

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

Church Record

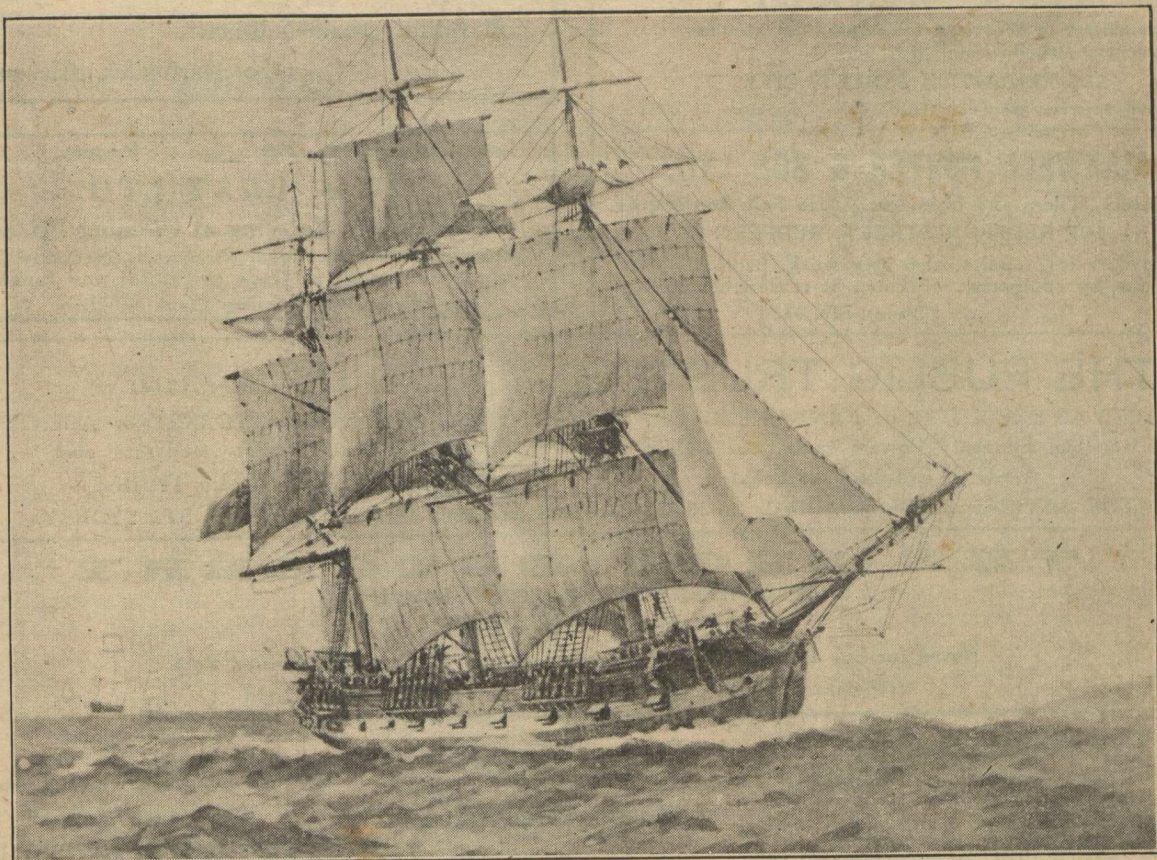
CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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Notes and Comments.

It was quite a tonic to the
spirits of our people to hear
the Prime Minister's
The Call to call to a special
Thanksgiving. Thanksgiving to Al-
mighty God for the
manifest tokens of success and
victory in the Libyan campaign.
The weather had much to do
with the paucity of response, and
no doubt many were disappointed
at not being able to attend the
Services, held quite generally, at
which the Nation registered its
gratitude to God for His latest
mercies. But we hope that the
emphasis expressed by the Prime
Minister's request, on God's part
in this great struggle will cause
more earnest thought on the part
of the Nation in relation to the
great need of prayer and of that
antecedent condition, re-consecra-
tion of ourselves to God's great
purpose in our national and im-
perial life. We have very far to
go yet before we can justly claim
God's favour in giving us victory.
In spite of all the excuses that
are made for neglect of Public
Worship, we must admit that
practical paganism is a charac-
teristic of our nation's life. Too
long has a very conventional or

"unconventional" religion been
preparing the way for a national
apostasy. The cause of our Lord
Jesus Christ is handicapped by
a non-witnessing Church, com-
posed of members who are large-
ly content with a religion that
entirely waits on their own con-
venience and pleasures.

We cannot but sympathise
with the complaint of a far off
country parson who, in criticising
the poor response to the King's
Second Call to Prayer, writes:

"It is difficult to avoid the feeling
of utmost contempt for such atro-
phied so-called Christians, who
lustily sing God Save the King,
and to whom neither God nor King
mean anything, and therefore, the
singing of the National Anthem—
with all its deep significant mean-
ing—is a hollow mockery. The
very worst feature of all this is
that so many of these people belong
to brotherhoods and things with
high sounding names and high
ideals."

The great principle laid down
by Christ for Sunday observance
is contained in His
The Words "The Sab-
Secularisation bath was made for
of the Lord's man, and not man
Day. for the Sabbath. The
Son of man is Lord
also of the Sabbath." The whole
statement must be noted; and it
is to be noted further that man
is much greater than his body
and mind. "Man became a living
soul." The prevailing disregard
of the sanctity of the Lord's Day
is due largely to a disregard of
the truths of man's being and
heritage. The Bishop of Will-
ochra has recently voiced a pro-
test against a tendency which is
growing in this time of war. Dr.
Thomas writes:

"I understand that in some coun-
try districts militiamen are expected
to present themselves for drill on
Sundays. This deprives some men
who otherwise would carry out their
duty of Sunday worship from doing
so. Why are the things which really
matter relegated to a position of
unimportance? In this titanic
struggle we must make it quite clear
that the highest ideals are preserved
at all costs."

That is in Willochra, a large
and scattered country diocese. In
our larger centres the matter is

very much extended. Demonstra-
tions of all kinds are arranged
for Sundays, some frankly secu-
lar, some partially religious, in-
volving a great dislocation of
ordinary worship and a great in-
crease in excited movement which
do not tend to that quiet and rev-
erential observance and worship
which best befits the day as one
of re-creation for man's true life,
and of witness to the reality of
God and the holiness of His
Name. The claims of God and
religion get very small recogni-
tion to-day from a Christianity
emasculated as far as possible of
the Cross and its challenge to our
lives.

News to hand of the death of
the Greek dictator, Metaxas, will
arouse a very gen-
The Passing of eral regret, for he
a Great Leader. has shown him-
self a brilliant
statesman and indomitable leader
in the courageous and vigorous
campaign of the Greeks against
the Italian aggressor. There can
be little doubt that General Met-
axas was the hero of the nation,
who called quite naturally to the
spirit of the nation to stand stead-
fastly and uncompromisingly for
their liberty and other human
and national rights.

The Italian debacle in Albania
has enheartened the hearts of all
of us. We have been filled with
enthusiastic admiration and won-
der at the exploits of the Greeks,
manifesting so clearly that heroic
spirit which in earlier days was
the marvel of the then known
world. Mussolini and his co-
partner, if not master in crime,
quite reckoned without his host
when he commenced his aggres-
sion into Greece.

"The complaint of the Church's
failure is generally accompanied
by a demand for
Leadership. leaders. We are told
that to-day we are
without leadership, and again it
is assumed that if only the right
kind of leader would arise, our
troubles would be over. Those
who repeat so easily this parrot
cry do not seem to reflect that

if there is such a dearth of leaders, they themselves have as good a right as any to fill the gap.

"Leadership does not depend in the first instance upon rank or position, but upon the character of the individual, which enables him to seize the opportunity to meet the need. I am not sure that people who cry out for leaders always ask themselves what kind of leader they want. Do they look for someone like Hitler or Mussolini, who will gather a few like-minded men together, force their way to the front by the crudest of methods, and then coerce the whole mass of their inoffending fellow citizens to follow them and do their will? That is quite avowedly the method of Hitler, who has openly stated that the vast bulk of the people do not know what they need and must be forced into doing what their leader bids. Is that really the kind of leadership that we want, or do we want leaders who will encourage the allegiance of free and independent minds, and who will refuse to use coercion as a method of persuasion?"

"This latter is much the longer way. It offers no short cut to success. It involves, and even encourages, opposition. But in the long run it succeeds and can stand secure long after failure and disillusionment have destroyed the leaders of the first type with all their works.

"This certainly is the method of the Church when it is most clearly fulfilling the mind and intention of its Founder. He indeed is our Leader, and it is open to us all to imbibe His teaching and to absorb the power of His spirit. That should be our task this Lent. What we need, as Bishop Gore used so often to remind us, is not more Christians but better Christians, not more churchpeople but better churchpeople. It is only as we become better followers of Him that we shall be able to offer the world the leadership it needs. But will the world accept it when offered? That is a question which God alone can answer."

(The Archbishop of Brisbane.)

This is the suggestive title of a book just published by the late Bishop of London.

A Second Day of God. It consists of four sermons dealing with the Christian aspects of the war. The Bishop is no pacifist, he deals very trenchantly with "The accursed spirit which has possessed Germany and has kept the whole world on tenterhooks for years, but which now, we hope, is to be destroyed for ever." The content of that evil spirit is made up of four things most distinctly opposed to the Spirit of Christ:—

1. A belief in might as opposed to right.
2. A belief in lies as opposed to Truth.
3. A belief in the Nation as a god instead of in the God and Father of our Lord Jesus Christ.
4. The oppression of the weak instead of their protection.

The Bishop adds: "Standing here in God's Pulpit, I say that this war is the Spirit of Christ fighting the spirit of anti-Christ."

