

said that the world, as opposed to God, placed its pomps and vanities ostentatiously before people's senses of sight, hearing, tasting, smelling, and touch, which long ago were described as the five gates to man's soul. But Almighty God hid Himself so that man might seek Him by faith, hope and love; that men might find Him and be found of Him. "Moses," said the preacher, first became conscious of the presence of God by investigating the phenomenon of the burning bush which was not consumed. Elijah found God in the 'still, small voice,' or, as the Revised Version renders, in 'the voice of gentle stillness.'"

THE MOTHERS' UNION.

Notice.—Through the kindness of His Grace the Archbishop and Mrs. Wand, a quiet day will be held at Bishopsbourne on Shrove Tuesday, February 17, when the Archbishop will give the addresses. Members are asked to arrive at 10.30 a.m., and to bring their M.U. office books.

The Diocesan Secretary, Mrs. Comp-ton, has received a letter of thanks from Miss McConnel, Cressbrook, for the sympathy extended to her family by the executive at the death of her mother, Mrs. J. M. McConnel.

Mrs. McConnel was a foundation member of the Mothers' Union in this diocese, and played an important part in its early development. For many years before the inception of the official magazine, "Mothers in Australia and New Zealand," she edited a Mothers' Union paper.

FROM DIOCESAN COUNCIL MINUTES.

Bequests.

The Registrar reported bequests as follows:—

Under the estate of the late James Halsey, Ipswich, the residue of the estate, subject to an annuity of £130 per annum for life, to be divided by equal shares between the Tufnell Orphanage and St. Mary's Church of England Home for Women.

Under the estate of the late Mrs. Stahlschmidt—a further remittance of £600, making £4053 in all received from this estate to date, with about £300 more to come.

Burial Registers.

A letter was received from Rev. S. Atherton re the keeping in the parishes of Burial Registers was received and referred to the Archdeacon's Conference.

Grants from Golden Casket.

Mr. Marriott referred to a letter he had sent to the Registrar regarding the alleged receipt by Church institutions of grants from Golden Casket Funds. Mr. Marriott read the Registrar's reply, which assured Mr. Marriott that he had no knowledge whatever of any payment being made to Church of England institutions from Golden Casket funds. The Council confirmed the Registrar's letter.

TASMANIA.

THE WAR.

"It has been a year of intense strain and anxiety, we have had some hard blows, and have experienced some severe shocks and painful surprises.

"I need not enlarge upon them, they are too fresh in our memory for any of us to forget them. But there are compensations which outweigh the disappointments we have had. On the credit side there is the conspicuous success which has attended our gallant army in North Africa against the German and Italian forces there. There are the heroic achievements of the Russian Armies, which with stubborn resistance met the fierce onslaught of the mighty German war machine, and are now victoriously driving it back to its own frontiers. The United States of America is now involved in the actual war, and is side by side with us with the full weight of its fighting strength and material resources. Though in the fierce struggle ahead of us we may have to bear further serious blows and losses, yet there is no reason for despondency but for every confidence in our ultimate victory, because of the increasing strength which every day will bring to us by the almost inexhaustible resources of the Allies, and by the full co-operation and unity of plan and action, upon which they are now agreeing. And our confidence is all the more assured not only because of the indomitable spirit of our race, and the valour of our fighting men, but because of the strength of the moral conviction that is ours of the right and justice of the cause for which we are fighting. The coming year will be a fateful one. But we can enter upon it as our King has told us in the inspiring message he gave to all his people on Christmas Day, in 'The confident hope that strength will be given us to overcome whatever perils be ahead until victory is won.' The way is dark, but as he concluded, 'There are stars to guide us on our way and the brightest of them all is our Faith in God.' From the Bishop's Letter.

ANNUAL SUMMER SCHOOLS.

The arrangements for the 1942 C.M.S. Summer Schools have now been finalised and will be held (D.V.) at St. George's, Hobart, from February 7 to 12, and St. John's, Launceston, from the 14th to 19th.

The chairman and leader is to be the Right Rev. G. A. Chambers, Bishop of Central Tanganyika, who will have a most inspiring first-hand story to tell of successful missionary enterprise in his diocese. He will be accompanied by Mr. C. P. Taubman, a member of the C.M.S. Federal Council, who has travelled extensively throughout the Mission Field and has personally taken coloured films of the Society's work in Africa, India and the Northern Territory, which he will show at the evening meetings.

NUMBER OF ABORIGINES IN AUSTRALIA.

State.	Full-blood	Half-caste	Total
N.S. Wales	794	10,069	10,863
Victoria	81	719	800
Queensland	12,030	6,778	18,808
Sth. Aust.	2,684	2,197	4,881
West Aust.	21,878	4,688	26,566
Tasmania	1	273	274
Nth Terr'y	14,089	913	15,002
Aust. Capital Territory		75	75
	51,557	25,712	77,269

"Our modern problems must be met with attention, with firmness, with practical purpose, with due regard to history, and with submission to revealed truth. But if they are to be solved indeed they must be met outside the spirit of self, and in the munition of the Christian with Christ of the Spirit of God

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THE AUSTRALIAN

Church Record

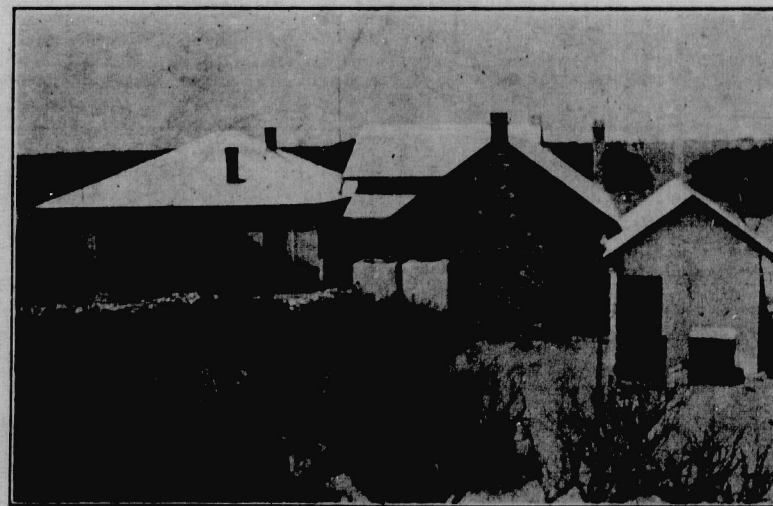
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Notes and Comments.

This was the subject of a very fine sermon preached by Dr. Garfield Williams, Dean of Manchester, at the consecration of his friend, Prebendary Cash as Bishop of Worcester. Dr. Williams said that leadership was as essential for the Church in the middle of the first century as it is now in the middle of the twentieth century.

"There are not some overseers or bishops who are meant to be leaders and some who are not—and there never were. All bishops are ex-officio leaders. All are set apart for this very purpose of leadership. Within the Episcopate there may be good leaders and bad leaders, but there are no 'rank and file,' and to fail in leadership is to fail in the office of bishop."

"It is a kind of leadership to which worldly prestige and worldly power are completely foreign, and anything which the world thinks of as 'success' is conspicuous by its absence. The leadership of Christ shone most clearly when from the world's point of view His failure was most abject, and St. Paul seems to have had no expectation that any different fate awaited either him or the Church leaders he was leaving at Miletus."

"But what is most remarkable of all is that this leadership does not suggest any clear-cut long-term policy—any far-sighted vision of the future. The Lord Jesus goes from crisis to crisis, one step at a time, and I suppose the most astounding thing about incarnate God is that within a few hours of His accomplishment of the

greatest action performed by anyone in all history. He is still there in Gethsemane seeking to know God's will concerning it. And here at Miletus is St. Paul in the same sort of quandary: 'And now behold I go bound in the spirit unto Jerusalem not knowing the things that shall befall me there, save that the Holy Ghost testifieth unto me in every city saying that bonds and afflictions abide me.'

"The Christian leader goes out not knowing whether he goes seeking—seeking a city the Founder and Maker of which is God. He seldom sees more than the next step, but he takes the next step, with his feet set upon a Rock and his goings established. Perhaps the most common error that history suggests that Christian leaders are apt to make is to refuse to take the next step because the one beyond it is not clear, and so the one beyond never becomes clear. The 'Kindly Light' is never mastered by the darkness, but it usually has to suffice for one step at a time. The world, and often indeed the Church, finds it very difficult to understand such leadership. St. Paul made no secret of the fact that the world often thought of it as a rather foolish type of leadership, but he countered that by remarking that the foolishness of God was wiser than men. Those who follow the Good Shepherd know that the servant is not greater than his Lord, and St. Paul's successors need not expect to exercise a Christian leadership different in character from that which the great apostle was empowered to give as he lived 'in Christ Jesus.'"

