operation and fellowship between the two Societies. C.M.S. missionaries have helped in the translation of the Scriptures into many languages, but had it not been for the B.F.B.S. many countries would still be without the Bible. We thank God for the Bible Society and pray that it may go from strength to strength in its God-given work."

In Debt.

The Archbishop of Canterbury, in 1938, wrote:—

"The more we value our English Bible, the more are we bound to enable other races, nations and tribes, to read or hear the word of God 'in their own tongue wherein they were born.' This is the work which the British and Foreign Bible Society has been doing for 133 years with single-minded and disinterested zeal. It now circulates more than eleven million copies of the Scriptures annually, and the number of translations which have been printed is over 700. How can the Church anywhere teach without the Bible in its hand? The debt which our own Anglican Missions owe to the Bible Society is really incalculable. I wish that this fact was more fully realised."

—REV. A. W. STUART, B.A.

Bible House, Sydney.

"JERRY."

Born at Booraboola, on the Gulf of Carpentaria, 19 years ago, the son of a very capable boat-builder and a fine aborigine woman, Sarah, of the Roper River; handicapped, perhaps, in his start in life, but endowed with gifts that endear him to all at Groote Eylandt, Jerry is the chum and elder brother of the little boys (native), and the playmate and idol of the "little girls."

It is usual to find Jerry sitting by a fire in the evening by the dormitory, with the "little boys," teaching them to sing and telling them stories; often peals of laughter denoting their enjoyment of those stories. Up in the camp, round a fire with the men, Jerry often has a service and a yarn—they understand and love him.

Again we see Jerry in a pair of big boots, chasing flying little figures round the chapel and dormitory buildings, the "little girls" squealing with delightful excitement. Their "best mate" is usually up to some trick. Model aeroplanes and water-wheels made by Jerry are found in both the girls' and boys' dormitories.

Once Jerry went to Roper on the "Holly" to be away a week. The night he sailed a row of disconsolate little girls wept themselves to sleep under their blankets. Before chapel each morning the boys assemble in the school for inspection by Jerry, who keeps them quiet by clever sketches in chalk on the blackboard from buckjumpers to a picture of St. Peter and the other disciples fishing on the Sea of Galilee. Tall, well-made and muscular, with abounding energy, a happy and thoughtful disposition, and a love for his old mother, it may be that God has called Jerry to some special work.

He is typical of a great many half-castes who combine a remarkable intelligence and integrity with a certain sweetness of character that responds to trust and fellowship.

Loss of such integrity, intelligence, and sweetness can generally be traced to the influence of repression, distrust, and constant suspicion of immorality.

Let us not waste time bemoaning the fact of the half-caste population, but see to it that they become an asset to the country and Empire—for they are all alike precious in God's sight.

JERRY'S ROAD.

This road was cut through virgin bush with hoes and axes for a distance of 50 miles, from Groote Eylandt C.M.S. Station to Port Langdon. It is remarkable for its wonderful directness, obtained without instrumental aids for survey.

Over river, swamp and plain,
Towards the sunset and the main,
Runs a happy, happy road,
Always waiting for a load.

This road was cut by a merry lad
With a gang of twelve black men,
All who brawn and muscle had,
Enough for twenty and ten.

They cut their way through timber thick,
And made long straight through scrub and sand;
And up and down steep gullies quick,
The road was made with willing hand.

By lovely pool and camping spot,
Where sugarbag hides and bandicoots play,
Where pythons sleep and wallabies trot,
And camp fires burn at close of day.

Then on and on o'er plain and sand,
Till the blue of the Gulf ahead
And Umba-cumba's (Port Langdon) golden strand
Ends the road at a tree and a shed.*

This road is happy just because
The merry lad, and his twelve black men,
At evening time would always pause
To sing their love to the Maker of men.

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*This "shed," the first C.M.S. building on Port Langdon, houses the mission dinghy by which the mail is taken across the Princess Elizabeth Bay to the flying boat.
—E.A.T.

GLEN DAVIS.