This message to the nation is written in the good Bishop's spirit of invincible optimism, and the last chapter especially will prove a strong tonic to its readers.

A Second Day of God, By the Right Rev. A. F. Winnington Ingram, Bishop of London 1901-30. Our copy from the publishers, Messrs. Longman, Green & Co., London, English price 1/-.

THE SPIRIT OF THE PEOPLE.

The following extracts from a letter from an "English Churchwomen" will be read with interest as manifesting the splendid spirit prevailing in England during these days of stress and danger.

"It is most marvellous after a year of war, how little, how very little, our supplies are reduced—truly, we 'lack nothing.' Prices, of course, have gone up, some rather seriously, but still 'there is no lack' of the necessities, and even luxuries, of life. I was really 'tickled' this week after I had got the butter and the margarine rations for our household of four, our cook smelled the margarine, and said, 'I am sure this is butter'—we mix butter and margarine. We had a gift from an American friend, by letter, of an ounce of tea. At least it will give you a drink of tea.' We were so

touched to think she thought we were lacking. I am keeping it as a curio in our well-filled tea-caddy!

"We are having constant proof that God has not forgotten us, though we have sinned against Him. Why do nearly all the parsons use only the first and last sentences of the exhortation now. I just long to hear it all, especially when the Church is full of girl guides or scouts, and more so now, when they have the marvellous opportunity of reading these impressive words to a churchful of young soldiers. And though they begin by telling us that 'God spake these words' they omit most of the second, fourth and tenth Commandments if they read them all. At my special request, we have the Litany if there is a 5th Sunday in the month, and its prayers are so wonderfully fitted for these troublous times. God grant indeed that the 'shepherds' may awaken. There are many, many things to thank Him for in the work of His servants in this and many lands. He is working miracles for us.

"The following lines are constantly used by some children we know of and their trust in God keeps fear away, and helps us in the same way:

"God is our Refuge, don't be afraid,
He will be with you all through the
raid.
When bombs are dropping and danger
is near,
He will be with you till the 'all clear'."

"DONT'S FOR PARSONS."

Don't arrive late at church and fuss around with wardens, sidesmen or organist just before the last bell.

Don't speak in an unnatural "parsonical" voice which is neither intoning nor speaking.

Don't sing the responses unless you have a really good voice. It is better to say them well than to sing them badly.

Don't intone prayers at all. It is an insult to God and man. It only makes you appear ridiculous.

Don't drag out notices. Be brief. No one will listen to you anyway.

Don't gabble the prayers. It is grossly irreverent and renders our incomparable liturgy almost unintelligible.

Don't gabble the invocation under your breath. It is your challenge to us. Speak it out unafraid.

Don't ruin a good sermon by gabbling the ascription. I heard the Archbishop of York say the whole of it in one breath as if it were one long word. It is a poor way of ascribing power and dominion to our Heavenly Father.

Don't be mechanical. True you have said the Lord's Prayer ten times that day but you shall still say it with just the requisite expression to save it becoming like a gramophone. It is not your prayer. It is the Lord's.

Don't turn your head away from the congregation to say the epistle or gospel. If it is a message to us, let us hear it.—S. Arnaud Churchman."

QUIET MOMENTS.

WHAT IS PRAYER?

By "Sentinel."

The observance of a Day of Special Prayer in our time of national need will doubtless have momentous consequences. Not least amongst these will, we trust, be a quickening of the spirit of prayer in the hearts of God's people and a more continuous and fervent approach to the Throne of Grace. That this may be so, it is well to consider the characteristics of true prayer. Many lines of thought might be followed in this direction and the devout Bible student will recall the clear teaching of Holy Scripture as to the conditions of acceptable prayer, for the best instruction is that which is derived direct from the Word of God.

Subsidiary to such Bible study, the references to prayer in many of our Christian hymns deserve attention and meditation. Montgomery's beautiful hymn, "Prayer is the soul's sincere desire," is perhaps pre-eminent in its exposition of the character of true prayer. Let us ponder it verse by verse, and seek to learn the lessons it conveys.

I.

Prayer is the soul's sincere desire,
Uttered or unexpress'd;
The motion of a hidden fire,
That trembles in the breast.

In this verse we learn the **Sincerity** of true prayer. The "hidden fire" is the Divinely-kindled flame without which a cold and dead heart cannot rightly approach God. The heart in which this fire is kindled will hunger and thirst after righteousness and will be always bringing its emptiness to be filled with the fulness of God. Its yearning for God will be sincere and, whether it finds expression in words or is "unexpress'd," it will have its reward.

II.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Here we find the needy soul in the **Secrecy** of prayer looking

upward "out of the depths." Entering into the secret place, "when none but God is near," the soul is welcomed by the Father Who seeth in secret, and its sighs are changed to songs and its tears to thanksgiving. The "upward glancing" teaches us that our praying should always be heavenward, directed to the Throne from which our God beholds all the dwellers upon earth.

III.

Prayer is the simplest form of speech

That infant lips can try;
Prayer, the sublimest strains that reach

The Majesty on high.

True prayer is both **Simple** and **Sublime**. Elaborate wording is out of place. In this, as in other respects, we need to "become as little children." Christlike prayers are beautiful in their simplicity, and yet sublime in their sincerity. They "reach the Majesty on high." "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

IV.

Prayer is the Christian's vital breath.

The Christian's native air;
His watchword at the gates of death,
He enters Heaven with prayer.

Here we have the **Stimulus** of prayer. The prayer atmosphere is like the pure stimulating mountain air which the Lord Jesus sought in His prayer life. It is indeed the "native air" of a newborn soul. The praying Christian in the hour of death will breathe out his soul in prayer as did the Saviour on the Cross, and be refreshed in doing so. The entering of Heaven will be marked by prayer, as in Stephen's case—"Lord Jesus, receive my spirit." Absence from the body is presence with the Lord.

V.

Prayer is the contrite sinner's voice,

Returning from his ways,
While angels in their songs rejoice
And cry—"Behold, he prays!"

Prayer is the **Sinner's** supplication for salvation. The contrition

in-wrought by the Holy Spirit (who convicts of sin, righteousness and judgment), finds expression in the publican's plea—"God be merciful to me, the sinner," in the cry of the dying robber—"Lord, remember me when Thou comest in Thy Kingdom," and in the plea of the prodigal son. "There is joy in the presence of the angels of God over one sinner that repenteth."

VI.

The saints on earth appear as one
In word and deed and mind,
While with the Father and the Son,
Sweet fellowship they find.

The Church of God is a prayer **Society**. Praying people are united in true unity. So it was in the praying Church in the Acts of the Apostles. "Common Prayer" is a great privilege, and in this connection our Book of Common Prayer, with its bond of common worship, is of much value. The verse also reminds us of the truth of St. John's teaching that fellowship with fellow Christians is linked on to fellowship with the Father and the Son. "Sweet fellowship" indeed!

VII.

Nor prayer is made on earth alone:

The Holy Spirit pleads,
And Jesus on th' eternal Throne
For sinners intercedes.

Here we see the **Strength** of Prayer. Weak in itself, because coming from human hearts, prayer is made strong by the intercession of the Holy Spirit and the ascended Saviour. "The Spirit helpeth our infirmities" and "Himself maketh intercession for the saints." Such help is very precious and we are doubly blessed in having an "Advocate with the Father, Jesus Christ the righteous Who is the propitiation for our sins." How strong and prevailing are the prayers thus empowered!

VIII.

Oh Thou by Whom we come to God,

The Life, the Truth, the Way;
The path of prayer Thyself hast trod,
Lord, teach us how to pray.

In this final and crowning verse Montgomery has reminded us of the **School of prayer** and of the great Teacher Who Himself trod "the path of prayer." It is by Him, and by Him alone, that we "come to God," as He declared in John 14: 6, and we "come" along that same sacred path. His prayer life should be our constant pattern. In all the varied circumstances of His life on earth, we find the Saviour in prayer-communion with His Father and ours. Let us "consider" Him, as the writer of the Epistle to the Hebrews suggests; and, as He Himself bids us, let us learn of Him. If prayer was a necessity for Him, how much greater is our need of it! "Praying always, with all prayer and supplication in the Spirit," is the part of the Christian panoply which St. Paul immediately adds to his reference to "the Sword of the Spirit which is the Word of God" (Eph. 6; 17, 18). We cannot successfully wield that Sword unless we learn its efficacy on our knees.

(From the English Churchman.)

Personal.

The Archbishop of Sydney has been on holiday, for a well-earned rest, in the beautiful surroundings of Mt. Wilson, N.S.W.

The Ven. Sir Francis Heathcote, D.D., Archdeacon of Vancouver, has been elected to the Bishopric of New Westminster (Canada).

Word has been received with deep regret of the death, in Esquimalt, of the Right Rev. George Exton Lloyd, retired Bishop of Saskatchewan. Bishop Lloyd has been a colourful figure in the history of the prairies and much will live there as a memorial to his patriotic ideals. He was born at St. Bartholomew's rectory, London, England, on January 6, 1861, the son of the Rev. Wm. J. and Elizabeth A. Brown Lloyd. For some years he was deputation for the Colonial and Continental Church Society in which capacity he did a great work for the "outback" of Canada.

Probably the first of Melbourne churchmen to fall in the war was Sapper Charles Floyd, who was a vestryman of St. Stephen's, Richmond. The family were originally connected with St. John's, Bairnsdale, where they lived during the last war when two older brothers, Samuel and David, were killed. The tragedy was heightened by the fact that Sapper Floyd's engagement was to have been announced on the day that the fatal message arrived.



The Rev. W. H. Rainey, B.A., F.R.G.S.
Commonwealth Secretary of the British & Foreign Bible Society.

