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Good Friday



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Notes and Comments.

The "Still Week" draws near. Next Sunday, Palm Sunday, reminds us of our Lord's last public entry into Jerusalem, and of the tremendous enthusiasm of the accompanying crowds, pilgrims from all parts of the Holy City for the great Passover Festival. Alas, how short-lived that enthusiasm! Good Friday came and, deserted by almost all, even of His disciples, the Saviour of the World treads the path to Calvary. The circumstances were full of tragedy. "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow." The poignancy of the sorrows and sufferings of mankind at this present time give meaning to that Cross of suffering and death, at once the dreadful consequence of human sin and the only remedy and hope of salvation in its most far-reaching meaning.

"He died that we might be forgiven,
He died to make us good."

But in this terrible welter of wrong-doing, the Son of God is being crucified afresh, and put to open shame, as men in all their pride of heart seek to debase that manhood, for ever sanctified by the incarnation of God.

Well for us, and the world at large, that Good Friday was not the end. "Sorrow may endure for a night, but joy cometh in the morning." And just as those first disciples, from the midst of tears and fears, were lifted to an indescribable joy and courage, so we must have hope, a certain hope, that the great Easter triumph is always pregnant with victory for those who are seeking first God's kingdom and righteousness. Easter bids us "Lift up your hearts, for your redemption draweth near." The darkening hour is presageful of a brighter day.

The response to the King's "Call to Prayer" seems to have been very general throughout the Empire. Naturally, in the heart of the Empire, where the war drums are continually heard, the Churches were packed to overflowing with needy suppliants. But in the more distant places of our far-flung Empire the response was good. Melbourne and Sydney, Brisbane, Adelaide and Perth record over-flowing congregations and a very real spirit of prayer prevailing. It was unfortunate that the sailing of the American fleet from Sydney on the Sunday afternoon prevented a great many thoughtless Christians from attending the services of prayer. Their sense of proportion, to speak lightly, seems very askew, and, if their Christian profession is to be judged by their neglect of Sunday's major claim, shows a very attenuated veneer. If only men and women would sit or stand quietly for a short space and enter into the trials, anxieties and dangers of our fellow citizens nearer the war front, there would be a large increase in the number of true intercessors. Evil is wrought, so often, by want of thought.

The Archbishop of Toronto has given utterance afresh to one of the great weaknesses of present day Christians. Speaking of the unwillingness to serve in the interests of the Kingdom, the Archbishop asks: "How is it that so few are willing

to spring to the task of teaching the young? . . .

"We earnestly desire that more of our members would be willing to let their personality count for Christian things in a strategic investment of their time and energy.

"The sense of stewardship in the Church needs quickening. Without doubt the substance of our members is ample for themselves and the Church's work. Yet why is there not sufficient given? Willingly we give when an emergency is realised. Money is never lacking for the constant appeals of mercy and relief, and we would think ill of any man who complained about bearing his share of our war taxes. All those things must we do, and not leave the Church's work undone. Our possessions have been lent to us by God for our use. Let us be faithful stewards, for our gifts to the Church are not taxes upon a reluctant people, but glad offerings of a free will for the love of God.

THE CHALLENGE AND THE CALL

"The saddest words spoken at the fall of France came from the lips of the aged Marshal Petain. He said: 'Among our people the spirit of ease has prevailed over the spirit of sacrifice. They wanted to spare themselves effort.' May such words never be true about our Canadian Church. Great tasks are before us to-day. We dare not prove recreant to our trust. We call upon every member of the Church to pray more earnestly, to follow more closely, and to serve more faithfully the God and Father of us all. Difficulties and hazards abound of such magnitude that we are apt to be discouraged or overwhelmed by them. But the Church of which Jesus Christ is the Divine Head is a Living Organism which has through its glorious history scorned defeat and pressed on to victory in the power of the Holy Spirit.

"Let us go forward in the Name of the Lord, helped by the inspiration of responsibility, and guided by the Holy Spirit."

This is a timely challenge, needed by our Australian Church just as much as, if not more than, by the Church of Canada. The "noblesse oblige" of the Christian calling is too generally overlooked.

The line of least resistance is the usual line taken by Christians to-day. They won't be bothered to make their influence felt for the furtherance of the Great Kingdom. They are content to be recipients all the time, except for the comparatively small contributions they

The Archbishop of Toronto has given utterance afresh to one of the great weaknesses of present day Christians. Speaking of the unwillingness to serve in the interests of the Kingdom, the Archbishop asks: "How is it that so few are willing

Christian
Obligation.

A Curious
Deceit.

feel moved to make for the work of the Church of God. They are frankly eclectic in relation to the Church duties. They quite freely forsake their own parochial congregation of Christ's flock in order to get a service or sermon more to their esthetic taste. They deceive themselves with the idea that they "go where they get most good," forgetting that Christianity, with its freeness of God's grace, carries a tremendous obligation to give to God the honour due to His Name. They overlook the sanctions of a Divine Love that demands so much because it gives so much.

They have got the wrong idea that soul culture and not service is the end of Christian life. And so, very often, they are guilty of a great wrong to the special sphere of the common life with which their witness and work for Christ should be primarily related.

One of our Bishops has drawn attention to the large number of failures in the recent examinations of the Australian College of Theology. His Lordship, "hard-heartedly," says:—

"In one sense I am glad that there were so many failures. It shows that the delegates are resolutely determined to keep up the standard of the examination, and not to lower it in order to secure a larger percentage of passes. Nothing is of greater importance to-day than a supply of priests who have a real grip upon Christian doctrine, and who are absolutely convinced of its truth, and of its efficacy to meet the world's needs. The battle for the world's control is now raging in all its full intensity. If it is to be won on behalf of Christ, His Church must be officered by men who are dead sure of their message, and of its power to redeem and save. "If the trumpet give an uncertain sound, who shall prepare himself for battle?" Therefore, whilst no one is keener than I on general secular culture, I am keenest of all that our candidates for the Ministry should have a real grip on dogmatic theology. That is why I am glad that those who failed to come up to the required standard should have been consistently and relentlessly 'ploughed'."

We venture a demurrer to the Bishop's statement. We should like to think, as he evidently does, that success in passing the

Th.L. examination in Church doctrine and Old and New Testaments is a true criterion of the successful examinees being "dead sure of their message and of its power to redeem and save." We are not so sure that the Bishop has not placed "the cart before the horse." It is a new idea that men who offer for the Ministry of the Gospel are to be brought to conviction of Christ and His power to save by their college studies and life. We have the idea, and hold it strongly, that the normal student for Holy Orders is one who, through a living conviction of Christ and His power to save, has responded to the call of his Master to consecrate his life to that ministry. His systematic studies and life in college are very necessary means of cultivating his whole being for his life work as a shepherd of souls—a life work to which he dedicated himself when he realised the call of His Master and Saviour.

We know that many a man has from other motives chosen for the ministry, and has been found of Christ during his college life; but that should be far from the normal.

Apart from this demurrer, we heartily agree with the bishop in upholding a relentless standard for our theological degrees.

The arrival of the American Fleet was indeed timely; hence the great ovation the Elements of men of that fleet Hope. have been receiving in our great cities.

It was appropriate that a recognition so spontaneous and real should be manifested of the American decision to stand behind our Empire in its great struggle. In spite of varied, and in some cases, opposing voices, the American people recognise their kinship, and have determined upon a course of action which will tend to weld the two democracies together in firmer friendship. There seems to be working in the minds of democratic leaders an idea of "Commonwealth" which may well lead to a real Commonwealth of Nations sufficiently strong to make any

further war very unfruitful for aggressor nations. The British offer to France, unfortunately not accepted, has inspired influential members of Greece to desire to link their country's future as closely as possible with Great Britain. It needs but an extension and modification of this idea to bring about a Confederacy far stronger than the so-called League of Nations, and more capable of extending its influence for the benefit of other nations outside that Confederation.

The news of the Coup-de-tat in Yugo-Slavia has stirred the whole of Europe. It is the second major diplomatic failure in the war on the part of the Axis powers. The first has had already tremendous consequences. Greece refused to be terrorised by Italy and has succeeded in inflicting on her a series of crushing defeats. Yugo-Slavia and Greece are now facing—so far in different ways—a deadly menace. The massed German troops are threatening their frontiers. We may take courage from the fact that the military leaders in Yugo-Slavia, who may be presumed to have first hand knowledge, are solidly behind the principle of resistance to aggression. We pray that the indomitable spirit which is the accompaniment of freedom may enable this people to bring to complete fulfilment their earnest resolve to preserve their integrity and to resist blandishments and threat. We were glad to notice that the "Watchman," in his broadcast, drew attention to the changed conditions favourable to the Allies that resulted after the day of prayer. When will the people learn that we need to call continuously upon God.