The Rev. R. Ogden, who has been appointed to Glen Davis by the Archbishop of Sydney, commenced his duties there on Sunday last. Glen Davis is some 150 miles from Sydney in the Western District. Owing to the discovery of oil, a number of men are in the vicinity, employed by the oil company, and it is hoped that a church will shortly be built. The work is being undertaken by the Home Mission Society of the Diocese of Sydney.

ST. STEPHEN'S, NEWTOWN, Marriage Reunion Service, Sunday, May 5th, 7 p.m. All who have been married at St. Stephen's cordially invited.

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

MOORE COLLEGE.

A graduation ceremony was held at Moore College on Friday, 19th April. The Moore College hood was conferred on those who had completed their third year. Th.L. Certificates and certificates for the Sydney members who graduated Th.A. were also distributed. His Grace the Archbishop congratulated the successful candidates. Pleasing musical items were rendered by the Moore College choir.

PARRAMATTA S.S. TEACHERS' ASSOCIATION.

The eighth annual Quiet Day is being held to-day in St. John's Church, Parramatta. The Rev. Marcus Loane, M.A., Vice-Principal of Moore College, is conducting the devotional portion of the proceedings.

ST. STEPHEN'S, NEWTOWN.

Reunion Service.

A reunion service of all who have been married at St. Stephen's, Newtown, has been arranged for Sunday, May 5th, at 7 p.m. Those married in this historic church are cordially invited to this service, and are asked to make any effort necessary to be present.

A GREAT DAY.

The 52nd anniversary of the opening and dedication of All Saints', Hunter's Hill, was celebrated last Sunday. The Rev. R. J. Hewett, Rector of St. Clement's, Mosman, was the special preacher at 11 a.m., and in the evening the Rector gave an address illustrated by pictures taken during the Great War and elsewhere, and entitled, "Lessons of the War."

In his monthly letter the Rector states:—"The first annual meeting after my arrival fifteen years ago saw an overdraft on the general account of £340. Since then thousands of pounds have been spent on special undertakings. I am told that the overdraft has just about been eliminated, and that the receipts of last year slightly exceeded the expenditure. When the year began we were breathing a sigh of relief and satisfaction because the nave of All Saints' had been completed at a cost of £4,500, without incurring any debt. Since then many extras have been secured, still without indebtedness. Stone paving round the Church has improved its appearance and prevented gravel from being trodden into the building. The narthex has been furnished by gifts of a large oak refectory table, leather upholstered chairs and notice boards. Accuracy in time for ringing the bell has been secured by the installation of an electric clock in the vestry. The font has been lined with chromium plated copper to stop further damage to the alabaster, caused by placing water in direct contact with it. An Easter gift from Mrs. Champion took the form of beautifully worked mats for the Sanctuary. At a cost of £40, new guttering and downpipes have been provided for the Rectory; and an order has been placed for new dividing fences, for which the money is in hand. A fund has been opened to provide a new Parish Hall or enlarge the present building, into which a little more than £100 has been paid. Essential repairs, costing £50, to the roof of the Old Church were effected by a loan from All Saints' Building Fund, and of this sum about £17 remains to be repaid.

"The year's accounts will show that very considerable sums have been given to objects outside the parish. Such breadth of outlook indicates a Christian sense of stewardship and is to be commended. When the wells of generosity dry up, and a community lives to itself, the joy of life shriv-

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els away. I believe that the people of Hunter's Hill are the delightful folk they are because their serenity and graciousness are the reflex result of their large-hearted giving to all good causes. "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over."

A SUCCESSFUL ANNIVERSARY.

St. Philip's, Eastwood, celebrated its 33rd birthday on Sunday last. Some 80 men attended the men's corporate communion and breakfast, when a stirring address was given by the Principal of Moore College, who also preached to a large congregation at 11 a.m. At the evening service the church was packed to the doors, when Archdeacon Langley preached the occasional sermon. The Rector is to be felicitated on the successful services.