The October-December issue of "The Churchman," the National Church League magazine, has the following statement: "It is with profound regret that we have to report that our brother and colleague, Mr. Alfred Buxton was in a restaurant on Monday evening, Oct. 14, with his brother, Mr. Murray Buxton, when a direct hit by a bomb was made upon the building, and both Mr. Buxton and his brother were killed." Mr. Alfred Barclay Buxton was editor of "The Churchman."

Our congratulations to the Rev. and Mrs. Terence Naughton upon the birth of a son and a daughter. Mr. Naughton is at present assisting at St. James' Church, Sydney.

By the will of the late Mr. E. Carr Hordern, the Home Mission Society is to receive a legacy of £100. The Australian Church Record also £100, and the parish of St. Paul's, Chatswood, the sum of £500 for their new church.

We regret to record the death of the Rev. A. C. Corlette, of Moss Vale, who for so many years was Rector of Sutton Forest. He will long be remembered for his faithful pastoral work and the extreme kindness of his disposition. Mr. Corlette had long passed the 80th milestone.

By the death of Bishop Cecil Wilson, until recently, Bishop of Bunbury, a heroic missionary figure has passed to his rest. He will long be remembered for his work as Bishop of Melanesia, from which he resigned on account of ill health. He was living in retirement at the time of his death.

We regret to record that Canon Baker, of St. Thomas, Nth. Sydney, is still indisposed, and unable for duty. Bishop Wilton is carrying on the work of the parish.

The Bishop of Willochra has given the nomination and oversight of Streaky Bay to the Bush Church Aid Society. As a result, the Rev. David Livingstone, at present the Society's missionary at Wilcannia, will take up duty at Streaky Bay on March 1st.

Canon Drake has resigned from his position as Organising Secretary of the Newcastle Diocesan Religious Education Committee. His resignation has been necessitated by a break-down in health. A very wide spread regret has been evinced, because he has filled the position with "extraordinary faithfulness and efficiency."

Word has been received from England that the Rev. G. C. Glanville, former Vice Principal of Moore College, Sydney, has suffered material loss through air raids. Books, a thesis of importance and clothes were included in the list of destruction. Mr. Glanville is at present assisting the Rev. A. V. Mitchell, formerly of Sydney, and B.C.A., at Nottingham.

The Rev. J. H. Vaughan will be inducted to Nowra, N.S.W., on Thursday next, February 13th. On the afternoon of the same date, the Rev. C. Kerle will be inducted to Kangaroo Valley, N.S.W.

BOOKS.

Do We Really Die? by Rev. W. H. Elliott. (Our copy from the publishers, Messrs. Longmans, London. English price 6d.)

This pamphlet is designed as a book of comfort in reference to death. The writer urges the Christian message that death is but the portal of a fuller life, assured to us in the Resurrection of our Lord Jesus Christ. There are some statements in his treatment of the subject with which we cannot agree. His tilt at death as sleep loses all its force in view of the "timelessness" of the life to come and his measure of life by length of days is all wrong as our Lord's brief life so strongly indicates. Again it is in the mysteries of life that faith so often finds its sphere of expression. "Though He slay me yet will I put my trust in Him," is the truer way of meeting the experiences in life that we fail to understand.

Into All the World, by D. A. Garnsey, M.A., Goulburn. The latest edition in "Studies of Religion and Life." Published by the D.C. of Goulburn. Price 6d.

The booklet has been drawn up as a study book for the A.B.M. Summer School, at Barker College, Hornsby, N.S.W. It deals in a brief, but interesting way, with the World Mission of the Church. Some useful questions for discussion are appended. Mr. Garnsey has provided a very useful study book for Missionary Summer Schools.

St. Mark in Current English, By M. L. Matheson, M.A. Published by the Nat. Council of Rel. Education, Melbourne. Price 6d, 10d and 1/6.

In a "Publisher's Note" the President of the N.C.R.E.A. says the Council "feels highly honoured in being asked by Mrs. Matheson to publish this valuable book."

The translator's desire was to tell this immortal story so simply that even a child may follow it, as simply as the Evangelist told it, or Tyndale, who wrote for "the boy who drives the plough."

The rendering is excellently done on the basis of our Revised Version, and will fill a long-felt want.

Correspondence.

A LAYMAN'S PERPLEXITY.

Hornsby,

2nd Feb., 1941.

(To the Editor, "Australian Church Record.")

Sir,

As the subject of which I am about to write is of great public concern, and more particularly of that of the laity of our church, I feel it my duty to address this letter to the only church paper known to me.

The printed invitation to the public meetings of the Anglican Summer School, held at Barker College between the 18th and 25th of last month, urged the attendance of all and sundry in order that they should have an opportunity to:—

Be inspired to respond in a Christian way to the world crisis, and to help others to do likewise.

Meet their Church leaders informally.

Air their views and listen to the views of others.

As a member of the laity of The Church of England, and a keen student of the kind of problems listed for discussion, I was eager to hear what is usually debated and regarded from political aspects, propounded in a Christian way by Church leaders.

I was, unfortunately, unable to be present at either the first or second meeting, but arranged to attend the third and fourth; and it is the third about which I am concerned.

By a rough count of the number of seats in each row, multiplied by the number of rows, about three hundred people were present; the majority being young people of both sexes, all bright and cheerful, and apparently in keen anticipation of an intellectual treat. The prospect, taking one consideration with another, was pleasant; all these eager young minds waiting to be inspired to respond in a Christian way to the world crisis, and, as a result, to be able to help others to do likewise.

One began to indulge in idealistic reflections regarding the day dreams of youth, and the potential power for good, too long latent in the Church,

and now to be revealed by means of this kind of intimate, informal talk.

One of the Clergy, acting as Chairman, introduced the speaker as the Bishop of Goulburn.

In striving to become in tune with the precepts of the printed slip, I did my best to rid my mind of political preconceptions, but found my good intentions strangled at birth. We were told, among other things, that no nation has ever gone to war inspired by any nobler motives than those of self-interest. There were also some references to the present war which savoured strongly of wrong-headed internationalism; but, who, at a spiritually inspired meeting, could suspect material ulterior motives? The frame in which our minds were moulded for the occasion scorned the idea.

Recovering from this shock, I reminded myself that this was perhaps the really bed-rock Christian attitude beyond the scope of the lay-mind's conception. And that since most individuals are governed by self-interest, no nation could be greater than its constituent parts; a spiritual reversal of Euclid's material axiom that the whole is greater than its part was how my, by now impatient and pliant, mind interpreted it.

We were next told that "Russia has advanced further along the road to democracy" than we have, and I wondered whether the Bishop of Goulburn had had the advantages of a conducted, or sponsored, tour through Russia such as that of Mr. Baldwin's son's; whether he had read A. E. W. Mason's account of his sojourn in the U.S.S.R., and a dozen other reputable men's, of various countries, writings on the subject.

The panegyric on the U.S.S.R. in particular, and the ostensive subject "Russia in the Pacific" in a much lesser degree came to an end, and it was not till then that I became aware that the Bishop of Goulburn was Bishop Burgmann.

How many, I wonder, of those three hundred people know the truth about Russia, and, of those who don't, how many may be induced to drink from the same polluted well which inspires their tutor.

Yours faithfully,

Omnia vincit veritas.

(Continued on Page 13)

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY

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ALEXANDRIA

Churchman's Reminder.

"Expect great things from God: Do great things for God."—Carey's motto.
 "Open thy mouth wide and I will fill it."—Ps. 81: 10.

FEBRUARY.

- 9th—Septagesima Sunday. These peculiar looking titles for the ensuing three Sundays simply denote in Latin the number of days (in rough estimate) before Easter. Then comes Ash Wednesday which is about 40 days before Easter. Thus these days serve to remind us to get ready for Lent.
- 13th—Certain acts of worship condemned by Convocation, 1867. Ritual which involves false teaching must ever be condemned.
- 16th—Sexagesima Sunday. On these days our minds are taken to the beginning of our world to remind us to begin again in Lent our religious life, in fresh realisation of the Cross caused by the worldly spirit.
- 18th—Luther died, 1546. Instead of thinking that the English Reformation arose from Lutheranism, the opposite is more likely, for the English Reformation must be dated from Wycliffe and the permeation of true religion by the Lollards. From Wycliffe, Huss, of Bohemia, received impetus, and from Huss, Luther derived some of his Protestant urge.
- 19th—Clergy allowed to marry in England, 1549.

To Australian Churchmen.

GERMANY, ITALY AND ENGLAND.

Listeners over the wireless have been assured by B.B.C. commentators that Germany will not sit idly by while Italy is being defeated. Germany has not sat idly by. According to latest bulletins at the time of writing, there have been strategic changes in the Libyan campaign. There is a determination now to secure Ben Ghazi swiftly in order to remove any threat to Egypt. We have been informed that this decision has been formed because of the presence of German dive-bombers in the Mediterranean and the increase of German troops in Italy and apparently in the Italian Army.

The ordinary hearer is perplexed by these announcements.

Modern war is a strange business. Sea power is as potent as ever, but it is false strategy to bring large calibre ships within the area that can be controlled by bombers, except for rapid action. This is a cardinal policy in modern warfare. It accounts for the rapid success of the Germans in Norway. The enclosed waters of the Baltic were unfavourable to naval action on a large scale. The bomb and the submarine were at an advantage compared with surface ships, and particularly capital ships.