Indignation is growing at the persistent refusal of the authorities to listen to the voice of those whose feelings are outraged by the opening of the Show, with all the attendant amusements on Good Friday. The Show is a most important feature in our Public life and is also most bene-

ficial. We cannot but regret that a worthy institution should have this blot upon it. The estrangement of a great section of the community cannot make for full efficiency. We earnestly trust that the protest meeting arranged to-night in the Chapter House, Sydney, will be largely attended and will induce those responsible to give heed to the deep convictions of a considerable section of the community. We desire this the more earnestly because of our recognition of the valuable contribution by the Royal Agricultural Society to the general good of the community.

QUIET MOMENTS.

A GOOD FRIDAY MESSAGE.

Results of True Repentance.

I pass on to readers a summary of an address by D. L. Moody which came into my hands unexpectedly lately, and which seems especially appropriate to Passion Tide.

Good Friday is above all other days in the year a time when we think of the heinousness of the sin which necessitated the supreme sacrifice of Calvary, the unbounded grace of God, and the need for true repentance.

The famous evangelist, whose work was so marvellously blessed by God, and whose works do follow him, addressed his remarks definitely to the unconverted and to Christians alike; for all have sinned and do sin, and therefore need constantly to repent.

He finds five things that indicate true repentance:

1. Conviction.
2. Contrition.
3. Confession of sin.
4. Conversion.
5. Confession of Jesus Christ before the world.

1. **Conviction** of sin must be deep, it must humble us until we have no hope in ourselves.

Three things lead to conviction. (1) Conscience, which is only

partially effective, as it needs illuminating by the Spirit, because it partakes of our fallen nature. (2) The Word of God interpreted to us by (3) The Spirit of God, the Comforter.

Conscience bears witness to the demands of the Law, and brings conviction to condemnation.

The Comforter bears witness to Christ, the Saviour, and brings conviction to justification.

2. **Contrition** is deep, Godly sorrow and humiliation of heart. The Divine assurance is that "a broken and contrite heart, Thou, O God, will not despise."

3. **Confession of Sin**, (a) to God hiding nothing; (b) to those whom we may have wronged; (c) publicly, if our sins have been a public offence.

4. **Conversion**, which means (a) a new birth, and (b) literally, a turning from sin to righteousness. Contrition is the heart broken for sin, conversion is the heart broken from sin.

5. **Confession of Christ**. "With the mouth confession is made unto salvation." We must make it clear by our lives that we are avowed servants of Christ, never being ashamed to confess our discipleship.

This is a highly compressed summary of a very powerful address. May it stir us at this season of the year to yield ourselves wholly to Christ, Who draws us with the cords of love, that love so fully demonstrated to us by His life, the work, and death. A clear vision of the Cross will surely remove our coldness, and break down all resistance to His attractiveness.

The experience of all who have yielded to His call for love and service is, "WE love Him, because He first loved us."

EASTER JOY AMID BEREAVEMENT.

Easter is to the Christian a day of victory. He rejoices that the Resurrection of Christ is a pledge of the blessed resurrection of

God's saints, for "now is Christ risen from the dead and become the first fruits of them that slept. For as in Adam all died, even so in Christ shall all be made alive."

It is, further, a time when we are called to that newness of life which every spring symbolises in the plant world. With hearts aglow with love for Him Who for us men and for our salvation died on the Cross to bring us near to the Father, it seems to the thoughtful Christian that the full surrender to God of ourselves, body, soul and spirit, is indeed the "reasonable service" which St. Paul pronounced it to be.

But passing by these aspects of truth, let us think a little as to what the Resurrection of Christ implies to us who are mortals. Our Lord, Who was from everlasting one with the Father, took upon Himself our mortal nature, "He suffered and was buried," thus proving His undoubted humanity.

But the story does not end there. "The third day He rose again," for it was not possible for Him to be holden to death. But man was made by God in His own likeness, made to partake of immortality; and it is true that even before the day of our death it is possible that along with the gradual perishing of the outward man, there can be an inward renewing of the spirit day by day. And when the last breath has been drawn, all that has happened is the laying aside of the earthly tabernacle as a prelude to a glorious resurrection in our Lord Jesus Christ.

Faber's Easter hymn has peculiar appeal to those whose hearts have been wrung by bereavement. The "Resurrection Morning" will be, as we are reminded, a day of joyful re-union never again to be broken. Parting will have been succeeded by meeting; weariness by rest; and the waking up from the death of sleep will be an awakening into God's own likeness.

We are just now passing through a time of great crisis and severe testing of our faith. To the long tale of deaths that marks even times of peace, there is be-

ing added, the world over, a terrible degree of sorrow and bereavement resulting from war. We can just now say with St. Paul, when we contemplate the awful spectacle of the evils which the devil and man have wrought, "If in this world only we have hope in Christ we are of all men most miserable." But we can add, "But now is Christ risen," and we and all who die in Christ shall assuredly rise again as He did."

So we may, in the light of the Resurrection, comfort ourselves with such assuring words from the lips of men inspired by God, our Father. We can with full justification rejoice in the sure and certain hope of the glory of God.

Personal.

The death is announced of Bishop E. F. Every, the second Bishop of the Falkland Islands for 35 years.

Rev. A. T. Bristed Page, A.K.C., for some 15 years vicar of Miramar, Seaton, Lyall Bay, N.Z., died on Sunday, February 23. He was ordained in 1892 by the Bishop of London.

Canon J. H. Sykes, rector of Greytown, N.Z., has announced his intention of resigning. Canon Sykes was ordained in 1893 and went to New Zealand in 1899.

Much sympathy is felt for Mr. G. W. L. Hirst, a prominent Sydney Churchman, whose wife passed away recently. Mrs. Hirst had been ailing for some time, and died in a private hospital. Mr. Hirst is a member of Standing Committee, Home Mission Society Council and is Hon. Treas. of the Anglican Church League.

Dr. Kathleen Blackwood, of Tasmania, left recently for Iran to act as a medical missionary in a C.M.S. hospital. Dr. Blackwood is a daughter of Archdeacon Blackwood, of Hobart.

We were pleased to receive a note from the Rev. T. Hughes, Cardigan, South Wales, Eng., and formerly well known in Sydney. Mr. Hughes reports all well and says he enjoys reading news and articles through the columns of this paper.

The Rev. L. Richards was inducted as Rector of Guildford Parish, Sydney, on Wednesday of this week by Bishop Hilliard. Mr. Richardson has been assisting Archdeacon R. B. S. Hammond at St. Barnabas', George Street west.

IN MEMORIAM.

THE REV. BADEN GILBERT
(M.L.L.)

There lies upon my table the telegram which brought me the first news of the death of a brother beloved by many, not only for his own sake, but for the Master's sake, too. Baden Gilbert was a graduate of Ridley College, and an ordinand in Melbourne Diocese some seven years ago. His subsequent ministry was short enough in point of time, but long enough for his gracious influence to touch a host of souls for his Lord. After a brief Curacy, he was for nearly five years in charge of the Parish of Montague. There his work lay in the heart of the poorer areas of South Melbourne, and he gave himself unstintingly to the service of a needy people. He left Montague last October to undertake a six months' Locum Tenency at the sea-side resort of Lorne, and he had almost completed his period of service there at the time of his home-call. He had become well-known to certain circles in Sydney as the result of his visits to Moore College in 1939 and 1940, and he was deeply loved by those who came in contact with him on those occasions. It was hoped, indeed, that he would leave Lorne to take up special work in this Diocese as a Missioner to young people, and his decision was to have been made before the end of this month. Now we know why no answer was given, in spite of much prayer. In the purpose of God, there was a higher calling for him. The finger of the Lord touched him in the early morning of March 22nd, and he fell asleep.

He passed on into the unseen world of eternal light and glory in circumstances of unusual and beautiful character. He had apparently suffered from a chronic disorder for years, without any manifestation of its existence and without any discomfort to himself. It only came to light on the Sunday before his death, but seemed to be little more than a minor indisposition. He was able to continue his daily work until Friday evening, when it was decided to send for the doctor. But the doctor was away, and as he was free from pain, no alarm was felt. This was surely in the providence of God, for he was beyond the aid of man, and a doctor could only have told him that he carried the sentence of death within himself. Saturday was his forty-

first birthday, and he arose while it was yet dark in order to begin the new year in prayer. He went out onto the verandah, and sat down with his face towards the sea. There, as the day began to break and the shadows fled away, Jesus Himself drew near. The trumpets sounded from afar, and in fellowship with the Master, he passed on to take his place in the eternal palace of the King.

No one who knew him will ever forget his wonderfully childlike faith. There was something very simple, yet very noble about him in this respect. He trusted God absolutely, recklessly one might almost say. He loved to take his Bible in his hand, and to seek for some quiet place where he could be alone with his Lord. He would open the Book and spread it out before God, just as Hezekiah spread out the hostile letter of Rabshakeh in the Temple. Then he would claim the promises of heaven, and wrestle on his knees until God gave him the blessing. It was in this way that he learnt to take God at His word, and to cling to that word in spite of all things. It was in this way that he learnt to prove God, and to rest in His faithfulness in time of need. He gave away all that he had, and lived literally by faith. All his dealings with God were marked by the confidence of a little child, and the language of his heart was ever that of the words: Abba, Father.