"But give this leadership bishops must, if they undertake the shepherding of the Good Shepherd's flock. They may or may not do this or that—but they must be leaders, and leaders of this kind."

This is indeed the leadership the Christian Church to-day needs—the guidance of men who in all humility are followers of the Christ of Bethlehem and Nazareth, who, like Him, do believe wholeheartedly in God and God's Call; who will follow His lead even through Gethsemane to Calvaries, making no compromise with a world that crucified their Great and Good Shepherd.

"When President Roosevelt, in a recent speech, claimed to hold definite proof of the Nazi's determination to crush real Christianity, many wondered upon what fresh evidence he was basing his statement. The Swiss paper 'Die Nation' may have supplied the required information when it quoted from the programme of

the German National Reich Church the following words: 'On the day the National Church is established, Christ's Cross must be removed from all cathedrals, churches and chapels within Germany and within Germany's colonial frontiers. The Cross must be replaced by the sole invincible symbol of Germany—the swastika. The German National Church claims exclusive power over all churches within the German frontiers. It must take the strictest precautions in order to render impossible the importations of Bibles and documents appertaining to the Christian religion. The greatest document for our people is our Fuehrer's Mein Kampf.' Yet these same Nazis indulged the fond hope of being accepted by the world as crusaders for Christian civilization from Russian Bolshevism. The sign of the hammer and sickle is preferable to the swastika. The one does at least speak of honest endeavour; the other is at its best a crooked cross."—From the Record.

We rejoice with Mr. W. M. Hughes that the frank criticism of the subversive utterances of irresponsible, ignorant, or disloyal politicians has, for the time being, brought about a calm. Let us hope that it may be a lasting calm, and that panicstricken, would-be leaders will get their bearings again before they inflict upon our people a stampede from real or imaginary danger that would be an invitation to the enemy.

If only the leaders of our Parliaments, and especially of our Federal Parliament, were big enough in their outlook and sincere enough in their war effort to lay aside their political partisanship, they would bring to birth a really National Council for the conduct of our country's government in this time of unprecedented crisis. It is the only rational and fair method of procedure, considering the balanced position of the contending parties and would ease considerably the natural concern of our people.

We were very interested, recently, in a letter sent to us by an esteemed subscriber who had sent for correction a mistake in connection with a well-known hymn that had been assigned to an altogether wrong authorship. Our correspondent, in the course of a letter said, "Looking back over life in my old age, I find that the things I most regret were the things I failed to do, the things left undone; and so now I try to 'do' whatever comes to hand, however small, and if I come across a mistake and happen to know the facts of the case I put them forward as best I can."

How often is it otherwise in present-day life. Things are said that are wrong and the speakers are allowed to "get away with it," and much harm is done to other people. We have in mind a statement in a contemporary religious paper by a correspondent, whose name seems to indicate a minister of another well-known evangelical denomination. In a letter this writer makes this statement, patently false in its inference: "I could quote orthodox theologians to support the statement that Jesus Christ was 'God manifest in the flesh,' but I know no theologian of good repute and good scholarship who would claim that Jesus Christ was God absolutely." We hope to see in our contemporary a decisive negation of the inference of that statement.

The writer is evidently a "cyclops" in his reading, for in those Christian Churches in which the Nicene Creed is a standard of faith, it was an impudent charge to make that "no theologian of good repute and good scholarship" accepts the full inference of the statement concerning our Lord Jesus Christ, that He is "God of God, Light of Light, true God of true God, of one substance with the Father."

Evidently the writer could not say to the Lord Jesus, with Thomas the Apostle, "My Lord and my God." His theology is a recrudescence of the Arian heresy, with less excuse.

It is often said that the darkest hour of the night comes just before dawn. Let us hope that this may prove true in relation to this terrible war, because we are certainly passing through a dark hour. The only light at present comes from the Russian campaign, the splendid American defence of the Philippines, and the victorious advance of our Chinese allies. The troublous waters through which we are passing have caused what we hope is only a passing phase of panic here in Australia. Let us continue to hope that out of our trials may come a more rational attitude on the part of those who are responsible leaders and a consequent unification of our own country and the great Empire to which we have the privilege to belong. Every ounce of strength, means and work are called for in the struggle. But as we were reminded last Sunday, there is still the chief factor in human affairs ever to be remembered. "We are not able of ourselves to help ourselves, but our sufficiency is of God." That is a lesson we are slow to learn. Well for us if out of the pains of this great struggle for life we have this lesson forever printed upon our heart and mind. Many would-be comforters tell us "it all depends on us!" Even if we add "and we depend on God," there is still the danger of a wrong proportion of thought. We depend absolutely upon God. No matter how great our numbers and extent of munitions—"the Lord can save by many or by few." That is one of the great lessons of Israel's history, and it is a lesson that we must learn. Last Sunday a nation was at prayer. What did that mean? Surely it meant this—that we are coming to realise that "The Name of the Lord is a strong tower, the righteous runneth into it and is safe." "The Lord of Host is with us, the God of Jacob is our Refuge."

In this Faith we have the assurance that "sorrow may endure for a night, but joy cometh in the morning." And that joy is lasting. Sursum Corda!

Phoenix-like, the Roman Catholic Archbishop of Melbourne, Dr. Mannix, has risen again from his more or less suppression since the last war in order to carry on his obnoxious subversive tactics regarding the Empire. Bishop Cranswick, writing in the Gippsland Church News, administers the following well-merited rebuke to the Roman Prelate:—

"Dr. Mannix, the Roman Catholic Archbishop, is reported to have said first that Australians are responsible for the dangerous position they are now in because the population should be double or three times its present size, and secondly, that Great Britain has 'let us down.' Apart altogether from the fact that recriminations of the first kind can avail us nothing and may indeed weaken us by endangering the spirit of self pity and excuse; apart too from the fact that all over the democratic part of the world the purposeful reduction of the birth rate is a sin, the results of which society cannot escape; it ill becomes a bachelor like Dr. Mannix to be as forward as he is in pointing it out, for he personally can know nothing whatever of the economic and other burdens laid by modern life upon hundreds of thousands of married couples. While these burdens do not condone sin committed either in marriage or out of marriage, and in very many cases are not the responsibility of those who find them most heavy, they do account for much of the modern reduction in the birthrate. The cure lies not in repeated recrimination but in a change in the social order. Those who remember Dr. Mannix's regrettable relations with the authorities of the Motherland and the Empire in the Great War of 1914 to 1918 will deplore the recurrence of the same attitude again in trying to breed trouble between England and Australia. Who that has watched the greatness of England during the last two years can dream that it could be possible for either her or her indomitable Prime Minister to let any part of the Empire down? The mere thought is a jaundiced one."

Bishop Cranswick was very merciful to the Archbishop in not reminding him of the numerous priests and nuns whose celibacy robs the country of many potential parents.

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Quiet Moments.

FORGETFULNESS.

Forgetfulness may be defined as a failure to remember to do what is our duty to do. Such failure may be due partly to a weakening of the powers of memory. Often, however, it may be due to a failure to take pains. Such failure often causes distress and trouble in regard to others, and certainly may be a transgression of the law of Christian kindness. One definition of a forgetter is a heedless person. It is a Christian duty to take heed to do our duty to God and our duty to our neighbour. To this end the use of a diary is often resorted to, or some other form of an aid to memory. We knew a case of a clergyman who forgot an engagement to take a funeral, with the result that another clergyman was called upon to officiate by the light of a candle at a grave. Many people through heedlessness forget to answer letters, which is really unkindness to their neighbours. Many eminent men have made a point of answering their letters on the same day on which they receive them, and they have taken pains to be punctual in other matters. All Christian people need to beware of forgetfulness, and to pray that the Lord may enable them to remember all things which they need to remember. To say the least of it, there can be no doubt that forgetfulness is often a sin, and even a sin of great magnitude. Moses often warned God's people against this sin. They needed to beware lest they forgot the works of the Lord. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen." When the Lord overthrew the Egyptians in the Red Sea we read that "Israel saw that great work which the Lord did upon the Egyptians." That was only one of the great works which the Lord did on their behalf. Yet we read in the Psalms, "They forgot God their Saviour, Which had done great things in Egypt." And we read further,

"They soon forgot His works." Are we not in danger of this sin? We have heard with our ears and we have read in our histories what work God did for our nation in the times of old. What a wonderful work He did for us at the Reformation, and what a wonderful work He wrought when He brought William of Orange over with the determination to stand for "the Protestant Religion and the liberties of England." Yet it might be asked now, where is our national stand for Protestant and Evangelical truth? How solemn to think that leading men in the Established and Nonconformist Churches are turning their backs on the great truths taught by our Reformers and the Puritan divines.