We need to bear these factors in mind if, as laymen, we attempt to gather some distinct impressions of the large scale movements in Africa. It would seem further as if this principle in modern warfare is not the only consideration. The troubles in Rumania and the increasing anxiety of Turkey imply that those who are studying the situation are not quite sure of the attitude of the Balkan nations. It is not surprising, but it is certainly saddening to see how far national fear and immediate advantage govern the diplomacy of small and great nations. We distinguish between fear and caution. No diplomatist is justified in running unnecessary risks. But ideology plays a little part in national adjustments. Sometimes those who call most kindly for honourable action are most deficient when the test comes. It is evident that the British nation is determined, if possible, to force an issue in Africa before German mass power can create fresh complications. There are two theatres of war. Both are threatened. Greece has made a heroic and astonishing resistance to aggressiveness. But her territorial position is one of extreme difficulty. Rumania is pro-Axis. Bulgaria and Yugo-Slavia are both too close to the Nazi power to be able to offer effective resistance unless supported from outside. The restraining influence is Turkey which has access to the Black Sea and in collaboration with Greece and Britain would threaten Italy in the Eastern Mediterranean. The uncertainty regarding Russian interests in this area acts as a deterrent

at present to any swift movement of troops against Greece. It is obvious that the collapse of Italy in Libya will release a considerable force that could be thrown into the scales in the event of any threat to Turkey and Greece from the north. The rapid movement on Ben Ghazi seems to indicate that the British are striving to smash completely one arm of the pincers and so to secure the safety of Egypt, and the Suez Canal. We have been told that there is not much use in calculating with armed hordes moving down on Greece through Bulgaria unless we are able to point out also the possible alternative movements of British forces. That is a sound statement. Even those who are unversed in military matters are able to see that a campaign must have two sides. The advantage which we possess in the present situation is that we struck first, and struck heavily. Germany may have a great war machine but she has hesitated more than once and her hesitancy has already cost her dear. The sabre-rattling in Japan is rather a sign of weakness in the Axis powers. Had Japan the requisite material to invite a direct collision with the U.S.A., we are of the opinion that she would have made some overt move that would have cleared the issues at once. But here again the element of uncertainty is discoverable in our ignorance of the extent of German and Russian influence, open or disguised. It would suit Russia quite well to see Japan embroiled in a long struggle. It would ease the threat on her borders while it embarrassed the European powers that were competing with her for a sphere of influence in China. But to us the side that offers encouragement is the fact that Japan has not eased herself of her Chinese entanglements. An armed China supported by American war planes would offer a threat to the heart of Japan that she could not lightly disregard. Observers speak of a time movement in which Japan would act in the East when Germany strikes in the West. Time movements in this war have already proved doubtful assets to the

Axis Powers. Russia timed her movement in Poland and frustrated a complete German occupation. She forced a measure of agreement that had at least its distasteful aspect. Italy timed her advent into the war at the moment of the collapse of France. She also asserted through her leader Marshal Graziani that she had timed her advance on Egypt for one week later than our surprise attack on Sidi Barrani. Germany, according to Lord Halifax, missed the time for the most hopeful invasion of Britain. Last June would have offered a better chance than the alleged plan of invasion in February. We see our own blunders and sometimes see those that are not there. France was in a hurry to capitulate because of the evacuation of Dunkirk. Germany has been missing chances since the start, she failed to strike with her air arm early in the war. Had she done so our powers of endurance would have been severely tested. She failed to strike quickly after Dunkirk. Our wearied veterans had time to recover and to stiffen the morale of the new series at the home base in England and in the Army of the Nile. These things are not accidents. They are evidences to those who can see that God is tempering His just judgment upon us with mercy and that His providence is still operative even in the ordeal of battle.

But it would be a mistake to buoy ourselves up with any false sense of security. The threat still menaces England. Italy is not, and cannot be the major enemy. Hitler may make, as many suggest, one last desperate attempt to retrieve his fortunes and to overwhelm Great Britain. But what can he do? The answer depends on unknown quantities. Britain has not, and will not, reveal her strength until the occasion demands it. Hitler and his advisers know that. And it must not be forgotten that German psychologists are painstaking, but dull. They are arranging a war of nerves. They forget that there are prosaic people in the world who say "Here is a job—let us do it." They also forget that there are British propagand-

ists who have measured the value of the written and spoken word. Hence on both sides there is a display of word warfare. Threats are met by resolute speeches and the calmness of English speech is pitted against the violence of German boast and denunciation. The English people are used to calm speech. Lord Castlerosse tells of the Irish priest who heard the excited confession of a Black and Tan. The poor fellow blurted out, "I've committed murder." To be met with the bland inquiry "How often, my son?" Lord Castlerosse is supposed to know being a Roman Catholic. At any rate the blandness of the "Ready, Aye, Ready" does more to steady the average Britisher than any other form of reply. In the war of nerves, Britain is winning. And we must not forget that the German soldier must have his uneasy moments. The London that Goering refused to bomb because he was a merciful man, so runs the legend, answered his challenge and inflicted heavy losses. The Air Force met the German Luftwaffe at Dunkirk and the channel was crossed again and again. Berlin has not escaped raids. Essen has had its time of trial. The German airman may do what he believes to be his duty, but he cannot enter upon it with the cheery optimism that was reflected in his leader's speeches four months ago. The Germans may come but they are not the grim fighters that die in the last ditch. They will not display the reckless individual daring that our boys of the air have already shown. They will work to order and when the order fails will be like sheep dogs that have lost their clue. So we believe. Thus we continue to hope. Prophecy may be the most gratuitous form of error, but as everybody is at it we thought we would try. Let events prove us right or wrong. If Germany is wise she will not try to settle the war on the shores of Britain. But madness may drive her where vaulting ambition drove Mussolini. Should it come, it will be a sore trial. But behind all human factors God is watching and waiting. When the cup of anguish is full He will visit His enemies with

judgment. When His chastisements have accomplished His will, He will heal our sorrows. The call to-day is: Repent and turn unto the Lord, your God. Only through Jesus Christ and His atoning sacrifice can the return be made.

KATOOMBA CONVENTION.

(By One Who Was There!)

Having a small beginning, like most things in life, the Convention has grown through the years and under the generous invitation of Mrs. Ernest Young, has been held in the grounds of "Khandala." The large tent had seating for about seven hundred people and was often well filled. While there were many who in past years were regular visitors for the convention have since been summoned to the Master's presence, it was enjoyable to hear the familiar and friendly greetings of those who in recent years have been among the "regulars."

One might hear such remarks as "Where are you staying?" "How many in your party this time?" and from this would be gathered the information that house parties were in the minds of those speaking. The gathering of groups of twenty or more in house parties has proved a very interesting method of overcoming the high cost of board and proving the blessing of personal dealing and friendly talks of subjects bearing on the theme of the Convention—Practical Holiness. Invitations are extended to the "speakers" to be the guest at breakfast. "Will you give us some points for the Christian Life?" and then before the meal is cleared away a friendly, challenging talk is given. Thus the Speaker on the platform comes face to face with his listener among the crowds of eager faces in the large congregation.

There were many "children" at the morning gatherings at Echo Point, and one felt that the old slogan for children's meetings "Nine years old to Ninety" had not gone out of fashion.

Open-air meetings were a feature of the daily activities, and were conducted by students and others, many of whom are preparing for the mission field. Thus some were reached effectively by the gospel and come to the "Tent" to hear more about the victorious Christian life.

The early morning prayer meetings proved of special value and blessing to those who were able to be there and the power and effect were certainly felt beyond the limits of the morning hour. There were folk from Tamworth, Parkes, and many other districts far apart, but we were "All one in Christ Jesus," and the powerful ministry of Exhortation and Exposition of the Word of God will surely bear rich fruit in the lives of those now scattered in many directions.

THE SPIRIT OF THE EMPIRE.

We were interested in receiving a copy of the Liverpool "Echo," of Thursday November 7, 1940. In it we read a description of one of those frequent inspections made of raided districts by the King and Queen. We reprint the headlines to nearly 3 columns of detailed description of the expressed sympathy between the beloved King and Queen and the people of England.

INSPECTIONS GO ON AFTER ALERTS SOUND

Queen's Handclasp For a Woman Who Was in Tears

NO "DICTATOR" ROUTE BARRIERS
Their Majesties Meet Their People
And Hear Their Stories

The King and Queen resumed their intimate personal inquiry into the condition and reactions of raid victims on Merseyside, to-day, when they toured bombed areas in Bootle and Liverpool.

As at Birkenhead and Wallasey on Wednesday, the tour was distinguished by its informality; and, unlike the tours of dictators, there were no route barriers, and their Majesties were able to mingle freely with bomb sufferers themselves, and speak to whomsoever they chose.

There were many unrehearsed incidents and spontaneous outbursts of affection for the Royal visitors, and it was manifest that the spirit of the people was strong and their demeanour wonderfully cheerful. The Queen, in particular, noted this, and her comments all along the processional drive through the residential areas were on the splendid courage of women and children.

"You do a great deal of good visiting bombed areas with the Queen," said Canon Mayson, and the King replied: "I am glad." The tour went on despite alerts.

It was also instructive to note a casual advertisement in the same paper indicating the extent of pressure on the country's food supply. It is a good commentary on the thoughts and fears that obsess a good many minds in our midst, and may well prove comforting. Here is the advertisement:

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BRANCHES IN EVERY DISTRICT

Just a few of our Popular Low-priced Lines:—

Finest Breakfast Oats, per lb. 3½d
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Barley and Split Peas, No. 1, lb 4½d
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A GOOD WORD FOR THE
BIBLE SOCIETY.

(From Rev. Frank Hulme-Moir, Chaplain to the Forces. Extracts from a letter to Rev. A. W. Stuart, B.A., General Secretary, N.S.W. Auxiliary.)

A.I.F. Abroad.

28/11/40.