No one who knew him will ever forget his intensely earnest spirit. He was not a great preacher in the ordinary sense of the term, but he held every ear by the burning sincerity of his whole soul. How often he shut his eyes as he spoke in the tension of his feeling! He seemed almost to address himself to God in prayer rather than to us as a preacher. This intense spirit was no less true of him in private life and in personal work. I have seldom known any one who had such a direct approach to the soul. He made everyone feel that he was entirely at home in the things of God, and he always brought people straight to the point. He seemed to speak as a man who had a peculiar right to speak, for what he said came right from the heart. He had the gift of remarkable insight, a faculty which gave him immediate access to the secrets of the heart. He would lay his finger unerringly on the spiritual weakness in one's life, and then give his counsel so searchingly, but so lovingly. I well remember his first words to a lad whom he met in a casual way: "It is a grand thing to give yourself wholly to God—It is!" It was so natural, but the intense qualities of his deep voice made it extraordinarily impressive.

And no one who knew him will ever forget his beautifully fragrant life. He was a man of the same spiritual stamp as Henry Martyn and Robert Murray

The Bibleman's Corner.

By Rev. A. W. Stuart, B.A.

THE BIBLE SOCIETY IN JAPAN.

Mr. G. H. Vinall, who recently retired from the office of Secretary of the Bible Society in Japan, made an important statement on the Japanese situation to a specially convened meeting of the General Committee in London recently. It is common knowledge that there has been a movement in Japan to bring the Christian Churches and other religious organisations under National control, and a request for the resignation of English and American Bishops from their Japanese Dioceses was one of the first results of this movement. It was known that the Bible Society in Japan would also be affected, and Mr. Vinall explained what the Japanese requirements would mean.

Changes.

Briefly, the Japan Bible Society must be put entirely under the direction of Japanese Christians, and this involves the elimination of all mention of co-operating Societies and missionaries and foreign secretaries. Mr. Vinall traced the history of the Society's work in Japan, and paid tribute to Japanese Christians who had supported it. While regretting that British participation in the work must now cease, Mr. Vinall expressed his confident belief that our Japanese brethren could be trusted to carry on the task of giving the Holy Scriptures to the people of Japan.

Fellowship in the Work.

A resolution declaring that it is the policy of the British and Foreign Bible Society to work for

the formation of indigenous Bible Societies which have the same basic principles of encouraging the wider circulation of the Scriptures, without note or comment, and welcoming the formation of a "Zaidau Hojin" which shall control and safeguard the interests of the Japan Bible Society, was unanimously passed.

It should be added that it was agreed that a sum of Yen 75,000 be granted for the endowment of the Japan Bible Society, and the Committee took the opportunity of placing on record "its appreciation of the magnificent loyalty and devotion of its Japanese colleagues, and remembers with glad thanksgiving the unity which there is in the fellowship of the Gospel."

A PRAYER.

(Tune—Allers A. & M. 31)

Lord God of Hosts, Thou God of Liberty,
For her brave sons an Empire cries to Thee.
Thou their defence on land, on sea,
on air,
Guard them in battle—Hear, O Lord,
our prayer.

Saviour Divine, we plead Thy promised word—
"Ask what thou wilt in faith, it shall be heard."
Keep now our loved ones in Thy sheltering care,
To live—to die—Lord, hear our earnest prayer.

Spirit of Wisdom, guide their ways aright,
Give them endurance, arm them with Thy might,
Ruler of all, Thy counsel now declare,
Bring Peace with Victory—Hear, O Lord, our prayer.

—F.G.D.

Inspiration is an impulse from God, causing certain persons to write, and directing them what and how to write for the edification of others.
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GOOD FRIDAY

The Archbishop of Sydney has arranged a

PROCESSION OF WITNESS AND PROTEST

leaving the Domain at 4.30 p.m. sharp, for St. Andrew's Cathedral. All are cordially invited to join in this procession.

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W. S. LESLIE, M.A., Headmaster.

Churchman's Reminder.

'At the resurrection we shall see
A fair edition and of matchless worth
Free from erratas, now in Heaven set
forth.'

APRIL

- 10th.—Maunday Thursday. Not "Holy Thursday" as erroneously entitled. That name belongs to Ascension Day.
- 11th.—GOOD FRIDAY. "The day of the Cross" was an old time title. Every Friday also reminds us each week of the Cross. Every day should do this.
- 12th.—Easter Eve. This is NOT Easter Saturday as misnamed in Australian newspapers. It is generally considered that Lent ends at mid-day Easter Eve.
- 13th.—EASTER DAY.—"The Queen of Festivals" as rightly named. Where would the Church be if there had been no Easter? Where would we all be if there had been no Resurrection from the Dead in the Person of Christ? Only the Roman Church hinders our having a fixed date for Easter.
- 14th.—Monday in Easter Week. This is continued the reflection of the Festival. Let us keep a long Easter in our hearts.
- 15th.—Tuesday in Easter Week.

To Australian Churchmen.

"AND SITTING DOWN THEY WATCHED HIM THERE."

The direct simplicity of the Gospel narrative has a sublimity of its own. There is no need for the embellishment of the rhetorician. The pathos is in the facts not in the story. Yet the dignified restraint is in itself a testimony to the truth of what has been told.

Good Friday will soon be with us. The crowds will represent the same moods of our varying humanity. Some will not even give the event on Calvary a passing thought. The show will be open. Peals of laughter will ring out as the sideshows do a thriving business. Few will turn their thoughts to the solitary Figure on the Cross. What strange mortals we are! We silence our bands as they pass the War Memorial in Martin Place. Yet we have no twinge of conscience in allowing blaring trumpets shrill out their jazz on the day that Jesus died.

Our returned soldiers will tear down the swastika from the German Consulate on Armistice Day yet they have little regard for the real cross on which the Prince of Glory died. We are called to revise our values and to reckon with our responsibilities.

Some will consider the story from the purely sentimental side and weave great ideals out of their own imagination. They are like the patriots who trusted that Christ would lead victorious armies against the Roman aggressor. They have great schemes and they make the Son of God responsible for them all. History has no lessons for the sentimentalist. Outworn fancies thrive in the luxurious soil of the ill-regulated mind, like weeds in the rubbish dumps in deserted garden plots. Medieval churches groaned under the weight of crosses and images. Invaders with similarly bedecked churches smashed the crosses and images. The dying Christ became an enemy when found in enemy quarters. But the cold facts of history melt to nothingness in the fervour and heat of a cherished illusion. We are invited to catch the glow of a faith that looked no further than a crucifix and compassed no more than the tiny village where it was kindled. Omer-Amergav is supposed to be the last word in devotion. Yet, however mistaken, there is here at least remembrance. His mother, and John, and the group of sorrowing women had something more. They revered His Person and struggled to understand His work. For them the Cross had a message or they longed to interpret it. It made all the difference that Jesus hung upon it. Dimly, they felt that this could not be the end.

The Message of the Centuries.

We take our stand with the believing company underneath that Cross. It is not the wood or the nails; it is not even the physical agony that makes its deepest appeal. These are not unimportant or unessential, for they are part of the historic setting. But they are not all important. They derive their value from the Sufferer. Others had died this ig-

noble death. Others had snatched even from its agony a glorious victory. They had endured to the end in the cause of country, or of truth. If we have nothing more than a historic crucifixion, then Socrates, with his cup of hemlock, must share a niche amongst the immortals with Jesus of Nazareth.

Much of our modern preaching points that way. We are asked to cultivate His burning sense of injustice, His patience under trial, His supreme confidence in His Father. Many who preach thus keep old clothes shops. Robertson of Brighton, Frederick Denison Maurice, James McLeod Campbell, Horace Bushell furnish the musty relics of past greatness which are served out as suitable covering for the naked and perishing. The clothes are much worn and the better part of them have been frayed away. Indeed the clothes are worn so thin that the shrewd winds of hostile criticism sweep through them. The unhappy wearers shiver in the blast. There is nothing more pitiable than decking men in the poor shoddy of a hotch-potch theology. Does it not account for the lack of verve in the pulpit? We are frozen in the garments that once were fine-spun, but are now thread-bare. How shall we become warm again? By clothing ourselves afresh in the rich vesture that is woven from the thread of Holy Scripture. The message of the centuries began there and returns there. It is the mill from which ever fresh material issues. It alone can give us the freshness and the warmth of a vesture made to meet our needs.

The Message of the Word.

Let us drop our metaphor which is getting as worn as the old clothes. If we are to understand the significance of the Cross we will not recover its meaning by gazing at a crucifix. That cannot help us for the simple reason that we carry with us all that we get out of it. Dr. Gwatkin very cleverly deals with that point. Here is what he writes:—"Imagine the archaeologists five thousand years hence describing Christianity from the remains of its Churches, all records having

perished. We might read: 'These people were unquestionably polytheists. We find some differences of North and South; but everywhere the chief gods were a woman and a child, and a crucified man whose relation to them is uncertain. There are also traces of many lesser gods of whom some are represented as put to death by violence. The idea indeed of crucifixion seems to have had a fascination for them to judge by the form of their buildings and the numerous crosses and crucifixes which remain. As they were fairly civilized, we can hardly suppose that they worshipped criminals. The evidence rather points to an extensive personification of natural forces in their ceaseless conflict. Thus the woman with the child may be Mother Earth, or better perhaps the Corn-Maiden while the crucified man may represent some solar myth of light overcome by the powers of darkness, and the minor gods will stand for other myths of a similar sort.' (Knowledge of God, Vol. I. P. 251-2).