Moses warned Israel to take heed lest they forgot the Covenant which the Lord made with them, "lest," he said, "you make you a graven image, or the likeness of anything which the Lord thy God hath forbidden thee." He warned them against the sin of idolatry. Yet their whole history reveals a constant lapse into that great sin. And what shall be said of the idolatry of the Church of Rome and of her imitators in the Church of England? Is it not lamentable in the extreme that even despite the chastening hand of God in this terrible war there is no sign of repentance for the presence of the idolatry of the Mass in the Church of our martyred Reformers?

Again, Isaiah wrote concerning Israel. "Thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength." Later, in Jeremiah's days, the Lord said of Israel, "Can a maid forget her ornaments, or a bride her attire? Yet My people have forgotten Me days without number." There is special danger when we have eaten and are full to forget Him Who is the Source of all our mercies. Do we not need indeed to take heed, when all is going well with us, lest we forget Him Who in wondrous grace redeemed us from the bondage and penalty of our sins, and made us heirs of the kingdom which He hath promised to them that love Him. "O

thou my soul forget no more the Friend Who all thy misery bore; let every idol be forgot, but O my soul, forget Him not." In times of prosperity we are prone to imagine that it is by our own power and the might of our own hand that we have gotten our wealth. We forget that "it is He that giveth thee power to get wealth." We have nothing that we did not receive from Him.

Moses also calls upon Israel not to forget how greatly they provoked the Lord by their sins. "Remember and forget not, how thou provokedest the Lord thy God to wrath in the wilderness; from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord." What a commentary these words are upon the awful sinfulness of human nature, and the base ingratitude which may be manifested by the recipients of God's goodness and mercy. The Lord's people do well to recall their own utter unworthiness of all the grace and mercy which their God has showered upon them. The recollection of all their past sins should humble them before God, and lead them all the more to magnify Him Who is the source of all their mercies. Jacob was constrained to say, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto Thy servant."

It is well to remember that the sin of forgetting God brings chastisement upon nations. "It shall be, if thou at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." Of other nations it is written, "The wicked shall be turned into hell, and all the nations that forget God." God judged Israel for their sins and He is judging the God-forgetting nations to-day. Oh that we all really profited by His chastening hand to-day. Is He not speaking loudly to us by the solemn happenings connected with this war? "To-day if ye will hear His voice, harden not your heart."—From the English Churchman.

Personal.

The Rev. John Hunter, B.A., curate in the Parish of Singleton, N.S.W., has been appointed to the Parish of Binalong, in the Diocese of Goulburn. Mr. Hunter was ordained as deacon and went to Singleton after completing his studies at St. John's Theological College, Morpeth.

Advice has been received in Sydney that Captain Harry G. Maegraith, of a British tank regiment, Middle East Forces, has been killed in action in Libya. Captain Maegraith, who was born in Lismore, was 26 years old. He was educated at St. Peter's College, Adelaide, and went to England just before the war. He won his commission in Libya, and rose to the rank of adjutant of his regiment. He was the younger brother of Dr. Brian Maegraith, Dean of the Faculty of Medicine, at Oxford; Captain Hugh Maegraith, of the A.I.F.; and Mr. Kerwin Maegraith, of Sydney.

The Rev. W. H. Elliott has been appointed Precentor of the Chapels Royal in succession to the late Prebendary Percival. Mr. Elliott is well known as the vicar of St. Michael's, Chester Square, and is a popular broadcaster.

The Rev. Norman Jenkyn, for 30 years rector of St. Matthews, Windsor, N.S.W., died last month. Mr. Jenkyn was at one time Mayor of Windsor. When he was elected Mayor, in 1931, he was said to have been the only clergyman to occupy the mayoral chair. He was born in Rockhampton, Queensland, and was the son of the Rev. Thomas Jenkyn. His grandfather, the Hon. Arthur McAlister, was at one time Premier of Queensland. The deceased was educated at Moore Theological College. He was admitted to the diaconate in 1898 and ordained to the priesthood in the following year. He was curate of St. Barnabas, Sydney, from 1898 to 1903; and became rector of St. Augustine's, Bulli, from 1903 to 1906. Then he was appointed rector of Windsor, and continued in that charge until 1936. He was appointed Rural Dean of Richmond in 1909.

Mrs. Fred Bush, formerly Constance Turner, of the Groote Eylandt Mission, has been evacuated to Victoria with other half-castes from Darwin. Her friends down south will be glad to meet Constance, whose work at Groote was so steadfast and invaluable among the aboriginal women and children.

The lady missionaries of the Groote Eylandt Mission, have reached Sydney in safety. Sister Faith Ward is to go to Roper River Mission, to take charge of the work amongst the outcasts on that station.

The death of Mr. John Strang took place at Castle Hill, N.S.W., in December last. It will be remembered that the late Canon Gray, of Port Macquarie, was one of his sons-in-law. Mrs. Strang, who was for so many years a devoted Church member, and member of the Mothers' Union at Inverell, N.S.W., has left Castle Hill. She was the guest at a farewell gathering, organised by the Castle Hill branch of the Mothers' Union, last week. She has always been an active patriotic as well as Church worker, and was President of the local branch of the Red Cross Society.

The Bishop of Carpentaria, who has been for some months on furlough at Castle Hill, N.S.W., was expecting to return to the north this month.

The death is announced of Miss Hughes, of Southport (Q.) and Mr. E. L. Ramsay, of Cambooya (Q.). Both were generous Church members and of steadfast Christian character.

Bishop Booth, Coadjutor Bishop of Melbourne, who has been acting as Chaplain-General to the A.I.F. in the Middle East, has now returned to Melbourne. He will probably take over the administration of the diocese until the appointment of a successor to the late Archbishop Head.

The Rev. R. C. Finlay has been appointed to the charge of All Saints, Preston, Vic.

Archdeacon R. B. S. Hammond, O.B.E., of Sydney, is taking leave of absence from his work for three months.

Rev. R. A. Johnson, of Sutton Forest, has gone to Groote Eylandt in order to relieve the Rev. L. Harris, who is due for furlough.

Rev. C. R. Whereat, rector of Victor Harbour, S.A., who is doing chaplaincy duty with the Forces overseas, has been awarded the M.B.E. (Military Division) for distinguished services in Syria. We extend to Padre Whereat our congratulations upon this recognition of his work among the troops.

Capt. Robert Joshua, who was one of the diocesan lay readers and a member of the vestry of St. Paul's, Korumburra, Vic., has been awarded the Military Cross for gallantry in action at Tobruk on September 14, 1941.

Rev. G. A. Connolly, of Mittagong, N.S.W., has been appointed Acting General Secretary of the Church Missionary Society in Victoria, and commenced his new work at the end of January. Mr. Connolly was for some years in Tanganyika as a C.M.S. Missionary.

Rev. Ernest North, who for ten years was rector of Laura, S.A., has retired from the active service list, and is now living with his son, Rev. S. North, of Taralga, N.S.W.

From M.I.A.N.Z. we give the following:—Extract from a letter from Mrs. Wright: C/o Barclay's Bank, 19 Fleet Street, London. I am giving up my flat at Wimbledon as the lease is up. I don't quite know where I shall be as every reasonably safe place is crowded and I am not young or active enough to be of use in a danger zone. Speaking at a meeting at Cockermaster in July, I saw in the audience a clergyman with a small party of mothers. I found he had a special interest in Australia, for when we first came out to Sydney he was one of Bishop Halford's Brotherhood (1909) in Rockhampton. I was much touched when he told me that he well remembered intercession being offered in their chapel for the new Archbishop of Sydney (my husband) on St. Bartholomew's Day, when the consecration was taking place in St. Paul's Cathedral, London (Aug. 24, 1909). I presented him with a copy of "M.I.A.N.Z." and he and his wife were much interested.—Dorothy M. Wright.

The Rev. A. W. Parsons, L.Th., Durham, formerly a Canon of Leicester Cathedral, has been appointed Hon. Clerical Superintendent of the Protestant Reformation Society, in succession to the late Dr. G. E. Weeks.

St. John's, Milson's Point, Sydney, lost a devoted worker by the passing of Mrs. Gill. She was a regular worshipper, a keen worker and a generous supporter. Mrs. Gill was President of the Mothers' Union, a member of the Guild, a district visitor, a worker for the Women's Wartime Fellowship, and a helper at the Saturday Market Stall. Her extra-parochial interests included work for the Bush Church Aid Society and for the Netherlands East Indies Mission.

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PRAYER FOR YOUR PARISH.

Let Thy grace and mercy, O Lord, rest upon our Church and Parish. Let the Pastors be remembered before Thee. Fill them daily with the Holy Ghost and power, and replenish them with the truth of Thy Holy Word, that they may know how to feed the flock of Christ. Let Thy Own blessing be upon all who teach the young in this parish, and all who visit the sick and sorrowful, or seek out those who wander from Thee, or help in any way in the work here done for Thee. Have mercy upon the unbelieving, the indifferent, the ungodly amongst us. Rebuke in this place the power of vice and intemperance, and strengthen the work and witness of all Thy true servants; for Christ's dear sake. Amen.