C.M.S. EXHIBITIONS—MOSS VALE AND BOWRAL.

Two very successful exhibitions were held at Moss Vale and Bowral on April 16th, and 18th and 19th respectively. These were arranged by the clergy of the Berrima Rural Deanery, who gave themselves unsparingly to the detailed preparation of the exhibitions.

A strong team of C.M.S. representatives visited the district and spoke at schools, conducted church services, women's meetings, etc. This tea mincluded Mrs. Rogers, Mrs. Dovey, Miss Williams, Miss Lamplough, Miss Lodder, Rev. A. J. Grace, Mr. P. F. Taylor, and the Acting General Secretary, Rev. H. M. Arrowsmith.

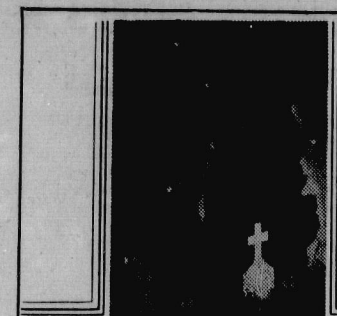
Five courts were erected at each centre, together with the usual equipment of curios, and other items of missionary interest. In every way the exhibitions were a success. Many thanks are due to Revs. L. A. Pearce, H. G. Begbie, and R. A. Johnson, for their zealous supervision of the details, and for the arrangements for hospitality.

NOTES AND NEWS FROM OUR PARISHES.

St. Matthew's, Bondi.—A particularly outstanding concert was held in March in aid of the Church of England National Emergency Fund. The function was arranged by Mrs. Alldis. There was an excellent response, and over £10 was raised for C.E.N.E.F.

St. Paul's, Cobbitty.—The Archbishop of Sydney will preach at St. Paul's at 11 a.m. on Sunday, April 28th, on the occasion of the centenary of the laying of the foundation stone of the church. The stone was laid by Bishop Broughton on Saturday, April 25th (St. Mark's Day), 1840.

St. Alban's, Darlington.—Arrangements have been made for open air meetings to be held in the parish on Friday evenings at 7.45 p.m. The open air committee of Moore Theological College will provide speakers in association with others, and anyone who wishes to help is invited to assist. Sister Marjorie Apleby has joined the staff at St. Alban's. She was formerly at St. George's, Glenmore Road.



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St. Luke's, Mascot.—Beginning in May, a Fellowship Tea for young people will be held on the second Sunday in each month. On May 12th a talk will be given by Mr. Lionel Sheehan.

St. Stephen's, Penrith.—Recently there was a reunion of those confirmed during recent years at a service of Holy Communion. There were 97 communicants. Many of the younger people were accompanied by their parents.

St. Jude's, Randwick.—On Saturday, April 27th, the Bishop Coadjutor will be the preacher at a service of the Comrades of St. George.

St. Paul's, Rose Bay.—Miss Margaret Burke has left the parish to reside at Baulkham Hills. She has been a regular attendant of St. Paul's since the church was built.

St. Paul's, Sydney.—At a service held on Thursday, April 11th, a number of members were admitted to the Fellowship of Marriage. For about a year past meetings have been held regularly at St. Paul's Rectory. These have been of great value, and well attended.

THE BLIND SEE!

THE DEAF HEAR!

THE LAME WALK!

THE LEPERS ARE CLEANSED!

And to All—The Gospel is Preached!

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St. Peter's, Watson's Bay.—A parents' and children's service will be held on Sunday, May 10th, at 10 a.m. The service will be conducted by the Rector, and special music will be rendered by the children.

Diocese of Goulburn.

ANNUAL PAROCHIAL RETURNS.

The annual returns from the parishes have all been consolidated. The results are not uniformly encouraging. Centres worked number 290, at 200 of which we own our own churches. Communicants on the roll show a slight decrease, but communicants at Easter (7785) an increase of 972. Sunday School figures show a small decline, offset by large increases in (1) number of lessons given in State Schools; and (2) number of mail bag lessons. The children reached by these two number 123,337, as against 91,614 in 1938.