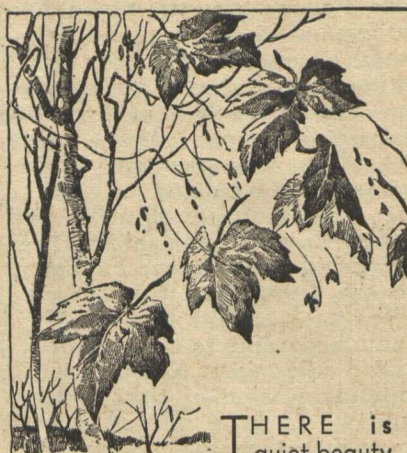
"I have availed myself of your committee's arrangements and I have received Bibles from the offices at Jerusalem and Cairo. Your assistance with regard to Bibles and Testaments has been most timely and considerate. I am going to call at the depot at Alexandria also. Whatever contacts I have made with your representatives, both European and Native, have been most cordial and profitable."

"Your family of the British and Foreign Bible Society is a very much alive one, and seem on tip-toes for the propagation and preaching of the Word of Life. It makes a thrilling story knowing how the Scriptures are distributed, and how powerful unto redemption is the written word. Copies are in the hands of individuals in military prisons and hospitals."

"One man came to me the other day and asked for a Bible. He and I had many yarns together, and I had tried to get him before to 'search the Scriptures,' but to no avail. He returned a few days later telling me he had found the most beautiful story in the world. I was surprised when he recited a number of verses in full of the story of Ruth and Namoi. I told him there was one far better, an 'old, old story' of 'God's love as portrayed in His own Son and to be found in the New Testament. He laughed and said he might read it. A few weeks later he decided to come to a Church Parade, and after the service came to me and said, 'I am fed up with everything, but I am willing to give God a chance with my life.' I felt convinced the 'Word' had borne fruit."

Awaiting Court Martial.

"Here is the case of two soldiers awaiting Court Martial, who, one Monday morning, asked me, from their cells, for a Bible. Another prisoner heard them and also requested one. They were scoffed at by two others, and but for closed doors would prob-



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CHAPELS IN ALL SUBURBS

ably have proved by muscular preaching, the worth of the 'Book.' They surprised me, I can tell you, as they were, by the Army Records, 'bad lads' of the Regiment. Some months later one told me that on whatever manouevres he went, he took his Bible, and that when he was reduced to the bare minimum of personal belongings, in action, the Bible would have its place, so much was its value to him.

"Finally, may I recount a story told us in a recent Chaplains' Conference. A lad who was keen on reading his Bible in his tent, stood a great deal of 'leg pulling' until one night he replied: 'but you chaps don't know what a great book it is otherwise you would leave me alone. Here, I will read you something.' He did and they remained quiet and listened. The next night a tent-mate said, 'Aren't you going to read a little more to us to-night?' Now the whole twelve have Bibles and hold a study circle to learn the treasures of the 'Word.' The story of the Bible in the Army would make a Romance of Adventure for God."

"The facts of this letter, may I point out, have only been realised because of the large family of the Society contributors throughout Australia, and the Christian initiative that both you and your Committee have shown in assisting the Army Chaplains."

"If on any occasion you find use for the matter contained herein—use it. There must be a large body of people who would like to hear the story of Bible Endeavours in the Army. Perhaps it would cheer many a praying heart."

Yours in Christ's Service.

FRANK HULME-MOIR.

A VINDICATION OF FOXE, THE
MARTYROLOGIST

(Canon T. C. Hammond)

PART III.

So far as Maitland's published works go, it does not appear as if he had any acquaintance with the interesting Register of Martyrs compiled in 1599 by the Rev. T. Brice. Indeed, if an incidental reference at the close of his examination of Bishop Bonner's activities is to be trusted, he was unacquainted with this particular document. He says, concerning the list of martyrs: "Finding the number as I took them from Foxe, to coincide with that which had been long since given, on I know not what original authority, I am induced to hope that my List is not far wrong." (The Reformation in England, p. 44.) In connection with this list, it is interesting to notice how the meticulous methods of Maitland in tracing out imaginary dishonesties and discrepancies would extend far beyond the border of the particular writers whom he assails. Professor Pollard, in republishing Brice's register, has the following note: "This doggerel tract was published at London in 1559 in duodecimo, and another edition was issued in 1597. As it was written some years before Foxe's *Book of Martyrs*, and almost immediately after Mary's death, it is probably the most trustworthy list we possess, though the attacks made by S. R. Maitland and others on Foxe have not materially impaired the martyrologist's reputation for accuracy." (Tudor Tracts, p. xxv.) The point to which we would direct attention is that Pollard here ignores the 1559 Latin book of Foxe, not to speak of the 1554 edition, and concentrates attention on the English version of 1563. Of course, the argument he bases on the fact that the tract was issued some years before Foxe's book is really wrecked by the consideration that in the Latin book of 1559 Foxe appends a list of the Marian martyrs, and the English book was in part a translation made by others of this 1559 edition. He would be a courageous critic who ventured to impugn the accuracy of Professor Pollard on the testimony of this particular note.

Mr. Mozley is of opinion that Foxe, in point of fact, did not depend on Brice's Register. He says: "It seems unlikely that this poem reached Foxe in time. If it did, he had other informants as well: for he frequently differs from it." (Ibid p. 124). The Student of history will at once perceive the significance of this statement. Early in 1559, immediately after the desperate slaughter had concluded, men were busy collecting information. Brice was able to give a very considerable list of martyrs. Foxe had access to independent information. In this particular instance it is not the poverty of detail but its plenteousness which invites mistake. There must have been wild stories in circulation similar to those which found currency in England during the last war. That there were German atrocities of an unspeakable character is well attested by the Bryce Commission. But many individual stories lacked nothing in embellishment,

but were singularly wanting in sound attestation. It was through a mass of material of this kind that men like Brice and Foxe worked their way. The fact that they reached a very large measure of agreement, and that Foxe had the courage to differ in particulars from a printed statement that had wide circulation, offers abundant evidence of care in the accumulation of the materials for his work.

Mr. Mozley is evidently not impressed by Maitland's laboured defence of Bonner. In rebutting Harpsfield's attempt to diminish the authority of "The Acts and Monuments" he tells us that Harpsfield's "brother John was Archdeacon of London; he himself was Archdeacon of Canterbury, and had examined victims in two dioceses; some of the documents still survive with his signature attached. He knew Bonner and other ringleaders of the terror. Far the most damaging retort upon Foxe would have been to deny his version of the Marian persecution in London and Canterbury dioceses, to give his own memory of the proceedings, and to appeal to the registers for confirmation. But of this not a word. He seems not even concerned to rebut the charge of cruelty from the persecutors. The victims, he says, are marked by eternal infamy, far worse than murderers, robbers, adulterers or traitors; they are the devil's martyrs, athletes of Satan, and fully deserved their fate" (Ibid p. 176).

There is one other point to which we would venture to direct attention. A common charge against Foxe is that he claimed to have had access to original documents concerning the Waldenses, but that in point of fact he copied largely from the Catalogus Testium of Illyricus, which was published in Strasburg, in 1556. Foxe had a second authority, Orthuinus Gratius, to whom he makes suitable acknowledgment, but passes over his indebtedness to Illyricus in silence. In the published note to his remarks on Mr. Cattley's Defence, Maitland accuses Foxe of copying from Illyricus. Mr. Mozley adds to this that Maitland indulges in the suspicion that Foxe was ashamed of Illyricus. But Sidney Lee, in the Dictionary of National Biography, carries the charge further. "Foxy claims to have consulted 'parchment documents' on the subject, whereas he only knew them in the text of Illyricus' book. This indicates a loose notion of literary morality which justifies some of the harshest judgments that have been passed on Foxe." Mr. Mozley has no difficulty in repudiating this serious charge. He points out that Foxe carefully altered his language to relieve himself of the charge of quoting documents first-hand, he submits a summary of the evidence as follows: "The change from the first person singular (which he has hitherto used in this section) to the first person plural appears to be designed to guard himself from claiming to have himself seen and copied the document." (Ibid p. 203). But Mr. Mozley is careful to state: "We cannot prove that Foxe had not seen a copy of this old manuscript." Apparently he confines his reference to the single manuscript which has been taken out of a book of inquisitions.

But when we examine the evidence it is quite clear that Foxe had close contact with Illyricus. The

work from which he quotes appeared in Strasbourg in 1556. Foxe was in Strasbourg for at least two months at the end of 1554, and removed from there to Frankfort, and remained in the latter town until about August 1555. During all this time he was in touch with the printers. Illyricus' great work "The Magdeburg Centuries," was printed in Basil, the first volume issuing in 1559. So we can see that Foxe and Flacius were moving in the same circles, and could easily have met during the period under review. That Illyricus was seeking English MSS is proved by Parker's letter, undated, but from internal evidence written somewhere about 1564 or 1566. This refers to the same subject as a letter from Illyricus in 1561. The whole evidence of common interests and a common cause renders it more than probable that Illyricus and Foxe exchanged manuscripts. It would be a gentle courtesy on Foxe's part not to claim a firsthand acquaintance with these sources. It would be a mark of honesty not to supply a secondhand reference for that which he knew firsthand, but through the generous action of another. Maitland's confident tone here and elsewhere abundantly justifies Mr. Mozley's observation: "Nevertheless, Maitland was not the pure scholar that he imagined himself to be. He has a palpable bias against the fighting protestants, the puritans as he calls them."

It will be seen that Mr. Mozley has rendered a valuable service in his careful analysis of Foxe's

contribution to the history of his time. His comments on Foxe's critics are justified: "His critics treat him with a marked lack of respect and courtesy; their behaviour is airy and off-hand in the extreme; almost any stick is good enough to beat him with. One man will pronounce an adverse verdict on a passage which he has not even troubled to read carefully; a second will assume that Foxe was ignorant of the elements of Latin; a third that he did not understand familiar customs of his own age; a fourth, possessing himself a mere smattering of theology, will set him to rights on a point where a sound knowledge of the august science is required. Few indeed are they, even amongst scholars not unfriendly to Foxe, that pay him the honour of making that careful and thorough study of his book, which will reveal his ways of proceeding, his habits of thought, and even his turns of speech" (Ibid p.236, 237).