SUGGESTIVE "COMMENTS."

AND SUNDAY!

Can't we all fence off this day a little more? It has been set aside as "The Lord's Day," and anything which causes other people to work on that day ought to be regretted. Some work is essential, but there is very little buying and selling that could not be cut out if we were really jealous of the things of God. It is a great way to bear witness to our love and loyalty if we keep that patch free from unnecessary trading.

FANCY DRINKING IT!

The "Courier-Mail" (29/11/41) reported an application by the Federated Liquor and Allied Trades for an increase in wages for barmaids (and others). The secretary stated that "cheap stockings would not last any time against wear and tear behind the bar. . . . Beer, in its effect on footwear, was about the equivalent of sea water." So that's that!—From the Brisbane Church Chronicle.

ASH WEDNESDAY.

A Commination.

In the "Teachers' Prayer Book, Bishop Barry, at one time Bishop of Sydney and Primate of Australia, says: "The former part of this service—the 'Commination' properly so called—was composed in 1549; the latter part is borrowed from the Benedictio Cinerum appointed in the old Manual for Ash Wednesday. In 1549, the service was fixed for Ash Wednesday only; in 1552 'or divers times in the year'; in 1662, the present direction was substituted.

The title of the service is instructive, it reads: "A Commination, or Denouncing of God's Anger and Judgment against Sinners, with certain Prayers, to be used on the first day of Lent, and at other times as the Ordinary shall appoint."

It is a very solemn and heart-searching service. Too general is the feeling, to quote the statement of a well-known clergyman in the North of England, which the writer himself heard, that the congregation is asked in this service "to curse their neighbours." It was an ignorant statement and yet is, unfortunately, widely echoed.

A careful reading of the opening Exhortation will reveal the untruth of such a feeling. There we are told that the recital of the "sentences of God's cursing against impenitent sinners," is to the intent that the congregation present "may the rather be moved to earnest and true repentance." There is no thought in the service of those who are

not present. Like all the other Prayer Book services, it is for the admonition and edification of those who are present.

Like that great Confession of our Faith, called the Athanasian Creed, the intent of what are called the damnatory clauses or sentences are not for the outside, but for the benefit of the worshipper.

If only our people keep this purpose in mind there will be less criticism and more wholesome regard for and use of both the Confession of Faith and the Commination Service.

As Dr. Barry says: "Its introduction in the 16th Century was, no doubt, thought reasonable at the time when Auricular Confession and Penance were passing away, with a view especially to meet a certain tendency to neglect God's Law, on pretence of the sufficiency of faith alone. Hence its austere severity of warning, chiefly from the Old Testament, before proceeding to the promise of forgiveness in Christ. It is certainly not less necessary in our own times, in view of the tendency to condone or excuse sin." All the more so in these later days when extreme modernism leads men to disregard their own responsibility for sin altogether, a precursor of that grave loosening of moral standards with which the world is afflicted to-day.

The name Ash Wednesday, or Dies Cinerum, was derived from the pre-Reformation custom of sprinkling ashes "on the heads of those who were put to public penance and temporary excommunication on that day."



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ALEXANDRIA

To Australian Churchmen.

LENT.

The season of Lent is once more upon us. It is wise, Evangelical Christians, to consider what it means. The word "Lent" like many another word in our language, gives no hint in itself of the use to which it has been put popularly. The word, according to Sparrow and others, comes from the Anglo-Saxon for Spring. It refers to the Season of the year in the northern hemisphere at which this solemn Season begins. Our retention of the name is one of the links which bind us to the old land and the old customs. We would do ill to change them. Some time ago the Bishop of Goulburn objected that to teach children about snow at Christmas made the service unreal. We have not heard the same objection about the use of the word Lent though it would appear to be equally apposite.

Ash Wednesday.

Dr. Frere, with unconscious humour, tells us that many a beautiful and valuable custom disappeared at the Reformation, amongst them, "the touching ceremony of putting ashes on the forehead."

It was literally, of course, a "touching" ceremony. But we trust that some day the notices will be given out correctly in Church and "The first day of Lent" substituted for the title "commonly called" Ash Wednesday. Commonly called means popularly but erroneously called. Some deny this, but the evidence is overwhelming. Commonly called the Apostles' Creed because the Apostles did not draw it up. The Creed (commonly called) of St. Athanasius. The Lord's Supper commonly called the Mass. It is time that men remembered that the retention of our incorrect name may readily lead to an incorrect thought.

Should We Return to Ashes?

There are many who think we should. What is the objection? The men who did away with the ceremony are the best judges. They tell us that there was much

show of outward penitence and little response in the hearts and lives of the people. The student of comparative religion is compelled to endorse this view. The more external devotion is exalted the graver is the danger that real devotion of heart may be obscured. We are of course aware that there are rich souls who have a deep devotion to our Lord numbered amongst those who would restore some of these ancient observances. But they are comparatively few in the great mass of mankind and it is the great mass we have to consider when proposing external observances. The Mohammedan is outwardly more zealous than the Christian. It is easier to observe outward rules than to cultivate the spiritual zeal of the inner man. Increase the rules and there is danger of widening the gap between the spiritual and ceremonial.

Our Church fathers wisely retained the old message of Isaiah as to the fast the Lord hath chosen as the guide to our Lenten observances.

The Problem of the Day.

We do not set ourselves up as judges of our fellow-men but there are features which give us uneasiness. The most devoted advocates of Lenten external observances are the least forward in work of social reform. Cardinal Manning sadly lamented that the Church of Rome in England in his day lagged behind the Protestant community in all works of social mercy. With his original Protestant upbringing, he set himself to remedy that. But we find the same to-day. Earnest souls find it difficult to flourish in this environment. Father Matthew did a noble work in the cause of temperance, but it was largely ephemeral. There is a grave weakness in the attitude of the Roman Church to the question of intoxicating drink. Even those who have been loud in their clamour for social reform in our community have not always been as insistent on this matter as they should.

The Danger of Selection.

It is so easy to condemn the evils of housing, and win cheap

applause from "the working man." It is another proposition when the Lottery or the Hotel is brought under review. There is no applause then. We are interfering with the rights of "the proletariat," it is said. And sometimes the discrimination employed in matters of this kind tempt the suggestion that the popular cry is chosen, not because it is right but because it is popular. It may be, of course, that certain evils hit, as it were, some people in the face. But why do not other evils? Is it that the habit of external mortification has dulled or is in danger of dulling the moral sense? We are "to loose the bands of wickedness," not to gain a fleeting notoriety by parading a selection of vices for reprobation that invite the applause of the masses. When an earnest writer suggested that we could remedy this drink evil by having clinics for hotel keepers, some of us felt that the limit of common sense had been crossed. So we are not greatly enthused by "the touching ceremony of putting ashes on the forehead."

Other Denials.

Nor are we greatly enamoured of the conception of Lent that makes it consist in a series of minor inconveniences. If a man feels disposed to forego any legitimate pleasure in order to devote the proceeds to some worthy and spiritual object, that is wholly to the good. But if a man lays aside his pipe or abandons sugar in his tea at the bidding of "the Church," there is great danger that he will regard himself as making a composition with heaven. So much inconvenience here as a set-off to so much penalty for sin hereafter. The old evil of human merit is deep seated and we must ever be on our guard against reviving it.

There is a hymn which exhorts us to fight the hosts of evil by the merits of the Lenten fast. It is an unscriptural and also an amusing idea. I stagger Beelzebub by laying aside my pipe. But he is used to smoking and may not be so easily staggered. Ideas of this kind are put into the minds of children. It minimises their idea of sin. It mag-

nifies their sense of their own importance. It dishonours the sacrifice of Calvary. The vigorous language of the Homilies of the Church of England needs to be repeated. Those who had emancipated themselves from this thralldom had still a burning sense of its iniquity which we have largely lost.

Improper Regulations.

A custom has arisen in some dioceses which provides for certain marriage and other regulations, requiring, for example, a dispensation from the Bishop before marriage can be solemnized at certain times, and also determining the amount of festivities that can be permitted. There are serious objections to this procedure. We are in danger of falling into the old evil that marriage is only a permissible thing, and that those who enter the marriage state have chosen a virtuous indeed, but a less arduous, road to heaven.

Here as in many other cases the Church of Rome is grossly inconsistent, she lifts up her voice against all forms of birth control and does not hesitate to include voluntary abstinence from marriage relations, quoting St. Paul's words. Yet she teaches her people that the highest example of Christian sanctity the Blessed Virgin was a party to something like that and had only a nominal husband in Joseph. This view is being fostered in certain quarters and it is our duty to protest against it.