The genial professor who described a faked beetle as "a species of humbug" must have chuckled frequently as he penned those sentences. For our part just now, they point the moral that silent representatives can never take the place of the written word. We need to get back to the Bible message if we are to understand the mystery of Good Friday.

The Danger of the Epigram.

Clever phrases often hide fallacies. Archbishop Alexander once wrote: "Our faith does not depend on Greek prepositions." It rejoiced the hearts of the indefinite theologians. But we can go on through the whole grammatical gamut. Verbs, pronouns, adverbs, adjectives, conjunctions. They are all suspect. Our faith does not depend on any of them. Yet take them all away and there is nothing to hang our faith upon. Dr. Denny is surely right when he declares that the proposition "Christ died for sinners" is in itself a profound theory. As a proposition it depends on the meaning of the word "for." Once we link

the death of Jesus of Nazareth to the destiny of sinful men, we pass out of the region of bare narrative. "Christ died" that is indeed essential if we are to preserve historicity. "Christ died for sinners" carries us much further, and opens a way to the heart of God. And so we have reason to be displeased with the Archbishop's epigram. It conceals the glory of the atoning sacrifice and runs us into the danger of belittling it. In no other serious study would prepositions be dismissed in this cavalier fashion. There is a street accident. Is it unimportant to determine whether a car was coming "to" a certain spot or going "from" it? A man's faith might not depend on the preposition, but his case might. An American paper tells us Mr. Churchill speaks for the English people. Would it make no difference if it declared that he spoke "against" them? Do not prepositions fix relations, and are not relations all important when we ask how the death of Christ bears on our condition?

The Value of the Message.

We must get away from the idea that a preposition contains in itself a body of doctrine and perhaps this is the thought which Archbishop Alexander wishes to convey when his love of epigram mastered his better judgment. A preposition is like a crucifix, it largely gathers its meaning from the use to which it is put.

Robertson, in his large Greek grammar quotes the papyri where the expression is found "I wrote this instead of him since he does not know letters." The idea of substitution is, as he says, rightly entertained here because the preposition gives that meaning clearly. He quotes Deissman in support of his view that "hyper" the preposition used in the quotation cited above often means "for" or "as representative of." Again speaking of another preposition "anti," Robertson writes: "These important doctrinal passages teach the substitutionary conception, not because 'anti' of itself means 'instead' which is not true, but because the context renders any other resultant idea out of the

question." So we may breathe again. Greek, no more than English does not demand any rigid and universal interpretation of the prepositions which play so important a part in the significance of the language. They lie in no procrustean bed. They are flexible. But they are not meaningless. On the contrary, they tie down the reader to very definite determinations.

Now the wide-spread use of prepositions relating the death of Christ to us forces upon us the conviction that the New Testament writers are labouring to bring home to burdened consciences the blessed fact that the Lord of Glory assumed our responsibilities and took our place. Not for Himself did He endure the Cross. Not for Himself did He purchase exaltation at so tremendous a cost. He did it all in our room and stead that God's great gift of life may be ours. And we — **WE KEEP THE SHOW OPEN.**

GOOD FRIDAY

BEFORE AND AFTER.

The holy place was veiled from every eye.
The priest alone might enter in,
The priest alone might meet the Lord Most High,
Atoning there for sin.
The high-born priest of kingly intellect,
Unmarred physique and noble heart
Whose flawless life commanded all respect,
He trod that place apart,
And none but he might dare to venture in
To win release from sin.
There was darkness over all the land . . . and behold, the veil of the temple was rent in twain from the top to the bottom.
Betrayed, imprisoned, scourged, denied, abased,
And scorched by hatred's blasting breath,
In uttermost obedience Jesus faced
The darkest depths of death.
And since that hour the holy, holy place—
Flung open wide, its close veil torn—
Invites the high and low of every race,
The desolate, forlorn.
And every contrite soul may venture in,
New hope, new power to win.
EVELYN C. STRANG.

Tasmanian Notes.

(By Hobarton.)

Day of Prayer.

So far as can be ascertained from reports which have appeared in the Press, and from personal observation, it would appear there was a marked improvement in the response to the King's Call to Prayer on February 23.

Congregations were larger than on the last occasion but did not reach the dimensions of the first occasion, except perhaps in the two largest Churches in the Diocese. It is reported that 1,200 people attended the morning service at St. John's, Launceston, and that St. David's Cathedral, Hobart, was filled.

We are gratified to note that greater emphasis is now being placed upon the prior need for a return to God, as the burden of our intercession, rather than for victory or for peace. The Lord Bishop of the Diocese (Dr. R. S. Hay) and the President of the Council of Churches (Rev. H. J. Ralph) both made strong appeals in the public press for a full response to the appeal and for earnest and prolonged intercession for national repentance.

Combined Witness.

Arrangements are being made for a combined march of witness and open air rally in Hobart on the eve of Good Friday, when, being a late shopping night the streets will be thronged with people (there are comparatively few people in the streets on Good Friday itself). An invitation has been extended to the nonconformist Churches to take part, and it is believed that they will give it their wholehearted support. Keen disappointment however is felt among the Nonconformist leaders that the Anglican authorities have turned down a request from the Council of Churches to co-operate in an exchange of pulpits in all protestant Churches on Sunday, March 30. The President of the Council of Churches expressed the opinion that many would query the value of an open air witness to Unity, if the Anglican Communion was unwilling to co-operate in providing an internal witness.

Diocesan Services.

In view of the fact that from time to time, disappointment has been expressed by Evangelicals that on Diocesan occasions the Service of Holy Communion in the Mother Church of the Diocese had been given a distinct Anglo-Catholic atmosphere by the wearing of vestments, it was a great relief, and a source of great satisfaction that they were not used at the Annual Corporate Communion of the Mothers' Union, on March 25th. The Bishop who is now acting as Dean during the interim, was the Celebrant, and the whole of the congregation drawn from all the parishes in Hobart felt thoroughly at home. Speaking of Vestments, by the way, we were told by a suburban rector, who was conducting the daily broadcast service a few days

ago, that "We wear vestments because it is the proper uniform for the occasion."

WALTER DAVID WHITE.

Tribute by Rev. R. C. M. Long
at Funeral Service.

The passing of Walter Daniel White, is the passing of a great man, an English gentleman from the Old Country, uniting the best of the Victorian traditions with those links which hold our Empire together in a marvellous unity. He was born in 1888, and came to Australia at the age of 26 years, where he laboured and taught and spoke and wrote revealing the soul of a true patriot.

He had a beautiful character, the soul of an artist and art critic of the highest water, and composed many prose and exquisite poetry. He had a great faith in God. He was a loyal son of the Church. This he expressed in very many ways and breathed in all his poetry, verse and work.

A fine tribute has been paid him in the "Bathurst Argus" testifying to how well he was known and respected all through the West.

He was constructive in his goodness and had a great love for the Lord Jesus Christ, His Saviour, Who was his constant companion and friend. His faith never wavered and he looked forward quietly to going to be with his Lord. It was a privilege to know him and to talk with him. His soul centred on all that was beautiful and of good report. A life so lived is not ended.

We quote but one of his many poems—"At Rest."

AT REST.

The day is spent, adown the range the shadows fall,

The weary fighter sinks to rest—
ceased strife and war;

O'erturned the gun, and stilled the ringing trumpet call,

No more the bugle sounding loud,
his rest shall mar.

Sea-worn and buffeted the barque glides into port,

Long anxious watches o'er, the ceaseless struggle done;

A muffled boom—the minute gun from yonder fort—

Sails furlled at last; the Tideless Harbour won!

So, drop the anchor deep and sure, furl all the sails,

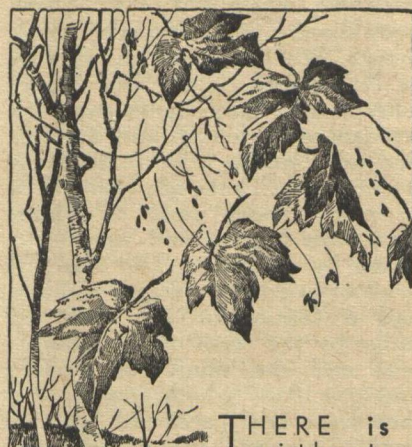
The stars are shining through the oriel of the west,

Soft glows the twilight—past, life's furious gales,

The Harbour gained at last; the anchor down—At Rest!

Life is disturbed and complicated by the confusion of the secondary with the essential. Material things are the frame; man—his conscience, will, character—is the picture.

—C. Wagner.



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CHAPELS IN ALL SUBURBS

PRAYER AND WAR.