We wish for this book a wide circulation, and believe that if it is read conscientiously it will restore confidence in "The Acts and Monuments of the Christian Martyrs," particularly in those parts which relate to the heroes of the Reformation, and do something to stop the depreciatory clamour which is heard on all hands, and has done much to becloud the memory of those who counted not their lives dear unto them, and gave us in English dress the priceless heritage of the Reformation faith.

OUR SILENT SAVINGS ARMY.

Australia's Silent Savings Service must be ranked with the fighting services as one of the powerful weapons in the fight against Hitler.

The silent savings service consists of 1,300,000 Australians who belong to 19,000 war savings certificates groups, and between them they have contributed, silently and unostentatiously, about £15,000,000 to Australia's war effort. This is an amazing achievement.

Every week sums of money, saved especially for the purpose, have been passing constantly from the hands of hundreds of thousands of men, women, boys and girls, into the nation's war funds. Thus the flow of money has been continuous.

But Australia's war costs are mounting rapidly and whereas £15,000,000 was fixed as the goal to be reached by June 1941 through the medium of war savings certificates the objective is now £25,000,000.

The Federal Treasurer, Mr. Fadden, pointed out the other day that Australia is obliged to find £3,000,000 every week to meet our obligations. This is where our Silent Savings Service can play its part. Every penny counts.

From richest to poorest, every one is privileged to shoulder some part of Australia's enormous obligation. Every penny spent in the purchase of war savings certificates and stamps is a nail in Hitler's coffin.

A rifle bullet costs 2d, a rifle £7, a hand grenade costs 2/9, £1 will buy a small incendiary bomb, but one big enough to sink a U-boat would run into anything up to £100.

Cost of equipping a soldier is £29/15/4. The equipment includes rifle, bayonet, web equipment, uniform, underwear and necessities, ground sheet, blanket, mess tin and gas mask.

A glance at these figures will reveal the tremendous part that every Australian can play in this war merely by lending money to the nation through the medium of war savings certificates.

A sixpenny war savings stamp may save three Australian lives in the Middle East.

The £15,000,000 furnished by the Silent Savings Service has been sufficient to pay for hundreds of fighting planes, tanks, armoured cars, anti-aircraft guns, and all the other impedimenta of modern warfare. But much more is required. To reach the £25,000,000 in the next eight months, Australia must find £1,250,000 every month.

It is a high objective—but by no means beyond Australia's Silent Savings Service.

(From the Dept. of Information.)

LINDFIELD.—Near Station. A lady with quiet, comfortable home, would like to share it with one congenial paying guest. 'Phone: JA 3206.

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1940.

SCHOLAR IN THEOLOGY (Th.Schol.)

Second Class.—Dudley, Lancelot Stokes, B.A., Sydney.

Pass.—Jenkins, Alan McQuire, Bunbury.

Passed in Single Subjects.—Boddington, Benjamin, Goulburn (Christian Sociology); Chittenden, Ernest Reed, M.A., Brisbane (New Testament, Dogmatics, Christian Sociology); Gilhespy, Charles Maurice, Sydney (New Testament); Kennedy, Claude Milton, B.A., Wangaratta (New Testament); McCray, Annie Vida, B.A., Brisbane (New Testament); Redshaw, Horace George, Grafton (Christian Sociology); Singleton, Aubrey Winter, Melbourne (New Testament); Ward, Walter Bryan, B.A., Nth. Queensland (Dogmatics).

LICENTIATE IN THEOLOGY (Th.L.)

First Class.—Falkingham, John Norman, B.A., Trinity College, Melbourne.

Second Class (In order of Merit).—Renfrey, L. E. W., B.A., St. Barnabas' College, Adelaide; Banks, Noel Arthur H., B.A., Trinity College, Melbourne; Ham, Fraser Charles, St. Francis' College, Brisbane.

Pass (In Alphabetical Order).—Blissett, Walter Francis, St. John's College, Armidale; Bramsen, Septimus

Mervyn, Armidale; Calder, Matthew Lewis, Waikato; Church, Albert George, Ridley College, St. Arnaud; Clarke, Elwyn Keith, New Guinea; Craven-Sands, Colin de Clouet, Moore College, Sydney; Deal, Leonard Ernest T., Ridley College, St. Arnaud; Dickson, Bassett Cedric, St. John's College, Newcastle; Eggleston, Egan Moulton, LL.B., Melbourne; Fabian, Reginald Thomas, Bendigo; Holt, Wilfred, Ridley College, Melbourne; Keay, Frederic Amos, St. John's College, Armidale; Kerdel, Leslie George, Melbourne; Lois (Sister), S.S.A., B.A., North Queensland; Mortimer-Tanner, Richard S., St. John's College, Grafton; Palmer, Allan Eyre, Moore College, Sydney; Pfitzner, Errol Prosper, St. Barnabas' College, Adelaide; Roberts, Kenneth Hedley, Ridley College, Melbourne; Roberts, Richard L., St. Francis' College, North Queensland; Roddick, Reginald John H., Melbourne; Seatree, Eric Joseph, Sydney; Sherlock, Charles Henry, Moore College, Sydney; Shevill, Ian Wotton A., B.A., Moore College, Sydney; Swan, Francis Harrison, Melbourne; Walker, Eric Edward R., Sydney; Wallace, Donald, B.A., St. Barnabas' College, Adelaide; Wynter, Henry Maunsell, St. Francis' College, North Queensland.

(Nine failed)

Passed the First Half of the Examination (In Order of Merit)—(Part I). Pitcher, E. H. V., B.A., St. John's College, Newcastle; (E) *Kugleman, B. S., B.A., St. John's College, Goulburn; Dixon, Hubert Clift, B.Ec., Moore College, Sydney; *Bowers, Arnold R., St. Barnabas' College, Adelaide; (E) Lup-ton, Geo. A., St. Francis' College, Brisbane; *Nunn, Harry W., B.A., Trinity College, Melbourne; King (Sister), P. H., Deaconess House, Sydney; *Cutt-riss, Frank Leslie, Ridley College, Melbourne; (E) Meyer, Sydney R., Moore College, Sydney; *Thomas, T. W., St. Barnabas' College, Adelaide; Long, R. G., B.A., St. Barnabas' College, Ballarat; Pilkington, Charles D. H., Ridley College, Gippsland; Duncan, Colin H., M.A., Ridley College, Melbourne; Fun-nell, Allan Harold, Moore College, Sydney; (E) Crowe, Lionel C. G., St. Francis' College, North Queensland; *Lindsay, K. M., B.A., St. Barnabas' College, Adelaide; Paddison, Sidney Noel, Moore College, Sydney; Newth, Melville C., B.A., Moore College, Sydney; Winton, Don, St. Barnabas' College, Adelaide; Whight, Jack Cecil, B.A., Ridley College, Goulburn; Payne (Sister), Sheila, Deaconess House, Sydney; Hooper, Geoffrey N., St. Barnabas' College, Adelaide; Noble, James Rodwall, Moore College, Sydney; Stewart, Douglas R., St. John's College, Armidale; Brown, William A., St. John's College, Newcastle; Mullin, George O., B.A., St. John's College, Newcastle; Hawker, P. C., B.A., St. Barnabas' College, Unattach.; Hunter, William B., Keble House, Melbourne; Ledsam, Donald M., St. John's College, Bathurst; Judd, Bernard George, Moore College, Sydney; Williams, W. G., St. Barnabas' College, Adelaide; Cohn,

Colin Jessop, Moore College, Sydney; Withington, Charles F., Ridley College, Melbourne; (Part II) Ezzy, Harry Chester, Sydney.

The following Candidates were held over.—Bromilow, J. J. M., St. Barnabas' College, Bunbury; Davy, Hubert Francis, St. John's College, Bathurst; (E) Fulton (Deaconess), Marie Houghton, Melbourne; (E) Gillespie, Arthur L., St. Francis' College, Brisbane.

(Thirty-one Failed)

*One extra subject.

E. indicates that the Candidate has satisfied the Examiner in Principles of Education.

The Hey Sharp Prize is awarded to.—Falkingham, John N., B.A., Trinity College, Melbourne.

On behalf of the Council of Delegates,
JOHN FORSTER,
Registrar.

Armidale, N.S.W., 30th Jan., 1941.

CORRESPONDENCE

(Continued from Page 7.)

"TO GAMBLE OR NOT TO GAMBLE?"

THAT IS THE QUESTION!

To the Editor.

Sir,—

Writing as a layman on the above question, I do so with feelings of shame, and regret, that the Historic Church of England as represented in N.S.W. and New Zealand, should be found to-day, speaking with two voices on the question of lotteries and gambling. Why is it that invariably heavy gamblers and racegoers on their conversion to God give up both as being inconsistent with the teaching of Christ—and the Christian life?

According to the New Zealand clergy horse-racing with its twin brother, gambling, is a thing to be desired and encouraged.

Some years ago a leading business man of Chicago—Fred B. Smith—conducted an Evangelistic Campaign in Sydney under the auspices of the Y.M.C.A.—to men. In an address on Gambling, he made the following statement:—"The city of Sydney, and other large cities, have within their borders numbers of men who are a menace and danger to society—crooks of all kinds—confidence men, thugs, pickpockets, burglars, etc.—the present generation of this fraternity will die out—but their places will be filled by others, and so on again." Fred Smith then asked the question: "Where is the breeding ground for these crooks, etc." And replied: "the two-up schools, the fan-tan dens, and the race course, these men said the speaker are not to be seen in a prayer meeting, Christian endeavour, or church. They would as such be out of place and unhappy."