The Bishops of the Reformation had their burden of dispensations thrust upon them by Civil Law and laboured earnestly to free themselves from it. Now that freedom has been secured, the very men that exalt most highly the office of bishop are striving to bind these grievous burdens upon the faithful once more.

The "Church Standard" and Evangelical "Heretics."

And so we present our readers with some of the evangelical heresies that have stirred the "Church Standard" recently. But if we are heretics, as is suggested, "the courts are open."

COMPLACENCY.

Where evil came from, where it extends, how long it can continue, are questions which can be discussed but not answered. The fact has to be accepted that evil does exist, and that it seems to have invaded the spiritual sphere causing "war in heaven," and we believe, there will be a time when "the last enemy shall be destroyed."

Evil appears to be something like a spur to urge us on; like a side-thrust to turn us on to a better path. That, confessedly, is not a very satisfactory conclusion to the whole matter, but it is worth some consideration.

Believing, as the Christian does, that God is love, and that He is the Father of all; that all are equally His children, it begins to dawn upon our understanding that unless we love one another, live as brethren, strive to understand the point of view of other peoples, the necessary alternative is to quarrel, and quarrels develop into wars. But even in war there is a star of hope. It is an astounding thing that while hatred, or contempt, of others almost surely leads to war, war tends to lead to understanding and kindness! Certainly the desire to kill and to destroy grows increasingly while the war lasts, but it is all so beautifully impersonal! Let a hated enemy be captured, and at once he becomes a decent sort of fellow to whom his captor shows kindness at the first opportunity; his thirst is quenched, his hunger satisfied, his wounds bound up.

Certainly, the stories of this and the last war teach us that the Australian soldier (and of course the British soldier generally) has out-distanced the Good Samaritan!

Where then the complacency? It lies here, that the great majority of Christian people appear to regard religion as entirely a private matter. We are so terrified of approximating to the Inquisition, or to the attitude of the extreme Puritans, that we shrink from being jealous for the Lord God!

If it is a matter of indifference to us whether the people we play with or trade with acknowledge any spiritual obligations, then we are playing into the devil's hands. The story of the "Occupied Countries" ought to be a lesson to us. It is possible to preserve liberty of conscience and, at the same time, expect people to have some sense of spiritual responsibility and spiritual loyalty.

Whatever good things have been built up in the world have been the result of the efforts of men and women who really endeavoured to know and do God's will.

The reason why men of goodwill can throw themselves into this war is because they are trying to save the things which a belief in God has given us. The priceless things which are according to the mind of Christ.

There would have been short work of "Quislings" had loyal people been rather more insistent for evidence of loyalty on the part of other citizens.

The work of building a new world is more likely to be successful if we are more concerned with some evidence that the men and women we make contact with are loyal to the best we know.

Let us ask what their God is, and whether they are serving Him!

(Brisbane Church Chronicle.)

PROPER LESSONS AND PSALMS.

Feb. 15, Quinquagesima.—M.: Gen. xii.: 1-8 or Eccles. i.: 1-13; Matt. v.: 1-16 or 1 Cor. xii.: 4; Psalms 15, 20, 23. E.: Isaiah xxii.: 15-22; John xv.: 1-16; Psalms 30, 31.

Feb. 18, Ash Wednesday.—M.: Isaiah lviii.; Mark ii.: 13-22; Psalms 6, 32, 38. E.: Jonah iii. or Prayer of Manasseh; Heb. iii.; 12-iv.: 13; Psalms 102, 130, 143.

Feb. 22, First Sunday in Lent.—M.: Gen. xviii. or Eccles. ii.; Matt. iii. or Heb. vi.; Psalm 51. E.: Gen. xxi.: 1-21 or xxii.: 1-19 or Baruch iii.: 1-14; Mark xiv.: 1-26 or 1 Cor. iv.; Psalms 6, 32, 143.

THE VALLEY OF THE SHADOW.

A NEVER-TO-BE-FORGOTTEN EXPERIENCE.

(By X.)

In the good providence of God I have been able to pay a somewhat extended visit to that which seems to many fearsome and timid Christians and hosts of others who profess no religion, a most distressful country—"The Valley of the Shadow" of death. I have known those who will not, if they can help it, mention the subject, and some who when they are compelled to enter, do so in perfect terror. I have come into touch with such persons again and again. It is for the comfort and help of such I now write, and I bring to them a happy and glad-some message, for a long and varied Christian experience assures me there is ample need of one. This is not the dream of a sentimental fanatic.

But, before I speak of the land itself, it is well to state the grounds on which I make my statements, for lacking a sound foundation, they can only prove worse than useless.

I accept, then, the life, teaching, and example of Jesus Christ as recorded in the New Testament as true. I believe that He died upon the Cross for the sins of the whole world, and to any human being who will accept it, He bestows the gift of Eternal Life.

I believe that Jesus Christ rose again from the dead and ascended into Heaven, where He ever liveth to make intercession for His people, and that He still lives and works here on earth in the hearts and lives of men and women to-day.

I believe that for a short but adequate time He went in and out among the people who had known Him intimately before His crucifixion, and was recognised by them as the Jesus Who had been crucified on Calvary, and Who left behind Him definite promises that He would return again to judge the quick and the dead.

Passing now to a consideration of the Valley of the Shadow of Death itself, let me relate the happy experience which confirmed my faith in the precious promises of Holy Writ. Take but one of these. You will find it in Psalm 23 (I could scarcely choose a better). There David says, "Though I walk through the valley of the shadow of death I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." As I passed down the valley I too saw no evil—nothing but a never-to-be-forgotten experience. Let me tell you what I found: I found that the unworthy doubts and fears which cloud the peace of so many fearful Christians, have no place in those last moments, only a quiet, glad peace. "For Thou art with me," said David. "I am with you always," said Christ.

I found there no ghosts of unforgiven and unpardonable sins to haunt and harass the soul as it passed from death

to life. A quiet, glad peace, untroubled by doubt or fear. Christ dealt with all that unholy company when He hung upon the Cross.

I found the last great enemy to be beaten and conquered, for there was no flash of victory in his eyes, and as I met him face to face I did so without a tremour or a fear. Nay, will you think I am exaggerating when I say that at that moment I was quietly and deeply conscious of a delight which I shall never, never forget. The disposal of my life belonged to God, and no selfish desire of mine should take it out of His hands. Besides, I knew that my departure would lay new burdens upon my friends and relatives, otherwise I would gladly have entered the door which seemed already standing ajar for me.

I sincerely believe that this experience in the hour of the final crisis may be shared by anyone who will place his trust in the Saviour Jesus Christ. I believe that the most timorous Christian may, in His name, and merits, and strength, have no fear when the home call comes.

As for the non-Christian, and those who have neglected and seemingly forgotten their God, if they also in their hour of need, desperately, but truly, turn to Him, the ever loving and merciful Saviour will grant like mercy to all who call upon Him, "For by grace ye are saved."

Meanwhile, the life which we now live, we live by the faith of the Son of God, Who loved us, and gave Himself for us. I do not overlook the fact that there is a physical as well as a spiritual aspect to be considered. Some there are who think only of the pains and wrench which accompany the dissolution of soul and body. To them I can only speak as I found. The treatment of the disease was such, that a well-known public man declared that he would rather die than pass through it again. For my part, I can only say that the spiritual dominated all the physical suffering, so that at most only a confused memory of the dark days I must have gone through remains, for which I give God thanks.

FOUR CLASSES OF READERS

The first may be compared to an hour-glass, their reading being like sand; it runs in and out, leaving not a vestige behind.

The second class is like a sponge, which imbibes everything and returns it in nearly the same state, only a little dirtier.

The third class is like a filter, which allows the pure water to pass through and retains only the refuse and impurities.

The fourth class is like laborers in the diamond mines, who cast aside all that is worthless and preserve only the pure gems.—Coleridge.

BY-PRODUCTS OF THE BIBLE.

While the main purpose of the Bible is to reveal God to man, there are many secondary benefits. But let us note that the Bible is so rich and bountiful that it imparts not only knowledge of God but much besides. Let us think of some of these by-products.

The Bible is a guardian of language. So long as we have our English Bible the English language, both written and spoken, will be maintained at a certain level. The Bible is a standard, and, consciously or unconsciously, we keep it before us. "A person who professes to be a critic in the delicacies of the English language ought to have the Bible at his fingers' ends," declared Macaulay; and the more fully we know the Bible the more thoroughly shall we appreciate its influence upon literature and speech.

"The Bible thoroughly known is a literature of itself—the rarest and the richest in all departments of thought or imagination which exists," observed Froude; and because the Bible is such literature it is bound to influence for good all other literature.