The total income of the parishes has risen from £36,829 to £38,530, which is all to the good. Against that must be set the fact that this increase is in the "indirect," not "direct" giving. The "extra-parochial" contributions amount to £4208 as against £4464 in 1938. Wagga leads the list with £568, the Cathedral parish next with £402, Canberra third with £242, and Cootamundra fourth with £199.

The total income of the diocese has risen from £51,279 to £54,524, but again the increase is in the "indirect" efforts rather than the "direct" subscriptions.

Diocese of Newcastle.

ST. MARY'S, WEST MAITLAND.

The members of the Ladies' Parochial Association have arranged for a Fair to be held on the afternoon and night of Thursday, 30th May. We are hoping that every parishioner will feel duty bound to make it a success financially and socially.

Our deepest sympathy goes out to Mrs. R. C. Kirkwood and family in their sadness. Mr. R. C. Kirkwood has been churchwarden, parish councillor and parish representative at the diocesan Synod. His keen interest in St. Mary's Church was always displayed by his gifts of time and goods.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S PROTEST.

Writing in the "C.E. Messenger," Dr. Head says:—

"Thursday, April 25, is Anzac Day. I regret that there will be no Christian service this year, when we are at war for the maintenance of Christian civilisation against the principles of paganism. The removal of the Name of Jesus Christ from this service has been made to please one section of the Christian Church. But all Christians must surely feel that the essential element in a religious service is left out if all mention of our Lord is omitted. We can only once again attend the march through the streets and then reluctantly absent ourselves from a secular commemoration.

"May God at this time so use the British Empire and the Church of England that through them His work may be done and His Kingdom come, on earth as it is in Heaven."

THE BUSH CHURCH AID SOCIETY.

(Victorian Branch.)

The 21st Birthday Rally of the Bush Church Aid Society on April 11 was preceded by a tea in the Y.W.C.A. Rooms, at which a 21st birthday cake, complete with candles, and made by Sister Caroline Ross, was ceremonially cut and then eaten.

Archdeacon W. L. Langley, one of the foundation members, presided at the Chapter House meeting, and the

other speakers were the Rev. T. E. Jones, Organising Missioner; Sister F. Dowling, matron of the hospitals in the far west of South Australia; Mr. A. E. Chadwick, the pilot of the B.C.A. Flying Doctor's plane.

The Archdeacon said the B.C.A. was one big family, whether Sydney or Melbourne or elsewhere, they were all one. Inevitably on such an occasion he was reminiscent in his remarks, and said they little thought 21 years ago that the B.C.A. would grow to such an extent as it had. This wonderful growth showed how God had blessed and used the B.C.A. Its primary aim was to make Christ known and an experience, in every phase of the work. It was sustained by prayer and a sense of community and consecration, as well as the spirit of great courage to undertake the (seemingly) impossible. He concluded with a call to fresh endeavour in these difficult days and the years that lie ahead.

The Rev. T. E. Jones passed on a tribute given by a pilot of one of the Douglas machines, who said that the B.C.A. had "the best civil pilot in Australia." In the two years of its service the plane had had no forced landings or other mishaps.

Mr. Jones said that mention of the B.C.A. made one automatically think of Sydney J. Kirkby, who faced such great difficulties in the early days in the way of securing men, and friends and resources. He traced the development of the work from humble beginnings to the present time and emphasised that the work called for the highest and the best of men and materials, and not cast-offs. The ministry of healing was the "hands of God" at work through the doctors and nurses.

The whole work was Gospel work of the most vital kind, and though much was humdrum, it was never mere humanitarianism.

The Mail Bag Sunday School continued to grow and the confirmation lessons, particularly, were being very widely used.

The hard times of war meant more, and not less reason for giving. "We should be better Australians," he concluded, "if we remember our obligations as citizens of the Kingdom of God."