In 1588, when the Spanish Armada threatened England, Queen Elizabeth issued certain prayers for national use. History records how a storm arose and scattered the Armada among the Orkneys and Hebrides.

In 1815, when Napoleon had overrun France, members of the House of Lords and House of Commons spent a day in prayer. Within two days Waterloo was fought and won.

During the Crimean War a Day of Intercession was called for by Imperial proclamation. As one narrator states, "from that day everything went in Britain's favour."

During the Indian Mutiny, Queen Victoria set aside October 7, 1857, as a Day of Solemn Fast, Humiliation and Prayer. Sir Colin Campbell relieved Lucknow on November 17, and the mutiny was practically at an end.

On August 14, 1918, the British Parliament and Nation had a United Day of Prayer. Thereafter not a day passed without some token of advance, culminating in the Armistice in November.

On May 26, 1940, the King summoned his peoples to prayer. During the following week the miracle of the evacuation of the B.E.F. from Dunkirk took place, which observers said was Mons, The Marne, and Gallipoli rolled into one. (Selected.)

THE BOAT RACE.

This seems almost like old times! Oxford's challenge to Cambridge for a boat race has been accepted. The race will probably be held in the week of the Lent Term. The date will largely depend upon "the course of events."

BOOKS.

"A Vindication of John Foxe, the Martyrologist," by Canon T. C. Hammond, M.A., Principal of Moore College, Sydney. Obtainable at Church Record Office, or Messrs. Angus & Robertson, 89 Castlereagh St., Sydney. Price 6d. This little booklet, set out in readable form, is the reply to Foxe's critics recently published by J. L. Mozley, and adds one or two additional pieces of information. Everyone should read it.

"Infant Baptism and Immersion," by Rev. Marcus Loane, M.O., Vice-Principal Moore College, Sydney. We have received notice of a valuable pamphlet on this important subject now in the press. Every Churchman should be in possession of a copy. We hope to publish a full review in our next issue. Price 6d. Obtainable at Church Record Office, Sydney.

"The Christian and the War" series, by Australian writers, Nos. 4, 5 and 6.

4. "The City of Mansoul," by Kenneth Henderson, M.A. (Melb.); B.Litt. (Oxon.). It is perhaps characteristic of Mr. Henderson that he places as a motto for his Christian readers, to whom, of course, the book is addressed, a quotation from Plato. There are many good things in the booklet, but there is a humanistic flavour that discounts its value for those whose view of prayer, for instance, is fundamentally different from the writer's. It is God as revealed in His only Son, Jesus, that brings to us strength for the day of trouble and battle.

5. "What are we Fighting For?" by Kenneth Bailey, Professor of Public Law, University of Melbourne. Professor Bailey writes in an easy style on the contrasting ideals of Nazism and Democracy, shewing clearly the significance of the British Commonwealth and the British Principles and Aims. We are glad to note his query: "Is it truly a war for Christianity? Is Christianity at stake?"

6. "The War and the Faith," by J. W. C. Wand, D.D. Archbishop of Brisbane. A most helpful treatment of war in relation to the Christian faith. Chapters 3 and 4 "The Revival of Forgotten Fruit" and "Christian Doctrines" are specially helpful and are very illustrative of the way times of intense trouble throw people back on God. Our copies from the Publishers, Sands and Macdougall, Perth. Price 6d each.

Correspondence.

THE CHURCH AND BRITISH ISRAELISM.

(The Editor, The Australian Church Record.)

Dear Sirs,

In reply to your correspondent in A.C. Record of the 20th March, I beg to state the following:—

The letter is a contradiction of itself. In the first paragraph, the writer does

not deny that B.I. teaches false or unsound doctrine—however false may be defined.

In his last paragraph he refers to the Scripture of Truth. We cannot have both unsound doctrine and Truth in the one system of teaching.

Honour to Whom honour is due.

Similarly, blasphemy is the correct term to give to B.I. false teaching, when the stone of Daniel 2: 34, 35, is taught to be British Israelism.

Let us give the honour rightly due to Father, Son and Holy Spirit, and we have an element needed for a strong Church.

Dignitaries' beliefs are not always true.

It may be considered effective propaganda to publish a list of names of dignitaries who believe in B.I. teaching.

There is no need for the Church to depend on opinions—sometimes capricious—of dignitaries: no need to play "follow the leader."

Let us have healthy, vigorous reading, teaching, and practice of the truths of the Word of God!

Then individual convictions will be based on that Word, and we shall have a robust church.

R.J.T.

Cronulla.

THE CHURCH AND BRITISH ISRAELISM.

Dear Sirs,

Many thanks for publishing my letter, but I would be obliged, if you would make the following corrections: For Revd. Wm. A. Law please read Revd. Dr. A. Law. The omission of quotation marks at the end of the letter may make it appear that the last paragraph expressed my views. That was the view of the Church of England Record, 1/1/1881, and is certainly not mine.

Yours faithfully,

M. P. BROWNRIGG,

Woodford,
Blue Mountains.

EDUCATION IS WONDERFUL.

It was Sunday morning in a men's class in an English church school.

"Will you please tell me," said a member to the teacher, "how far in actual miles Dan is from Beersheba? All my life I have heard the familiar phrase 'from Dan to Beersheba,' but I have never known the distance."

Before the answer could be given, another member arose in the back of the room, and inquired: "Do I understand that Dan and Beersheba are the names of places?"

"Yes."

"That is one on me. I always thought that they were husband and wife, like Sodom and Gomorrah."

—Vancouver Province.

CALL TO PRAYER.

Christian People.

In these days when the armed forces of evil rage over the world, against all the mercifulness and love taught by our Holy Faith and only Saviour, let us come boldly to the Throne of God, that we may find grace to help us in this time of need.

Let us come first with a true humility, as those who draw near to God, Creator of All, the High and Lofty One, Who inhabiteth Eternity, Whose Name is Holy.

His Majesty is not the less but the more displayed by the mercy by which He not only listens to our petitions, but chooses even to dwell with them that are of a contrite and humble spirit.

Our unworthiness is only a barrier to our approach if we will but humbly confess it.

But next let us draw near to Him, as children to their Father in heaven, trusting utterly in His care and wisdom and love, and yet not hiding our fears and wants. For so we were taught by our Lord Jesus Christ, both in the prayer that He gave us and by His own most perfect pattern. And of this care for us we have most certain warrant: for He spared not His only Son but delivered Him up for us all, how shall He not with Him freely give us all things?

Yet by so wonderful a gift, He showed us further that all our prayers, of whatever sort and to whatever end, should go to Him, not by our own mere words and thoughts, but with the offering of ourselves, our faith and our life to Him. The lifting up of prayers must mean the lifting up of hearts as well.

So prayer becomes a sacrifice acceptable, well-pleasing unto God and he that asks receives.

To pray aright is always to co-operate with God. Doubt not to pray for victory. The peace and freedom of the whole world is at stake, the very honour of man's soul, the truth and charity that come by Jesus Christ.

On this Empire has been laid the weight of their defence and God is to be thanked that our fleets and armies, our cause and all who labour for it can be so righteously supported by our prayers.

Finally, "let not your heart be troubled, neither let it be afraid."

For Christians the world was re-born by pain—the pain of the Cross.

On the eve of His Passion, our Master showed His disciples how great suffering could beget a greater victory: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

Our prayers, as they can be witnesses to our love and faithfulness to God, and His Christ, can also contribute to the victory of His Holy Spirit everywhere, and this promise is sure: "Eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive, the things that God hath prepared for them that love Him."

SIDE-STEPPING REALITY

HIS PEOPLE'S ATTITUDE TO GOD

(By Sir Charles Marston)

Some years ago the doctor at an American lunatic asylum used this forcible expression to illustrate the mental attitude of his patients.

Our present experience of war, what we see for ourselves, and what we read about, creates the impression that the world is becoming a sort of insanity circus. Hitler and Mussolini are the lay figures whom we hold responsible for what is happening. But there are deeper causes than those that flow from their personalities, and it is side-stepping reality to seek to lay all the blame upon them. We intuitively feel that we must probe much further back into the past. Reason seeks to arrest the process by focussing our minds on detail. But the crisis that confronts the world has become too vast for microscopic surveys.

When we treat world history as a whole it is evident that our race has played a leading part in the course of events. And since the world has gone mad, we must endeavour to isolate and remedy our share of the cause. In order to get behind the scenes it is necessary to grasp the meaning of reality. It may perplex people's minds, but at least it satisfies our consciences to affirm that God, and all to do with God, is Reality.

Now, it is a significant feature of this war that God is for the most part being left out of the picture. We hear and read a great deal about liberty, and freedom, and democracy, and the like. But, except from Lord Halifax, and to some extent from the Prime Minister, we rarely hear God's name mentioned by our speakers. A plethora of confident assurances of victory are poured into our ears, but, the name of God, the only Giver of it, is left out. The omission is symptomatic of the attitude of most of the nation.