The Bible is a civilizing influence. It would be hard to name any single factor in the promotion of civilization more powerful than the Bible. It is a humanising book—a book that teaches men how to live together in harmony and how to make their common life rich and satisfying. "For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, science, law—in short with the moral and intellectual cultivation of the species, always supporting and often leading the way."

It is foolish to despise the development of civilization by pointing out where it seems to have failed. To say that "our modern civilization" has not saved us from war is to stress what is obvious; but why has our civilization failed? Not because it has been carried too far, but because it has not been carried far enough. To be civilised is to have mastered the art of living together in communities, and until all nations acquire the art of living in harmony with each other, war is possible, if not inevitable. The Bible makes for a real civilization—a state of society in which war will have no place.

The Bible opens our eyes to what is beautiful. To read the Bible regularly is to become familiar with what is beautiful, and once we have lived in the beautiful world of the Bible we have a standard of judgment; our taste has been educated. It was the deliberate verdict of W. E. H. Lecky that the pure, simple, and lofty language of the English Bible has done more than any other single influence to refine the taste of the great masses of the English people; and he further declared that it was the most powerful antidote to vulgarity of thought and feeling.

The Bible is the one book common to all. It is true there is great ignorance of the Bible, but for all that it is the best known book—the one book from which a quotation would be recognized by an audience of average intelligence. For instance, a reference to any of the parables will be understood and appreciated, if not by a majority of people, at any rate by a great number. The Bible is a rallying point of interest—a book that is more familiar to people generally than any other.

Happy is the nation that has such a book. If it was more familiar to our people long ago than it is to-day, that is to our shame; and a revival of interest in the Bible would mean much: it might lead to that revival of religion which is so sorely needed.—J.A.P., from Bible in the World.

PRAYER IN AN ANTI-RELIGIOUS MUSEUM

Russia.

A Swedish citizen, born in Russia, A. Nelskoi, describes in "Pravoslav-naja Russ," the Russian Orthodox weekly of Slovakia, a moving experience which he had in U.S.S.R. He visited that country some years ago. In the Smolensk area, he visited the birth-place of his Russian mother, who had made him promise to pray in front of the ikon of St. Barbara in the old monastery of the town.

This monastery had been changed into an anti-religious museum, and the ikons were set up as examples of religious obscurantism. Nelskoi managed to stay in the museum after the group of tourists he was with had left the museum; when he stood before the ikon of St. Barbara, he was so deeply moved that he fell on his knees in tears. He was behind a pillar, and so did not notice an old man in the uniform of a museum attendant till he had come right up to him and whispered: "Weep, citizen; many have shed tears of relief in the sight of God in this desecrated house, which yet is the temple of God." The old man then turned away.

As the whole group went away from the museum, the official guide pointed to the museum attendant and said that anti-religious enlightenment was spreading not only among youth but among representatives of the older generation, such as this old man, who had once been the sacristan of the monastery. The old man looked straight into the eyes of Nelskoi with only a fleeting smile, and went back into the museum.

Nelskoi could not rest when he got back to the hotel. He felt he must see the old man again. This was not easy, because the tourists were not allowed to go out except with the official guide. At dusk, however, he managed to get away, and knocked at the old man's door. When he was let in,

he said he wanted to pray before the ikon again, and asked to let into the museum for a suitable fee. "I do not want your money, and I cannot fulfil your request," said the old man, "for I have handed over the museum keys for the night. But to a far-travelled pilgrim like you I can show something that nobody sees." He then showed him the way by the light of a pocket torch up a dark stair to the attic. There he took some bricks out of the wall till it was possible to get through. After climbing up steep stairs to the belfry, the old man took some more bricks in the highest room, and the two entered a tiny chamber, containing only a table with a Bible, above which hung the same ikon of St. Barbara before which Nelskoi had knelt in the museum. Astounded, Nelskoi gazed at the old man: "How did you manage this?" he said. "Little by little," said the old man. "This room was used to store worn-out priestly vestments. The ikon in the museum is a copy of the genuine old ikon which I have hidden here. I was ordered to have a copy made so as to make an exchange if that was thought expedient. Nobody sees the difference. But I was ordained by God to watch over the monastery property. I promised the Abbot to carry out my task at any price. Now let us pray together." Then he began to make the prescribed arrangements for saying a priestly prayer. "Are you a priest?" asked Nelskoi. "I am," said the old man; "ten years ago, Bishop John, who has since been in a concentration camp, ordained me in this secret chapel as a priest of the Orthodox Church." "But the guide said in your presence that you had renounced your faith!" "He is lying; he has never asked me whether I have renounced my faith. Only very few people know that I am a priest, and I implore you in the name of God not to betray my secret, even abroad."

"Never in my life shall I forget this hour of prayer in the tiny secret chapel," writes Nelskoi, who, when he returned to the hotel, was subjected to a strict cross examination by the police.

When he got back to Europe, Nelskoi often wondered what had happened to the old priest and his sanctuary. The museum had been taken to Smolensk and the monastery church had been transformed into a granary. Recently he got his answer. The town in question was occupied by German troops, and a friend sent him the following news:—

Before the Germans came in, all the grain had been piled up in the church in order to be carried away or burnt. A leather container with petrol had been put inside the church so as to make it easier to start the fire. An unknown hand, however, slit the container, although access was barred, and the petrol harmlessly flowed away across the stone flags. Thus the church remained unharmed. Another great

surprise was that the ikon of St. Barbara appeared intact, whereas everybody thought that it was in the anti-religious museum at Smolensk. Services are being conducted by an old priest, who for many years was attendant in the anti-religious museum, and who is highly esteemed among the people of the town.

To-day, concludes Nelskoi, it is no longer necessary to keep this story secret. On the contrary, it should be made known as widely as possible. —I.C.P.I.S., Geneva.

"IN CRUCEM SPES."

(1914-1918)

A world in agony.

A Calvary of pain,
The horrors of war, by sin set free,
Sin hath no power to chain;
And at last, God, we turn to Thee
Turn Thou to us again.

In this our trial hour

When foes are at the gate,
And the gathering war-clouds round us
lower,

What shall we supplicate?
Some manifestation of Thy power?
Some triumph swift and great?

Nay! on our knees we bow

Low lying in the dust;
Thy hand is heavy upon us now,
Thy chastisements are just;
Thyself alone canst help us, only Thou;
Humbled in Thee we trust.

Let it not be in vain

This agony of night!
Turn us again, O God, turn us again,
Let pity infinite
Uplift the world upon its cross of pain
Towards the Eternal Light.

A.R.G.

THE BIBLE OUR BULWARK.

The Bible is our bulwark of defence for freedom. Where the Bible is read and revered, constitutional government, individual liberty, and the rights of the people are respected. Where the Bible is unknown or rejected, despotism, dictatorship, or the rule of class hatred prevail. We of America are called to stand for the Bible, for representative government, the Constitution of the United States, the Bill of Rights, for all these high defences of the good life we seek to cherish. Let us positively, unitedly, loyally uphold the cause we love—the cause for which our fathers came to these shores. Let us firmly maintain the liberty under God to which they dedicated their lives. Let us pass on to our children, and our children's children, our rich heritage of Scriptural truth.—United States Senator James J. Davis.—"The Presbyterian."

Churchman's Reminder.

February.

15th.—Quinquagesima Sunday. Sometimes called "Love Sunday," from the teaching in both Collect and Epistle. It is wise that Lent is prefaced with the inculcation of the supreme importance of Love in our religious life. All Church people could well note this, as there is danger of Zeal forgetting it.

18th.—ASH WEDNESDAY, the first day of Lent. So named from the ancient custom of casting ashes on the heads of penitents as they left the Church after making public confession of such sins as had brought shame upon the Name of Christ.

22nd.—First Sunday in Lent. The distinctive use of the preposition "in" may remind us that Sundays are not days of Lent. Every Sunday is a day of joyfulness because our Lord rose on that day. Yet Sunday must present the Lenten lesson of prayer, fasting (abstinence) and almsgiving. We require thoroughness in all three.

24th, Tuesday.—St Matthew's Day. How cheerfully he rose from his table of money and left his lucrative occupation of tax-gathering for greater riches in Christ. Doubtless the call was prefaced by many an interview. But how rich he became as Evangelist! How great a treasure did he give to posterity!

The Bibleman's Corner.

THE BIBLE IN BULU.

(From the American Bible Society "Record.")

Contributed by Rev. A. W. Stuart, B.A.

Come to a place called Elat, in the Cameroons, in French West Africa.

A cloud of dust is stirred on the road and a motor truck pulls to a standstill outside the Church. Black people are awaiting eagerly and the cry is repeated, "Have the books come?" "Yes," is the glad response, "The books have come." A cargo of 1000 Bulu Bibles, the first to be printed, have arrived at Elat, in French West Africa.