Matron Dowling described the type of people to whom the hospitals ministered. Wheat and sheep men, railway men, and fishermen predominating, beside the aboriginals. The daily routine began at 5 a.m., and included "quiet time," Bible reading and prayers, besides weekly services in the wards. It is difficult to get the Gospel across to people who have been 40 or 50 years away from its influence. Yet there was a deep appreciation of the nursing work as practical Christianity. She humorously told of

BIBLE LECTURE

"The Bible Stands, and we Stand on it"

This Lecture will be given by

Rev. Canon T. C. Hammond, M.A.
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the conversions of some "pretty tough nuts." "You have no idea how hard some of those old 'cockies' are." "The good old appendix" had brought more than one into hospital and into vital contact with Jesus Christ. The building up work was not neglected. "Many who are keen to win souls," she added, "are not always so keen to build them up."

Instancing numerous cases when the hospitals had been used to "save life" in a double sense, she said the nurse aimed to make the "Far West Medical Mission" the "Far West Spiritual Mission." Though the work was hard and results scanty, yet they must carry on as Christ did. It is His work, and not ours.

The pilot of the Aerial Ambulance, Mr. A. E. Chadwick, told of the pioneering work which had been done in the way of securing sufficient and suitable landing grounds, of which there were only four when they began the Flying Medical Service. Many hundreds of miles were traversed by car, and now there is a great chain of landing grounds for regular use. The nurses were apprehensive as they had their first flights, but now it was a matter of course for them to take their turn at accompanying the doctors. One hundred and eighty-two trips, aggregating 34,000 miles, had been undertaken, and over 2000 patients received attention in an area of 42,000 square miles.

The collection from those present, and others who could not be there, amounted to over £130.

QUEENSLAND.

Diocese of Brisbane.

GOOD FRIDAY PROCESSION.

"The Courier Mail reported that more than 6000 people in King George Square took part in an impressive open air service after the 34th annual Procession of Witness through the city streets, in which 3000 clergy and laity took part.

Standing high on the City Hall steps the Coadjutor-Bishop of Brisbane (Rev. H. H. Dixon), directed the solemn service, with surpliced clergy, and robed choristers massed about him.

Down in the Square people of all classes and creeds, old and young, stood bareheaded and joined in the prayers, and sang well-known hymns, to the accompaniment of bands."—(Chronicle.)

PASTOR NIEMOLLER AND THE GOSPEL.

Conversation with Bishop of Chichester.

The Bishop of Chichester (Dr. Bell) in an address at Hove, referred to a conversation he had with Martin Niemoller in Berlin about two and a half years ago, when he told him that many people in England felt that his opposition was based more on controversial points than on fundamentals. Niemoller replied that he was not in the least interested in the smaller controversial details, but wished to be free to preach two truths contained in Matthew xvi., "Thou art the Christ, the Son of the living God," and in Matthew xxviii., "Go ye and teach all nations, baptising them in the Name of the Father, the Son, and the Holy Ghost." Niemoller added that if he could be free to teach these two things, nothing else mattered.

The Bishop said it was extremely important that these particular truths should be borne in mind. Mr. Chamberlain had said that Britain and the Allies were fighting evil things. The matter was not quite so simple as that. He (Dr. Bell) had many friends in Germany, and among Germans out of Germany, and if there was one thing that was quite true it was that the war was not to be simplified into Britain and the Allies—civilised on the one hand—and Germany—barbarians on the other. "We cannot say that we are the civilised people and that they are the barbarians."

"There are those people," he said, in reference to the struggle of the Church in Germany, "who are searching for the truth and who for all these past six years have been holding firm to what they believe to be good and Christian and true. I don't suppose they know what we know. Propaganda can make a tremendous difference everywhere.

"I maintain with all my heart that we as Christians should try to recognise the Christian over there, and we have somehow or other to do our best to realise the Christianity on that side and join it with the Christianity on this side. We must remember that the conflict in which the world is engaged (not the military conflict) is a conflict in which there are all sorts of friends, and that it is a conflict for the survival of what is best, and it depends on spiritual—not political or military—factors."