Before the war began, attention was drawn to the fact that roughly four-fifths of our people never attended any place of worship. After what has happened, the average may now be slightly higher, and again it may be said that absence from Church is no exact indication of absence from God. But when all excuses are made the present godlessness remains appalling. It is as though we are seeking to win this war without the aid of God. It may be urged that "Thrice is he armed who hath his quarrel just." That may satisfy readers of Shakespeare, but it does not satisfy students of the Bible. There the determining factor is not the justice of a quarrel, but the attitude towards God of His people. And that we are God's people, the modern Israel who have received the blessings pronounced on Abraham and his descendants, is now obvious to those who still retain a proper sense of perspective.

Why are we different from other nations? Why did we not collapse when France collapsed? Why are we, to use the Prime Minister's words, better off to-day than anyone would have predicted four or five months ago? What is that mysterious influence, which the unthinking term "luck," that still comes to our rescue in our dire extremity? Those who know their Bibles have no difficulty in answering.

But if these things are so—and the present fulfilment of prophecy guarantees them to be so—why do not our religious leaders call our people back to God? Many of them seem absorbed in industrial problems, and what is to happen when we have won the war. Such speculations are entirely premature and futile. If we win the war at all, if there are enough God-fearing people in this country to constitute the minority sufficient to save our country from the hands of Germany, then what follows must also come from God. If man's imagination be allowed to go on again without the Divine Guidance it will only carry us further down the road to ruin.

Neglect of God has converted this beautiful world into a madhouse. Human nature, constituted as it is, cannot do without God—it would wreck the best economic and social systems in the world, if it has not already done so.

All these statements ought to be mere platitudes to every minister of religion, of every denomination. Why are they not used in this crisis? Is it due to a reluctance to face a situation for which every religious organisation in this country is responsible? Why do four-fifths of our people never attend a place of worship? Why do they treat God as a Being who interferes with their pleasures and amusements rather than the source of all real Happiness and Peace? Such are the bitter fruits of Materialism, sown at the end of last century, which have been tended and nurtured in our very Churches. Until these can be dissipated, how can the world hope for a new and better age?

(From the Record)

PROPAGANDA.

Letter from the Anglican Bishop in Jerusalem.

This is the day of propaganda. Jerusalem was first made a "broadcasting station" when our Lord commanded His disciples to "preach in His Name among all nations." "Propaganda" is a word-picture of His intention for His Church.

His command was no mere idle talk on the air to which people might listen or not as they chose. It was, and is, a reality, in the face of which neutrality is nothing but "Fifth Column activity." "Propaganda" is a watch-word

of the Church. It was the name given to the Committee in Rome in charge of foreign missions. It stands for "our Father's business"—propagating the Word of God.

Alas! To-day many wave-lengths breaking across the ether are associated with falsehood. "Propaganda" is corrupted by some of its greatest exponents, the enormity and reiteration of a lie being the measure of its usefulness.

The Holy City was both the first Christian "broadcasting station" and the headquarters of the first Christian "ministry of information." We, as your representatives here, are trying to redeem the degrading use of propaganda by broadcasting the truth and preaching in His Name among all nations.

Recently in the Mother City of our Faith, we have shared in special gatherings for "propagandists"; Quiet Days attended by Clergy and Service Chaplains from the ends of the world; Confirmations, when hundreds of soldiers from both hemispheres have avowed their desire to "fight the good fight of faith"; conferences attended by Christian teachers, catechists and Bible-women.

Schools are the homes of "propaganda" in their effort to develop character based on the knowledge of the truth. For these we have a deep responsibility and rejoice that all nationalities and creeds are represented and have contributed to the present armistice, if not "entente," in the Holy Land.

Hospitals and dispensaries are the "silent column" of Christian propaganda. The restoration to health and the saving of suffering prepare the way for the vision of Christ the Saviour.

In the past year the three Patriarchs of Antioch, Alexandria and Jerusalem, met in Jerusalem for the first time in 498 years, and celebrated in the Church of the Holy Sepulchre a Liturgy, with special prayers for peace and for suffering humanity. The Anglican Bishop was given the place of honour after the Patriarchs, showing the unique friendship which exists between these two branches of the Christian Church.

Such friendships reinforce our appeal to Jews and Moslems. To them our "propaganda" is the same; contact through sympathy and thought, impact by prayer and love. To them we are "bound in the Spirit" to present Christianity, whether as the completion of Judaism or as a reparation for the Christian failure that preceded Islam.

The importance of Jerusalem for Christianity remains ever the same. Our Lord's command is to witness to the truth "beginning from Jerusalem." The Gospel of the redeeming love of Christ still "calls" the world.

Will you during Holy Week, and especially on Good Friday, remember by prayers and almsgiving the work of your representatives in the Holy City and in Bible lands?

IS THE DEVIL A PERSONAL AGENT?

A most important pastoral letter from the Bishop of Liverpool was read in the churches of the diocese on Sunday last. The Bishop answered, particularly, the question: "Whence comes evil?" That, he suggested, is a terrible problem which has vexed the minds of Christians from the beginning. God is almighty, God is good. Why, then, must His good purpose be continually checked, and sometimes altogether spoiled? Our forefathers had a very simple answer. They said it is because the devil, always fighting against God, sometimes prevails. In recent years many Christian thinkers have refused this explanation. They are unwilling to divide the governance of the world between God and the devil. They have ceased to believe in Satan as a personal agent of evil, invading the minds and spirits and bodies of men, and turning them away from God. They feel that they must find some other way of accounting for the fact of evil and its power in the world. They have not found it yet. What does Christ say on this subject? Not much. He was never greatly interested in explanations. But what He did, quite clearly shows His mind about it. A great part of His time was spent in destroying the works of the devil by healing the diseased in body or mind. Many of these were not responsible for their actions. We should call them mad. In those days people said that they were "possessed of a devil." Jesus accepted this description as the right one, and He acted on it. When a victim of evil of this kind was brought to Him, He would rebuke the devil, and then cast him out. The first result was that the man was set free from the outside influence which had been in control of him.

The Devil's Masterpiece.

It has been said that the devil has no more successful trick than to pretend to be dead. We of this generation have very good reason to know that he is alive, and at work upon a vast scale. Never before has the greater part of a whole nation been induced to surrender freedom of thought and control of themselves. In German universities, schools and churches, no one is allowed to speak or teach the truth as he sees truth. All must proclaim only what one man declares to be true. In German law courts all safeguards for justice as between man and man, and between individuals and the Government have been swept away. The Fuehrer's will is law, and there is no other. Saddest of all, the German youth are taught that they must never think for themselves, or seek the truth together in free discussion. They must accept their ideals ready made from the Nazi party. And the chief of these ideals is military power. The young people of Germany have been educated for this, and for hardly anything else. Part of their education is that they must sacrifice all they have

and all they are to make their country strong against other countries. Another part is that they must bear the sight of revolting cruelty to Jews, and not to Jews only, but also to any Germans brave enough to differ from the Fuehrer. Thus a whole generation has consented to be deliberately brutalised. They must despise mercy and pity, and even ordinary decency, and must look upon savage and ruthless force as a virtue. No human beings could have assented to such ideals unless they had first been possessed of an evil spirit. Here, then, is the devil's masterpiece. But his work is not confined to Germany. We may truly declare that a neighbouring nation such as Germany is in the devil's grip. But we must not claim that we ourselves are free of it.

(Record.)

A FAVOURITE HYMN.

No doubt one of the best-loved and most popular hymns is the evening hymn, "Abide with me, fast falls the eventide." Many a sick and aged Christian, and many a downcast and sorrowing spirit has been cheered by the heavenly music of its lay. It will be of interest to some to read the following verses written by its author, Lyte, some time earlier in his life:—

"Might my poor lyre but give
Some simple strain, some spirit-
moving lay,
Some sparklet of the soul, that still
might live
When I was passed to clay!
"Might verse of mine inspire
One victorious aim, one high re-
solve impart,
Light in one drooping soul a hallowed
fire,
Or bind one broken heart!
"Death would be sweeter then,
More calm my slumber 'neath the
silent sod,
Might I thus live to bless my fellow-
men,
Or glorify my God!"
How completely the desire of his
heart has been granted!

IN THE BOAT WITH THEE.

Thou art the Lord Who slept upon
the pillow,
Thou art the Lord Who soothed the
furious sea,
What matter beating wind and tossing
billow
If only we are in the boat with Thee?
Hold us in quiet through the age-long
minute
While Thou art silent, and the wind
is shrill;
Can the boat sink while Thou, dear
Lord, art in it?
Can the heart faint that waiteth on
Thy will?

—Amy Carmichael.

CRICKET — A LIVING PARABLE OF OUR FAITH.

(Notes of an Address Delivered at St. Mark's Church, Tempe, 16/2/41 by the Rev. S. Howard, M.A.)

Text: Genesis 3, 24.—"So He drove out the man; and He placed at the east of the garden of Eden the Cherubim and the flame of a sword which turned every way to keep the way of the tree of life." (R.V.)