A Storyteller of God.

I introduce you to Dr. A. I. Good, one of God's storytellers, who had finished the translation of the Bible in Bulu, and who stood awaiting the arrival of the volumes. Joyfully he wrote: "I have lived to see the day when the labour of 25 years has brought the Book into the hands of these people. I have seen and heard their expressions of joy and gratitude to God for this

blessing in which I have been privileged to have some part. It has been a wonderful time."

Who are the Bulu?

Bulu is a language spoken by 600,000 people in the French Cameroons. Dr. A. C. Good, a Presbyterian Missionary, mastered the language, reduced it to writing, and Gospel portions were published in 1896, followed by the New Testament 30 years later, translated by Rev. Melvin Fraser and others. Now the whole Bible has come from the press, completed by Dr. A. I. Good and other helpers.

One thousand Bulu Bibles, translated by Presbyterian Missionaries, subsidised by the American Bible Society, printed in Great Britain during the historic "Battle for Britain," shipped by way of New York, have reached the waiting thousands.

One Thousand Volumes.

But what are they among so many? So questioned the disciples when Jesus took the loaves and fishes and multiplied them for the need of the hungering multitude. All the Missionaries could do was to allocate a certain number of Bibles to each mission station. This, of necessity, meant joy to a few and keen disappointment to many. Dr. Good wrote: "Though there is so much disappointment that so many cannot secure copies of the Bible, the joy in the faces of those who receive them is a sight worth seeing. One of the Evangelists, as he received his copy, said, as he lovingly handled the Book: 'I'll not open it until I pray.' He carried it unopened to his home and there he first offered his prayer of thanksgiving. Many eager people of the African Church had been saying: 'I hope I shall not die till the Bible comes.' The Missionary continued: 'As one passed along the street yesterday and to-day a word was constantly being heard—the word 'Kalate,' the 'Book.' It was on everyone's tongue. And here and there under the eaves of a house in that African village could be seen a group gathered about something, and one knew that there was a Bible in the hands of a fortunate one."

One Hundred Thousand Christians.

Not a copy was sold in public, but a careful distribution was made to those who were deemed worthy to receive them, and who would use them well. In the Industrial School, the committee which made out the list was told not to assign a book to two men in the same village, but to see that books were placed in as many villages as possible. The whole edition of 1000 volumes could easily have been sold at one station, so great is the desire for the Bible in Bulu. To illustrate the inadequacy of the supply, a large African town, which recently reported 1300 Christians at the Communion Service, received two Bibles as



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CHAPELS IN ALL SUBURBS

its share. Another village which is a centre for eight preaching places received four Bibles. Another Communion centre, with 26 preaching places, received ten Bibles.

Said Dr. Good, the Missionary: "I have spent much time during the past two days explaining that only a few books came. Of twelve interpreters employed in Government offices three sent money for Bibles, but one book was sent for their united use. The most influential Government headman, or chief, in the district, a heathen man, sent his money and the Missionary gladly sent to him a copy of the Bible in Bulu. The Church attendances at the services each Sunday average over 100,000 Christian Africans. How inadequate is the supply of 1000 Bibles in their mother tongue!

"Thus, far from the madness and din of strife the Bible will be read in the Bulu language. One reader will gather silent listeners in some lonely village; elsewhere a native pastor will read the message to the waiting congregation; in a heathen chief's home the story of God's love will speak its message to a needy heart—the same message you and I have known for many years."

PASS "THE CHURCH RECORD" ON TO A FRIEND!

A Brief Outline of the Plan of Salvation

In our Natural State, we are—

Born in sin, Under the curse.
As prisoners before the bar of God, condemned already,
Not of works, It is by grace through faith, And are pledged to us through ordinances appointed by Christ Himself.

Psa. li. 5.
Gal. iii. 10.
Eph. ii. 3.
John iii. 18.
Rom. iii. 19-23.

OUR SALVATION IS —

Not of works, It is by grace through faith, And are pledged to us through ordinances appointed by Christ Himself.

Eph. ii. 9.
Eph. ii. 8.
Rom. i. 16.
Mark xvi. 16.
1 Cor. xi. 23-26.
Psa. cxlv. 18, 19.

GOOD WORKS —

Are the evidence and fruits of faith — They do not precede justification. They are not "the meritorious or procuring cause" of justification. But they follow justification.

James ii. 17-20.
Rom. iv. 3-8.
Rom. iii. 20.
Acts xiii. 39.
Rom. vi. 18-22.

JUSTIFICATION —

Frees the sinner (who by nature stands guilty before God) from condemnation. — It is the act of God. — Not of works.

Isa. liii. 6; liv. 17.
Rom. viii. 1-33.
Isa. i. 8, 9.
Gal. iii. 11.
Rom. iii. 24.
Psa. ciii. 2, 3.
Eph. i. 6.
Acts iv. 12.
Rom. v. 18, 19.
1 John i. 9.

But freely by His grace.

Through Christ alone.

And secured by God's faithfulness and justice.

It is not by righteousness IMPARTED to us, or inherent in us; but through Christ's perfect righteousness IMPUTED to us.

Not only are we thereby freed from condemnation, but we are accounted righteous.

We are called by the very same name as Christ.

Have a good title to eternal life, And our glorification is ensured.

We work not for justification, but from after, or because of justification.

2 Cor. v. 21.

Isa. lxi. 10.
Rom. v. 18.
Jer. xxiii. 6.
Jer. xxxiii. 16.
Titus iii. 7.
Rom. viii. 30.
Gal. ii. 16-21.
Rom. viii. 1-4.

REGENERATION —

Is the new birth—the second birth. It imparts a new nature.

Without it none can see the kingdom of God.

It is the work of the Holy Spirit, By means of the Word of God.

John iii. 3-5.

John i. 13; iii. 5, 6.
James i. 18.
1 Peter i. 23.

It changes the will, the affections, and the conduct; causes us to hate sin, and produces likeness to God.

The evidences of the new birth are— A belief that Jesus is the Christ, And living only for God's glory.

Eph. iv. 20-24.
1 John v. 1-10.
2 Cor. v. 14, 15.

ADOPTION —

Is God's receiving us into His family

Making us His.

Making us co-heirs with Christ

It produces in us—

Filial love
Filial obedience

1 John iii. 1.
Rom. viii. 15, 16.
John i. 12.
2 Cor. vi. 17, 18.
Rom. viii. 17.

1 John iv. 19.
1 John v. 1-3.

(Copies of this "Outline" 8d. per dozen, 4/6 per 100., A.C.R. Office.)

SANCTIFICATION

Follows justification —

It is not, like it, perfect, i.e., at once complete and equal in degree in all believers—but it is a progressive work

Justification is attained through a righteousness external to us, viz., the perfect righteousness of Christ imputed to us.

Sanctification is a work within us—a righteousness imparted to and wrought in us by the Spirit of God.

Justification gives us our title to heaven;— Sanctification makes us meet for heaven.

1 Thess. iv. 1, 3.

1 Cor. i. 30.

1 Cor. vi. 11.

Eph. v. 25-27.
1 Thess. v. 23.

The BLESSEDNESS of believers is begun on earth, and their GLORIFICATION perfected in Heaven.

In this Life —

They are blessed with all spiritual blessings.

They experience God's presence, favour and love

They are already fellow-citizens with the saints

Their joy is full of glory.

Angels minister to them

They are sealed unto the day of redemption.

And are changed from glory to glory.

At Death— They feel secure.

They are more than conquerors.

They die in the Lord, and are blessed. They go to be with Christ, which is far better.

The soul becomes perfect in holiness, And enters into glory.

The body (united to Christ) rests in the grave.

Awaiting its redemption.

In the Resurrection— The body sown in dishonour shall be raised in glory.

The soul and body shall be re-united.

The dead in Christ shall rise first. The redeemed shall appear with Him in glory

They shall be like Him.

They shall be glorified with Him.

They shall see Him face to face. Experience fulness of joy.

Serve Him day and night.

AND SHALL BE FOR EVER WITH THE LORD.

Eph. i. 3.
John xiv. 23.
Rom. v. 5.

Eph. ii. 19.
1 Pet. i. 8.
Heb. i. 14.
Eph. iv. 30.

2 Cor. iii. 18.
Prov. iv. 18.
Ps. xxiii. 4.
1 Cor. xv. 55-57.
Rom. viii. 37-39.
2 Pet. i. 11.

Rev. xiv. 13.
Phil. i. 23.

Heb. xii. 23.
2 Cor. v. 6-8.
Isa. lvii. 1, 2.
1 Thess. iv. 14.

Rom. viii. 23.
Phil. iii. 21.
1 Cor. xv. 43.
Job. xix. 25-27.