Old Confucius the celebrated Chinese teacher gave this excellent advice: "Always aspire to the company of

someone better than yourself." And would it be unkind to suggest that the Anglican Clergy of New Zealand, who attend the race course do so with that in their mind?

The following story from real life may be of some help on the question, and of some lasting good.

"It was and still is my privilege to belong to a Society for the visitation of the sick—privately and in large institutions—the membership consisting of business men of the town, who met once a month in the vestry of one of the local churches for prayer and encouragement. One night we had a visitor—a blind man, very aged, who came again, and again, under the care of a member. He was a retired business man of very many years' standing, a non-Christian, in other words a man of the world. At the close of the meetings he would thank the members, and compliment them on the work they were doing. He invited the writer to his home on one Tuesday evening—I went—we entered into conversation, and I learned that my friend, who was in full possession of all his faculties, except eyesight, was a man well over four score years. He had been a ship-owner and timber-getter, a publican, railway contractor, horse owner, and gambler. He had entertained vice-Royalty, had been Mayor of the town for a number of terms, and councillor for nearly 50 years, and had represented the District in Parliament. He handed me a cigar and said: 'If you do not smoke it yourself, give it to one of your friends and tell him it was given to you by a man who had been page-boy to Queen Victoria's mother, the Duchess of Kent, and also to the Duke of Wellington.' He also informed me that he had set up a certain man in business, but his friend had failed in the venture, he continued: 'I then set him up and financed him in a lottery business in Tasmania, which is known throughout Australia.' The old gentleman went on to say, 'I have listened to you gentlemen at your monthly meetings, and envy you in your work, but I cannot see eternal things in the light that you men do, I wish I could, I have not been very wicked, or vicious, but after hearing what you men are doing, if I had my life over again, it would be a very different one indeed. There is one thing I do regret, and that is that I ever set up and established the 'racing lottery sweeps in Tasmania.'

Handing me a pound note he said: 'Buy that man in the Mental Hospital you spoke of the other night a fountain pen and writing paper, and let him write to his hearts content, it will engage his mind and help to keep him quiet. And if you men need any financial assistance in your work, please give me the opportunity and pleasure of helping a little.' After some further conversation, as I left his home, I asked him what had become of his friend whom he had set up in the lottery business. 'Alas,' he replied, 'his so-called friends fleeced and robbed him

in his last days, and he died a broken and miserable man."

The name of the old gentleman who told the story, and who lived to be 96 years of age, and who died about twelve years back, has been handed to the Editor. It was said of our blessed Lord that his life was spent in doing good, that he sat down to eat with publicans, and sinners. But he did not sit among them as one of them, he did not enter into and encourage them in their wrong doing, he was there as one who was able to lift them out of the mud and mire and give them a better life to live. If the racing and gambling fraternity represent the higher strata of Christian Society, then by all means let us cultivate their companionship, but if they do not so represent, then what shall we do, and to "Whom" shall we go?

"W.G.H.," Parramatta.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

QUIET DAY — FEBRUARY 17, 1941.

The following circular has been sent to the Clergy of the Diocese:

"My Dear Brother,

Before we begin another Lent, when we have special opportunities for seeking to deepen the spiritual life of others, I write to invite you to attend a Quiet Day in St. Andrew's Cathedral on Monday, February 17.

11.30—Holy Communion, with Address.

12.45—Luncheon in the Chapter House.

1.45—Intercessions, with Address.

2.45—Afternoon Tea.

3.15—Evening Prayer, with Address.

Bishop Hilliard has kindly consented to give the Addresses.

A group of Churchwomen has generously offered to entertain the Clergy at Luncheon and Afternoon Tea. In order that they may know for how many to prepare, I shall be glad if you will communicate with Mr. E. O. Harding, at the Diocesan Church House (Tel. M 2371), intimating whether you will be able to be present or not.

Believe me,

Yours sincerely,

HOWARD SYDNEY."

COMMEMORATION DAY AND OLD BOYS' DAY.

The 109th Anniversary of The King's School will be celebrated on

Saturday, February 15th, 1941. There will be a Service in the School Chapel. The Preacher will be the Right Rev. W. G. Hilliard, M.A.

Y.E.C.L.

A series of addresses for young people will be given in St. Philip's School Hall, Sydney, on the Second Friday of each month, at 8 p.m.

Feb. 14.—"What our Church teaches about Conversion."—The Ven. Archdeacon H. S. Begbie.

Mar. 14.—"The Origin and Principles of the Book of Common Prayer."—The Rev. Canon T. C. Hammond, M.A.

MORE CHURCHES IN GREATER MANLY.

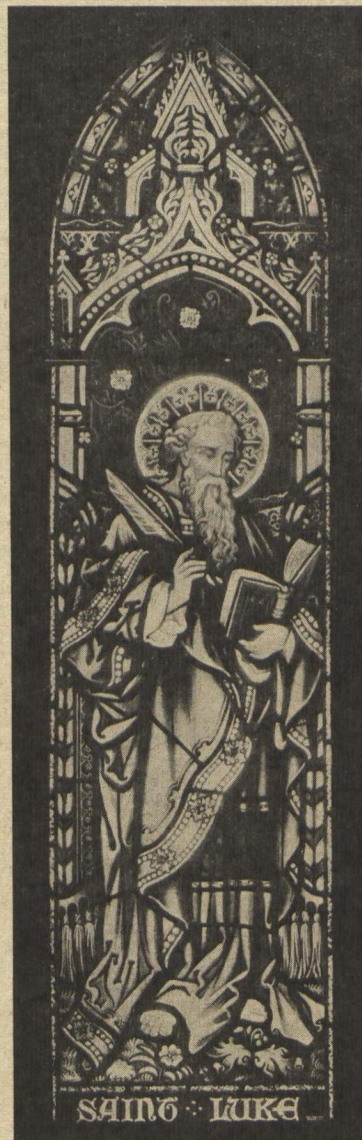
The Report of the "Lands Committee" of the Diocese, on our application for financial relief per medium of our equity in the Church shops and property on the Manly Corso, has just been received.

First, it agrees with our real and urgent need of money to help us meet our obligations and to erect church buildings, and then it examines most exhaustively our claim to a part ownership of the Manly property. Briefly here, but at length in the Report, it examines documentary evidence, and shows that in Ordinances passed in 1910, 1915 and 1927 the interests of West Manly and the other districts (at one time forming part of the old Parish of Manly) were recognised, and benefits assigned. It goes on to show that after the settlement arrived at in 1927, St. Matthew's found that the £10,000 allotted to it to build its new church was insufficient to meet the cost. St. Matthew's obtained another £5,500, promising that this sum, and the interest thereon, would be repaid by St. Matthew's church people, and asserting that the borrowing of this sum would in no way disturb the rights of the outlying districts. Unfortunately, for various reasons, St. Matthew's found it could not keep this promise, and after one payment of £55, failed alike to pay interest and repay the capital sum of £5,500. In 1934, St. Matthew's obtained another Ordinance placing the repayment of this £5,500, and the major part of the interest thereon, on the rentals from the Church shops, from which West Manly, in 1927, had received an assignment of £250 p.a., as representing its interest. The Report shows that this Ordinance gave this extraordinary additional benefit to St. Matthew's, thereby interfering with the benefits due to West Manly and the other outlying parts of the old Parish of Manly, and without giving any compensatory advantages.

In conclusion, it points out that on the security of the Church property on The Corso, St. Matthew's raised £15,500 for its building projects, all of which has to be repaid out of the shop rentals, and receives as well an annual income.

(Balgowlah Church News)

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FIRST CHURCH SERVICE. 153rd Anniversary.

The anniversary of the first church service in Australia on February 3, 1788, was commemorated by a special service at St. Philip's, Church Hill, Sydney, on Sunday February 2. Representatives of other denominations took part.

The president of the Methodist Conference, the Rev. P. L. Black, said that the first service, 153 years ago, was an historic event from the Christian viewpoint. "There were only about 1,000 people in the community then, and all had recently come from the homeland," he said. "Evidently, the service was one of thanksgiving for protection during a sea voyage of 13,000 miles, a distance which must have appeared tremendous to those who faced it. The successful accomplishment of the task was in itself a cause for thanksgiving. It was something else for 700 others—it gave them a chance of commencing life afresh."

Mr. Black used as his text the verses from Psalm 116, "What shall I render unto the Lord for all His benefits towards me? I will take the cup of Salvation, and call upon the name of the Lord," the words used by the Rev. Richard Johnson at the first service.

A procession from St. Andrew's Cathedral Chapter House reached St. Philip's only a few minutes before a big storm, but the attendance was good.

Archbishop Mowll conducted the service, Canon T. C. Hammond and the Moderator, the Rt. Rev. P. A. Smith, read the lessons, and Salvation Army bands led the singing.

JOTTINGS FROM OUR PARISHES

St. Luke's, Clovelly.—Two valued church-workers passed away recently, Mr. Albert Donnan and Mrs. Bessie Meaking. The former had been a churchwarden, Sunday School Secretary and leader of the Dramatic Club. He possessed outstanding gifts of leadership which he used with great effect among the young people. Mrs. Meaking served God faithfully in St. Luke's Parish for over thirty years, as a district visitor, chorister, and as Secretary of the Ladies' Guild.

St. Peter's, East Burwood.—The first annual report of the C.E.N.E.F. branch revealed a year of varied activity on the part of members. Apart from the routine of knitting and sewing, members have shared in the work at the Cathedral Hut, and assisted on the street stalls in Martin Place; and are maintaining a street stall month by month in Burwood Road. Several concerts and private house parties were organised. Substantial sums have been donated to the Huts. A War Book was obtained, which is kept at the church and contains the names of persons in the forces. Membership reached the total of 53 during the year. All enlisting from the Church are given a woollen garment and our Overseas Secretary keeps in touch with

those abroad, Sisters Hilda Kearey and Olive M. Kemmis have received marching orders in His Majesty's service.