Sunday last I ventured to christen "Sportsman's Sunday," with the plea for the spirit of True Sportsmanship in the Religious Life. St. Paul lays down the lines in the Epistle for the day (1 Cor. 9: 24-26). Now there is no truer, cleaner type of sport than Cricket; and to-day I will go a step further, and call it "Cricket Sunday." This our national sport has a definite Christian lesson and may be regarded as a living parable of our faith as set forth in the Apostles' Creed, and which may be reasonably associated with the passage we have read together in the third chapter of Genesis this morning.

To begin with the name "Cricket," defined in the dictionary as "a well-known game played with wickets, bat and ball, and eleven men on each side." The first essential then is the Wicket, which we learn is a small gate; and "wickey," by the way, is the old English name for ash tree, the traditional timber for making cricket stumps! Now I suggest to you that the word "Cricket" is short for "Christ's Wicket."

Many years ago, just before the other war, I visited Cross Thwaite, near Keswick, in the North of England. The Rector of that very ancient parish called upon me and gave me the outline of what follows, recommending me to think it out, as I now urge you to do.

The word "Thwaite" (in "Cross Thwaite") means a glad place or glade, or clearing, somewhere that the light and sunshine may come into the forest—such forest as once covered this countryside. In the early days of the Roman occupation of Britain, Christian missionaries penetrated northward beyond the lines of fortifications then stretching between Manchester and York. They reached into the haunts of the Brigantes who inhabited the Lake District. Here they made their Thwaite, or clearing; and in the midst of it, they planted their sacred symbol or standard, the Cross of slender poles, in front of which, at sunrise, daily, they would recite the Creed, the Lord's Prayer, and the Ten Commandments, explaining them to any young Brigantes who might gather round. See them then, teaching this very passage in Genesis 3. The Cross is used as an object lesson of the Tree of Life—the tree on which God's Dear Son gave up His mortal life in order to win for us Immortal Life.

Eventually eleven youths who had shown interest in the lesson are rewarded by being drawn up in line, each given a white garment; and provided in turn with a stout staff or club of willow-wood, to represent the flaming fiery sword of the Cherubim, and with which to guard the Way of the Tree of Life from wrongful approach. This pathway or line of attack led through the little "wicket gate" formed (as we have seen) of three ash wood stumps—representing the Three Persons of the Holy Trinity with Christ in the centre. The two bails represent the perfect Godhead and perfect manhood of our Blessed Lord and Saviour. Each faithful defender of these sacred truths is called upon so to wield his club or bat, as to drive away any suggestion of false doctrine. The enemy, Diabolos (literally, "the one who throws through"), is the demon bowler, seeking to hurl such temptations against them. These sly suggestions of false doctrine were represented by any conveniently sized clod of earth or lump of wood, or of stone—the word "ball" meaning literally "anything that is thrown." The batsman is not allowed to interpose his flesh—no leg before wicket is permitted: his success must depend entirely on his proper use of the Sword of the Spirit, the Word of God.

"Cricket": yes—"the well-known game using wicket, bat and ball; with and rightly valued as a game indeed, but how little known and appreciated as a living Christian parable. The wicket, the bat, the ball, we have briefly surveyed; many other features also have their significance—the eleven, the sneaks, the slips, and perhaps even the silly point; also the white garments and such excellent rules as "Play the Game" and "Never dispute the umpire." Shall we sum it all up like this: Our Heavenly Father most surely intended that we should enjoy the Tree of Life when the time came? But to be greedy about it and to snatch the fruit before He gives His permission, is to forfeit all true joy. And having once lost our right of approach to the Garden and to the Tree, we can only regain it by humble obedience to and faithful use of Holy Scripture—moving us to sincere acceptance of His finished work on the Cross of Calvary, and following up with a decent sense of gratitude.

"He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood."

"Oh, dearly, dearly has He loved,
And we must love Him, too,
And trust in His redeeming blood,
And try His works to do."

The new Church House, Westminster, opened by the King and Queen last June, has been damaged seriously in an air raid. Six persons were killed. A heavy bomb smashed the Great Hall, the lounges and many bedrooms in the Church House Club.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

S.S. EXAMINATIONS.

On the first Sunday in December, last year, a Diocesan examination was conducted throughout the Sunday Schools of the Diocese at the request of His Grace the Archbishop of Sydney, and under the auspices of the Diocesan Board of Education.

The examination was a written one, and the papers were set for three age groups. The Senior Grade has acquitted itself most satisfactorily, and in this grade special book prizes will be awarded to Grace Mary Barwick, Irene Driscoll, and Margareta Bridge who gained the first three places in the examination. These prizes will be in addition to the special certificates which will be awarded to each of the successful candidates in a form appropriate to the standard of the pass. It is hoped that this examination will prove a real source of enthusiasm to both teacher and scholar in the Sunday Schools throughout the Diocese. The examination is open to all Sunday Schools who enter, and the Syllabus for the examination at the conclusion of this year will be St. Mark's Gospel and the Book of Genesis, together with special memory work. The Director of Education will be glad to answer any inquiries concerning the examination.

The number of candidates who passed in the various groups was:—

- (a) 12 years and over—Class I. 7; Class II. 16; Unclassed 52.
- (b) 10 and 11 years—18.
- (c) 8 and 9 years—15 (Graham Wade, 1st Place).

STAINER'S SACRED CANTATA.

Stainer's Sacred Cantata will be rendered at St. Paul's Church of England, Cleveland Street, Sydney, on Palm Sunday, 6th April, 1941, at 7 p.m.

HOME MISSION SOCIETY.

There was a large gathering of friends of the Society in the Chapter House on Friday afternoon last, to make arrangements for the Diocesan Festival to be held on Tuesday, May 27, in the Sydney Town Hall. The Archbishop presided, and satisfactory offers of help were received from a large number of parishes.

The special speaker at the Festival will be the Hon. W. M. Hughes.

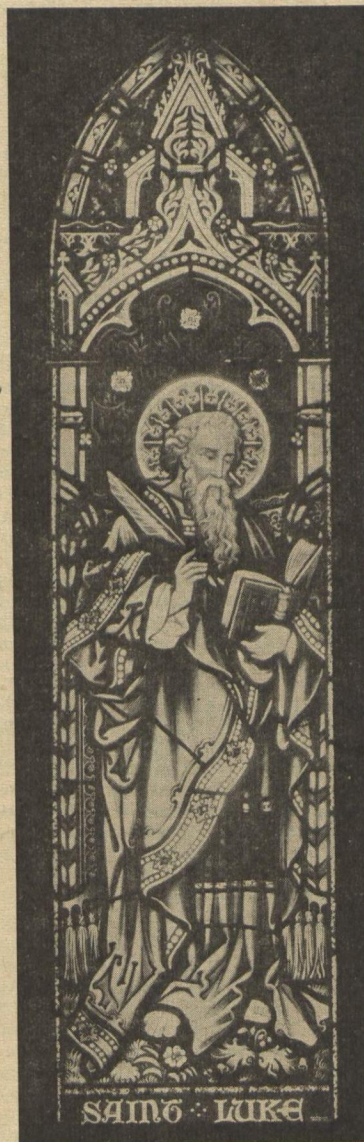
The General Secretary will show special lantern views of the work.

A CENTENARY.

(Communicated)

On Sunday, April 20th, the old Church of St. Bartholomew, Prospect, will mark its Centenary with a special Centenary Service at which the Archbishop of Sydney will preach.

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This old "Broughton" Church stands on a commanding site on one of Prospect's many hills, its plain structure, and square tower themselves speaking of goodly age. It appears that a move was first made to secure a Church at Prospect in 1837 when a subscription list was opened in the Sydney Morning Herald. Tenders for the erection of the building were called by Lieut. Wm. Lawson, the explorer, who also seems to have had some superintendence of the work done. No certain date of the completion of the structure, nor the consecration and opening have been kept, but Bishop Broughton reported to the Diocesan Committee at the end of 1841 that four churches had been consecrated and opened during the year, of which St. Bartholomew's was one. The old Baptismal Register, still in the possession of the Churchwardens, shows the date of the first baptism as May 2nd, 1841, which may be taken as an indication that the Church was opened before that date. For a goodly number of years now April 14th has been acknowledged as the date of Consecration and opening, and from the evidence available, this date cannot be too far from being correct.

The records of the earliest services held in the Church are not now available, but from the register of Baptisms, Marriages and Burials, it would appear that the first clergyman to officiate in St. Bartholomew's was Rev. H. H. Bobart, the second Rector of St. John's, Parramatta. The Church was apparently placed under his care. The first Vestry Meeting was held on March 29th, 1842, when, in the course of the Minutes, it was recorded that Rev. Wm. West Simpson was the minister licensed to officiate in the Church. In the Baptismal Register the signature of Rev. John Traughton appears in connection with a baptism on Dec. 26th, 1841, and from July 31st, 1842, onwards, his signature appears regularly till the date 11th Sept., 1847. The short connection of Rev. Wm. West Simpson with the Church seems to indicate that he was not officially appointed as Incumbent of Prospect. Diocesan records indicate that Rev. John Traughton was the first incumbent of St. Bartholomew's.