Turning to the attitude of the Church in war, Dr. Bell said: "It is not the business of the Church to be the spiritual ally of the State. It is not the business of the Church to say ditto to the Government. It is the business of the Church to preach the Gospel and to maintain fellowship with Christians in every other land to the maximum of its power. If the Church in war-time were to follow the divisions of the nations and say: 'I am the Church of England, my country is fighting Germany, my Church is going to fight the German Church,' it would be absolute treason, to my mind.

"What the Church has got to do in England, Germany, Russia—everywhere—is to say: 'Come what may, we still believe in Christ,' and still across the trenches, and the Siegfried and Maginot lines we shall have fellowship with one another. Christianity is greater than war."

CIVILIAN HEROES OF FINLAND.

The "Algemeen Weekblad vor Kerk en Christendom," in its issue of February 20, contained the following from a Dutch pastor:—

"This week I met Professor Gulin of the Theological faculty of Helsinki. He had only been out of Finland a week, and was full of stories. I asked him after the Lutheran Bishop Lehtonen, and he told me his district of Tampere was crowded with refugees from Eastern Finland, and that he was specially responsible for their care. One-seventh of the population, more than half a million people, have had to leave their homes.

"From the sober, serious reports of this New Testament scholar, himself also evacuated with his family, it became clear to me that these women, children, and old folk of the eastern frontier are having a no less difficult time than their husbands and sons whom they have left behind as soldiers; they are the silent heroes and heroines about whom little is said, but whose lot is certainly just as hard. They have left everything behind in the certainty that they will never see their possessions again. All too often they have seen their babies succumb on the journey to the west in rough carts or on horseback. . . . Professor Gulin told me what a remarkable influence these usually strictly religious people from the east had on the much more indifferent masses of the industrial centres where they were billeted. They exchange spiritual and material goods; those who offer hospitality are deeply impressed by the quiet faith of those whom they have taken in. He asked me whether a church-going nation like Holland could not do something for these people, and showed me how money could be sent to them. I promised him to tell our Church of the work entrusted to Lehtonen. This Lutheran bishop daily has to deal with the most difficult and hopeless cases. It is not the question of fighters who do brave deeds, but of the quiet insignificant men and women, who nevertheless are the strength of their nation. They are not wounded, but they have been reduced to poverty; they win no victories, but they have already lost everything; they had to remain strong, yet they had to flee; they bring no suffering to anyone, but they suffer themselves."

HYMN FOR AIRMEN.

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 navvy, 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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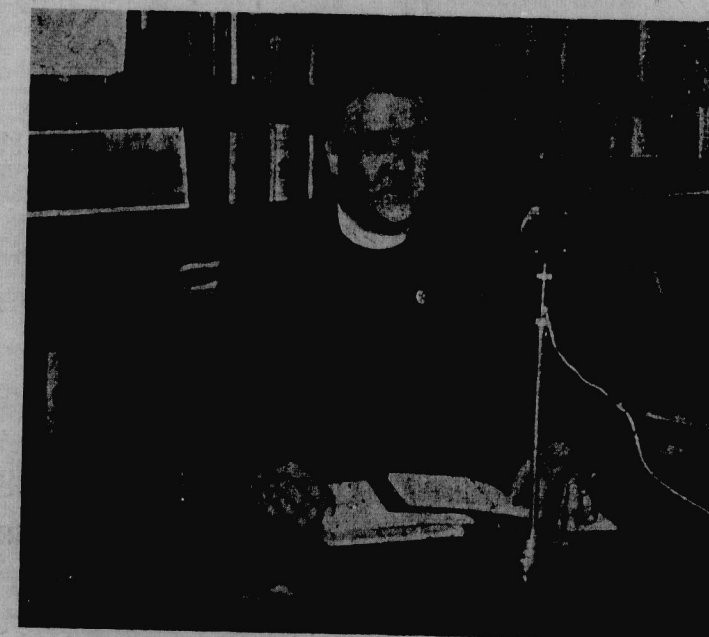
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