St. Philip's, Eastwood.—Mr. Geoffrey Feltham has taken up duties as Catechist in the parish. He has spent a term at But-Ha-Gra in preparation for his theological studies at Moore College. The position of organist and choirmaster has been filled by Mr. L. E. Gent, B.A., who formerly acted as assistant organist and choirmaster at St. Peter's Cathedral, Armidale.

St. Paul's, Rose Bay.—The first A.I.F. officer to be killed in action, Lieutenant Peter Charles Jackson Taylor, during his boyhood days attended St. Paul's Sunday School for several years. His mother, Mrs. McCoy, resides in the parish. He was killed in the attack on Bardia, in which his battalion played a gallant part. Lieutenant Taylor was a cousin of General Sir Hugh Elles, who led the British tanks into action at Cambrai in 1917.

The SYDNEY C.B.S. TOUR OF VICTORIA.

By The Rev. Ian Shevill
(Who went with them)

If your liver is well, as I hope it is, I know that you will agree with me that the best thing God ever created was a boy.

However, a boy who is inspired, with gleaming eyes and muscles simply aching to jump into the job, is a thrill to meet, and last Saturday with the Melbourne Mail came 30 Sydney boys home again, they had left Sydney just boys, but they came back inspired boys. Inspired by their great church with its majestic cathedrals and mighty schools, by their faith and what it stands for and by their organisation the great C.E.B.S.

Melbourne's Miracle Man.

The itinerary was arranged and published in book form by Mr. J. Paynter, the late Sydney Secretary, and this was so arranged that the boys who came from all over N.S.W. were flashed from one scene of interest to the other with the rapidity of pistons.

Brother Bill (The Rev. R. G. Nichols) met us at the station and whipped us off to his wonder parish with its huge institute, its two gymnasiums, club rooms, vast library, weekly theatre, social service centre, publishing offices for his monthly journal and daily broadcast and then the beautiful church which stands at the centre of all. In the evening, 30 seats were booked for the boys at "parson's rates" (which between us means "nothing"), many dropped asleep, one was even forgotten under the theatre seat.

The next day, after Archbishop of Melbourne, and his wife, had entertained the lads, Brother Bill's magic wand materialised a charabanc which whisked us 2,077 feet to the Dandenong Ranges where we inspected Bro. Bill's holiday home for the poor and his camp where boys are turned into farmers.

Castlemaine and Maryborough.

Castlemaine reached, the Mayor and leading citizens welcomed the boys, the art gallery and churches were inspected, the parish arranged a luncheon and the afternoon found the boys racing round the district by car, inspecting mines, spar waters and orchards (samples were popular).

By evening, Maryborough was reached, another Civic reception over, the boys inspected woollen mills, were given the freedom of the new Olympic pool and shown the sites.

These towns seemed thrilled with the boys, and why not? Hotels and private homes opened their doors and housed the boys at "parson's rates."

Ballarat and Geelong.

Ballarat reached, the Registrar, Mr. Ken Archer, welcomed the boys on behalf of the Diocese, the gardens with statuary, maze, tea-gardens and lake were all investigated by 30 eager faces then on again. On Sunday morning, all the boys attended a corporate communion at St. Peter's, Sturt Street, after a breakfast arranged by the Vicar (the Rev. A. E. Yeo), they attended Mattins at which the Sydney Chairman (the Rev. Norman Fox), who accompanied the party, preached an inspiring sermon. The rest of the day was spent in motoring, then, on we milled to Geelong. Here the Rev. H. Thomas arranged the itinerary. The Ford works showed us how Henry does turn a kerosene tin into a car, the Geelong Grammar School, the Commonwealth's greatest school, opened its doors.

Barwon heads, with the Orungal wreck and other points of interest were glanced at and after devotions in St. John's Church, ports were packed and ears back we pelted on to Melbourne.

Again Brother Bill was there, again 30 theatre seats were arranged. Then followed a breathless programme arranged by the Rev. G. Sambell, and others, so that any odd point of beauty missed on the first trip might be seen and enjoyed, this included a ferry trip on the Yarra.

The last thing seen in Melbourne was the great camp at Frankstown, owned by C.E.B.S. This wonderful venture of faith stands in acres of land, accommodates 150 boys, has a beautiful hall with chapel, there are tennis courts, surf and everything a boy dreams of. The whole is dominated by a great open air chapel with a stone sanctuary and fittings, and here, year after year, boys have kneeled under the stars at the first hour of the New Year rolled in, thanking God for their Church, their country, and their C.E.B.S.

Home Again.

Homeward bound they came rejoicing in their trip, there had not been a hitch, entirely owing to the genius of Mr. Bob Donneley, the business manager of the trip.

As ever with C.E.B.S., the Spiritual side of life was to the fore, informal "pow-wows" in the chapel led by Mr. Fox, or myself, went so far past scheduled time as we yarned over those things which really matter in a fellow's life. Then as evening bells chimed, pyjamaed boys kneeled in circles around their Padres and left everything to God, their Father, and his Son, their Friend.

Thirty boys are back, thrilled with their great society, the great comprehensive C.E.B.S., with its thousands of members in all States. They have come back to build a camp comparable with that in Melbourne, they are going to build a civilisation which will make their elder brothers glad they fought to save it—they want your help.

This trip has given them the **Inspiration**. They will give the **perspiration**. If you will give the **co-operation**—and perhaps a **donation**?

Diocese of Goulburn.

DIOCESAN FINANCES, 1940.

The books of account of the dioceses were closed on the 31st December, and are now undergoing audit. Despite war, drought and the prices received for primary products, and the fact that the diocese was without a full time financial organiser its position is much more satisfactory than was at first expected. Capital accounts total £149,974, an increase of £1,439 for the year. Revenue accounts in credit totalling £2,963 a decrease of £902. Revenue accounts overdrawn amounted to £3,958, a very satisfactory decrease of £1,091. Sundry debtors were £2,771, as against £3,412 in 1939, an equally satisfactory movement. The only serious overdrafts now are the Clergy Widows and Orphans' Fund £1,153 and the Religious Education Account £545.

Diocesan publications the "Southern Churchman," the "Goulburn Cookery Book," and the "Young Anglican Study Books," all showed substantial profits. A small loss was made on other lines stocked by the Church House. The diocese did not achieve its quota for Missions (£1,250) but went nearer to it than for some years viz., £1,128. Despite the fact that it had no permanent commissioner, the total subscriptions for Home Mission purposes were £1,986 (an increase of £10) and the collections in Churches for Home Mission purposes were £535 (an increase of £125).

The debt on the Children's Home is £2,530, a reduction of £396 and the current account of the Home is overdrawn £172, a reduction of £114 for the year. The parishes contributed no less than £854 to the Home this year. The Young Anglicans throughout the diocese, in addition to their help in their own parishes contributed £170 to extra-parochial objects. Having regard to all the difficulties of 1940, it has proved a most satisfactory year from the standpoint of finance.

VICTORIA.

APPEAL MONEY DECLINED.

After having declined to take part in the sale of goods from stalls in the soldiers' welfare hut appeal in Melbourne, last week, or to accept a quarter-share of money, the Presbyterian Soldiers' Welfare Association may receive £500 from the sale of appeal buttons.

Commenting on the decision of the Association not to take part in the appeal, the last issue of the "Presbyterian Messenger" said that the Association felt compelled to decline the Lord Mayor's offer of a quarter-share of the proceeds. "This was not because the association was not in need of money," the "Messenger" stated. "It declined the offer because members could not, with good conscience, associate themselves with the appeal that was made to the gambling spirit."

In the last issue of the "Church of England Messenger," Archbishop Head said that care had been taken that the Anglican League of Soldiers' Friends should not receive money from gambling devices. The league had decided to control its own stalls, and would rely for its share of the appeal from direct purchases and the sale of buttons.

Other bodies which participated in the appeal are the A.I.F. Women's Association, and the Catholic Welfare Organisation.

Rev. C. Neville, secretary of the Presbyterian Soldiers' Welfare Association, said last night that when the association decided not to accept a portion of appeal money, the Lord Mayor had offered to keep proceeds from the sale of buttons in a separate account and to make the association a donation. Because of the offer a number of members had assisted in the sale of buttons. It is understood that the appeals committee has decided to offer the Presbyterian Soldiers' Welfare Association a donation of £500.

(The Argus.)

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CANON R. B. ROBINSON, General Secretary.
MR. F. P. J. GRAY, Hon. Treasurer.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 5, No. 3—New Series.

FEBRUARY 20, 1941.

[Registered at the G.P.O., Sydney, for
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The Challenge of Lent

Is not this the Fast that I have chosen?
To loose the bands of wickedness,
To undo the heavy burdens,
To let the oppressed go free,
And that ye break every yoke? (Isaiah 58)

Behold the Lord's hand is not shortened
That it cannot save; neither His ear heavy
That it cannot hear;
But your iniquities have separated
Between you and your God, and your sins
Have hid His face from you, that He
Will not hear. (Isaiah 59)

The Peace of God

WE have cried Peace, Peace, when there was no peace. We have sought private heavens of our own, and longed for peaceful places where the world's discords might not enter, and desired the blessings of peace without its tears and toils and sufferings. We had forgotten that righteousness and judgment were the habitation of Thy throne. And now we know we never shall have peace while wrong remains in the world: we know Thy peace can only come when all men are the servants of righteousness and Thy love rules all hearts and consciences.

—From a Prayer in "Life and Work."