The longest single incumbency was held by Rev. Thos. Donkin who ministered from 1855-75 and in length of service he is followed by Rev. G. Middleton, who exercised his ministry from 1891-1904. Mr. Middleton's ministry is still well remembered by many of the present parishioners, and not least among the memories which people have of him are his love of cricket, singing and apple dumplings.

When St. Bartholomew's was erected it was the only church in a vast parish but in process of time, the settlement became increased, and daughter Churches sprang into life, the first among these being St. Andrew's, Seven Hills, followed by Christ Church, Blacktown, and St. Mary's, Toongabbie. At one stage, nine Churches all claimed St. Bartholomew's as the mother Church of the Parish, but, this Parish has since been divided to make the

Parish of Wentworthville, with four churches, leaving six churches in the original Parish.

The fabric of St. Bartholomew's is of hand made brick, the type of Church architecture being typically that of 100 years ago—square windows and doors with square tower. To-day the fabric is in good condition still, but the roof is in need of immediate repair. Extensive damage was done to the roof by the great windstorm of January, 1939, when some of the iron from the roof, as well as the covering of the tower, landed well down in the cemetery which surrounds the church—the burial place of many well-known Prospect identities including Wm. Lawson and his family. Temporary repairs were effected, but a general overhaul is needed to ensure that further damage will not be done. To this end the Rector and Churchwardens are making an appeal for funds in connection with the Centenary to enable the necessary overhaul and repairs to be undertaken. The work will cost approximately £400 of which some £220 is already in hand.

Fortunes have varied throughout the long life of the old Church, and times have changed since Bishop Broughton set it apart for the worship of God. However, St. Bartholomew's still stands as a witness to the Reality of spiritual things, and of man's need of God and the Gospel of His Grace. We pray that it may continue to be, in the days ahead, a place of comfort and strength to those who come within its walls to worship.

COMMONWEALTH PUBLIC SERVICE ANGLICAN FELLOWSHIP.

The Commonwealth Public Service Anglican Fellowship held its first corporate communion in St. Andrew's Cathedral, on Sunday, March 16. This was followed by a breakfast in the Chapter House at which His Grace the Archbishop, and Bishop Hilliard, were present.

The breakfast was attended by about 170 members. After welcoming

the guests, the President, Mr. C. Cooper paid a tribute to those members who had assisted in establishing the Fellowship. He also pointed out that the aims of the movement were arrived at after careful consideration and were considered to incorporate the principles of religious teaching.

The Archbishop, addressing the gathering, congratulated members on the step they had taken in forming the Fellowship and assured them of his wholehearted support. His Grace invited them to form a unit to take part in the annual Procession of Witness through the streets of Sydney. He said it was very gratifying to him to see members of the Government Service giving such support to their church.

Bishop Hilliard, in his address, expressed warmest approval of the aims of the organisation which he summarised as Godliness, Friendliness and Loyalty. He specially pointed out that much more could be achieved by example and the fostering of a spirit of goodwill than by opposition to other religious organisations.

In proposing the health of the Secretary, Mr. H. R. G. Smith, who founded the Fellowship, Mr. A. J. Cady, Vice-President, drew attention to the amount of work and unselfish effort Mr. Smith had put into the Organisation. He said that Mr. Smith had given a practical demonstration of what could be done by carrying out the claims which the fellowship had adopted.

In responding to the toast, Mr. Smith said he had been prompted by a feeling that something should be done to stimulate interest in religion amongst members of the Public Service, and he thought that this could best be achieved by the formation of a Fellowship.

The success of this function augurs well for the future that lies before the movement which has in a few months spread to many different branches of the Commonwealth Public Service.

St. Philip's, Sydney.—On Wednesday, 16th April, members of the Royal

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Australian Historical Society will visit St. Philip's Church. After signing the Visitors' Book, they will hear hymns and chimes played on the bells, followed by an organ recital. Mr. P. W. Gledhill, will read a short paper on the history of the Church and Parish, and the visitors will then inspect the mural tablets and other objects of interest. In the Vestry, they will be shown historic and valuable service books, Bible, and Communion vessels. A wreath will be laid near the tablet to Dr. Houston, first President of the Royal Australian Historic Society, by Mr. J. K. S. Houston. The President of the Society, His Honour Mr. Justice Ferguson, will place flowers on the grave of Bishop Kirkby.

VICTORIA.

Diocese of Melbourne.

ST. JOHN'S, TOORAK.

The Annual Meeting passed off quietly and satisfactorily. There was a fair attendance of parishioners. Mr. Field was happy in presenting a progressive balance sheet. £742 had been paid off the building debt in the year, bringing it down to almost negligible size (of about £80 to present date). Ordinary offertories, at £1,084, showed increase, as did pew rents. The remaining debt was chiefly caused by repairs to buildings, and now that we are practically free of building debt, it should not be impossible to look forward to early ending of the other debt. £912 was given to diocesan and missionary works, which is about the usual amount.

Diocese of Ballarat.

ORDINATION.

An Ordination Service was held in Christ Church Cathedral, when Robert George Long was admitted to the Holy Order of Deacons on 9th February. Prior to this date Mr. Long and Archdeacon Morgan-Payler were in residence at Bishopscourt for a retreat in preparation for the Ordination. The retreat was conducted by the Archdeacon. The Rev. R. G. Long is serving during his diaconate with the Sub-Dean, the Rev. C. F. Eggleton, at Christ Church.

WESTERN AUSTRALIA.

Diocese of Perth.

ORDINATION.

The Most Reverend, the Archbishop of Perth, on Sunday, 9th March, 1941, in the Church of St. Luke, Cottesloe, Western Australia, ordained the following Deacons:—Rev. Ivan Alexander Cardell-Oliver, M.A., LL.B., Jesus College, Cambridge, England. Assistant Curate in the Parish of St. Luke, Cottesloe. Rev. Walter Bowen Churchill, Deacon-in-Charge of the Parish of Toodyay.

NEW ZEALAND.

A GENEROUS GIVER.

Not long ago, Sir George Shirlcliffe gave a magnificent lead to his fellow-Churchmen by contributing £10,000 to the new Cathedral Fund. He has now followed this up by a number of large gifts to several branches of the Church's work within the Diocese, amounting in all to over £7,500. The following is the detailed list of these gifts:—

£3,000 to the Diocesan Trustees for General Church Purposes. (Shirlcliffe Trust).

£2,000 to the Diocesan Trustees, to be held on trust, the income to provide a scholarship for daughters of Clergy, at Nga Tawa. (Shirlcliffe Nga Tawa Scholarship Trust.)

£1,000 to the Diocesan Trustees, to be held in trust, the income to be for the benefit of St. Paul's Parish until such time as the Cathedral replaces the Parish Church, when the income will be available to the Cathedral authorities to meet general expenses.

£500 to the Diocesan Trustees, the income to be paid to the Seamen's Institute. (Shirlcliffe Trust for Seamen's Institute.)

£500 to the Trustees of St. Mary's Guild. Income to be credited to " upkeep of Homes' Fund."

£500 to Wellington City Mission, towards reduction of debt owing by the Mission.

£25 to the Chinese Mission towards cost of residence for the Missioner.

I know that I can, in the name of the Clergy and Laity of the Diocese, tell him how touched and encouraged we all are by this new demonstration of his generous nature and of his devotion to the Church. By his gifts, no less than by his personal service in past years, he has left an indelible mark on the development of our Diocesan life."

(From the Bishop of Wellington's Letter.)

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Sydney Town Hall, Tuesday, May 27th.

6.15 p.m.—Tea in Basement and Upper Halls, Sydney Town Hall.
Tickets 1/3.

7.00 p.m.—Service in Cathedral. Preacher: Rev. J. Bidwell, B.A.

8.00 p.m.—Public Meeting.

Chairman: The Most Reverend the Archbishop of Sydney.

Special Speaker: The Right Hon. W. M. Hughes, Federal Attorney
General and Minister for the Navy.

The General Secretary will show special lantern slides of the work.

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Canon R. R. Robinson, Gen. Sec.

Mr. F. P. J. Gray, Hon. Treas.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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APRIL 17, 1941.

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Utterances, Great and Comforting.

His Majesty King George VI.

"To My People at Home and Across the Seas."

"We can only do the Right as we see the Right and reverently commit our Cause to God."

"At this fateful hour we turn, as our Fathers turned at all times of trial, to God Most High."

"Let us go Forward with our Task as one man, with a smile on our lips and our heads held high, and, with God's help, we will not fail."

"After Winter comes Spring, and after our present trials will assuredly come victory and release from these evil things. Let us then put our trust, **as I do**, in God, and in the unconquerable spirit of the British Peoples."

* * * *

Her Majesty the Queen to the Women of the Empire.

"It is for our homes and their security that we are fighting. . . . We all have our part to play. I know you will not fail in yours, remembering always that the greater the courage, and devotion, the sooner we will see again the happy, ordered life for which we long. . . ."

"We put our trust in God, Who is our Refuge and Strength in all times of trouble. I pray with all my heart that He will bless, guide and keep you always."