1 Thess. iv. 15-17.
1 Cor. xv. 51-53.
1 Thess. iv. 16.

Col. iii. 4.
1 John iii. 2.

Ps. xvii. 15.
Rom. viii. 16-18.

2 Tim. ii. 11, 12.
1 Cor. xiii. 12.

Ps. xvi. 15.
Rev. vii. 15.

1 Thess. iv. 17.

THE SONG OF THE REDEEMED.

Salvation to our God, which sitteth upon the throne, and unto the Lamb.

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Rev. vii. 10.

Rev. i. 5, 6.

J.A.B.

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1941.

Scholar in Theology (Th.Schol.)

First Class: Dudley, Lancelot Stokes, B.A., Sydney. Pass: Redshaw, Horace George, Grafton; Gilhespy, Charles Maurice, Sydney; Chittenden, Ernest Read, M.A., Brisbane.

Passed in Single Subjects.

Old Testament: Cardell-Oliver, Ivan, M.A., LL.B., Perth; Romanis, John Espenett, M.A., Melbourne. Comparative Study of Religion: Morton, Francis Henry, St. Arnaud; Walker, Eric Edward Rutter, Unattached. Philosophy of Religion: Howell, Lindsay Momber, Ballarat; Hunt, Henry Edward, Grafton; Munro, John Alexander, Trin. Coll., Ballarat. Moral Theology: Munro, John Alexander, Trin. Coll., Ballarat; Nell, George Alfred M., Goulburn. Hebrew: McCray, Annie Vida, B.A., Brisbane. Church History: Ward, Walter Bryan, B.A., Nth. Queensland.

Licentiate in Theology (Th.L.)

Second Class (in order of merit): Nunn, Harry Wilfred, B.A., Trin. Coll., Melbourne; Pitcher, Edwin H. V., B.A., St. John's Coll., Newcastle; Kugelman, Brian S., B.A., St. John's Coll., Goulburn; Dixon, Hubert Clift, B.Ec., Moore Coll., Sydney. Pass (in alphabetical order): Arblaster, Edmund Hyde, B.A., Ridley Coll., Perth; Bowlers, Arnold Raymond, St. Barn. Coll., Adelaide; Bromilow, John J. M., St. Barn. Coll., Bunbury; Brown, William Arthur, St. John's Coll., Newcastle; Chapman, Edward Justice, Ridley Coll., Gippsland; Childs, Wm. H. S., St. Columb's Hall, Wangaratta; Cohn, Colin Jessop, Moore Coll., Sydney; Crowe, Lionel Cyril G., St. Francis' Coll., N. Queensland; Cuttriss, Frank Leslie, Ridley Coll., Melbourne; Duncan, Colin Henry, M.A., Ridley Coll., Melbourne; Eglington, Francis A. J., Moore Coll., Sydney; Freeman, Ambrose R., B.A., Moore Coll., Sydney; Fulton (Deaconess), Marie Houghton, Melbourne; Funnell, Allan Harold, Moore Coll., Sydney; Gillespie, Arthur L., St. Francis Coll., Brisbane; Hawker, Peter C., B.A., St. Barn. Coll., Unattached; Hooper, Geoffrey Neal, St. Barn. Coll., Adelaide; Hunter, William Barrrell, Keble House, Melbourne; Judd, Bernard George, Moore Coll., Sydney; King (Sister), Phyllis Hazel, Deaconess House, Sydney; Ledsam, Donald Moreton, St. John's Coll., Bathurst; Lindsay, Keith Malcolm, B.A., St. Barn. Coll., Adelaide; Long, Robert George, B.A., St. Barn. Coll., Ballarat; Lupton, George Arthur, St. Francis' Coll., Brisbane; Meyer, Rex Sydney R., Moore Coll., Sydney; Mullin, George O., B.A., St. John's Coll., Newcastle; Newth, Melville Cooper, B.A., Moore Coll., Sydney; Nicholls, Raymond A.

B., St. Columb's Hall, Wangaratta; Noble, James Rodwall, Moore Coll., Sydney; Paddison, Sidney Noel, Moore Coll., Sydney; Pilkington, Charles Dewar H., Ridley Coll., Gippsland; Stewart, Douglas Robert, St. John's Coll., Newcastle; Thomas, Trevor Wilson, St. Barn. Coll., Adelaide; Williams, Wilford G., St. Barn. Coll., Adelaide; Winton, Don, St. Barn. Coll., Adelaide. Seven failed.

Passed in First Half of the Examination

In order of merit.—II. E. *Gent, John M., St. Barn. Coll., Adelaide; II. E. Daw, Allan Graham, St. Barn. Coll., Adelaide; I. Coaldrake, Frank W., B.A., Keble Hall, Melbourne; II. Anderson, John, St. John's Coll., Newcastle; II. Smith, Albert Austin, St. John's Coll., Goulburn; II. E. Dann, Robert William, Ridley Coll., Melbourne; I. E. Tyson, Ronald Desmond, Ch. Coll., Tasmania; I. Wicking, David Henry, Gippsland; I. Cairns, Henry Alfred, Gippsland; II. E. Bennett, George C., B.A., Moore Coll., Sydney; II. E. Flatau, Cyrus, Moore Coll., Sydney; II. E. Pullen, Lawrence Arch., Moore Coll., Sydney; II. E. Riley, L. W., B.A., St. Barn. Coll., Adelaide; II. Cohn, Lionel James, Moore Coll., Sydney; I. Heyner, Frank Walter, Unattached; II. McCartney, Andrew, St. John's Coll., Bathurst; I. Primrose, Thomas, Riverina; II. E. Tress (Sister), Nora, Deaconess House, Sydney; II. E. Loane, Kenneth Lawrence, Moore Coll., Sydney; I. Nellor, William Charles F., Bendigo; II. Watts, William A., Moore Coll., Sydney; II. E. Thomas, Charles E., St. John's Coll., Grafton; II. Simmons, Harrie Scott, Ridley Coll., Melbourne; II. E. Reeves, John Hastings, St. John's Coll., Bathurst; II. Jack, Walter George A., Ridley Coll., Ballarat. The following candidates were held over:—II. E. Ball, Ross Barington, St. Barn. Coll., Bunbury; II. E. Brown, Warron Wafforn, Moore Coll., Sydney; II. E. Burgess, Colin G., St. Columb's Hall, Wangaratta; II. E. Burls, Robert Bruce, St. John's Coll., Armidale; II. Haynes, Walter John, Ridley Coll., Perth; II. Leathbridge, William, Ridley Coll., Melbourne; II. McGorlick, Frank R., Ridley Coll., Unattached; II. E. Mason, John F. W., B.A., Moore Coll., Sydney; II. Moyle, Francis C., B.A., St. John's Coll., Goulburn; II. Richards, Jack, Moore Coll., Sydney; II. E. Steele, Clive Norman, Moore Coll., Sydney.

(Twenty-five failed.) *One extra subject. E. indicates that the candidate has satisfied the Examiner in Principles of Education.

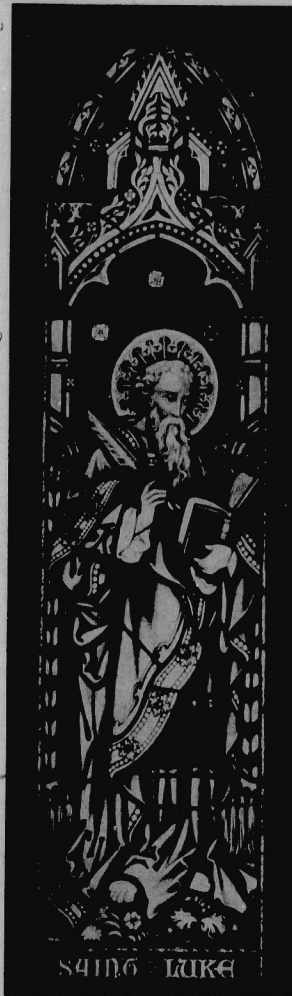
The Hey Sharp Prize: No award is made for 1941.

On behalf of the Council of Delegates,

JOHN FORSTER,
Registrar.

Armidale, N.S.W., Jan. 28, 1942.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ST. STEPHEN'S, PENRITH.

Memorial to Early Rector.

During the singing of the concluding hymn at a recent morning service at St. Stephen's Church, Penrith, the choir led the congregation out to the church grounds, where a monument recently removed from the grave of Rev. Elijah Smith, Rector of Penrith from 1853 to 1868, in the old Balmain Cemetery, has been placed.

Mr. P. W. Gledhill, of the Royal Australian Historical Society, and who recently compiled a book on the history of the Penrith Parish, who was welcomed by the Rector, Rev. R. S. Chapple, unveiled the monument and gave an appropriate address.

The monument was dedicated by the rector and the service concluded with the Benediction.

SPIRIT OF THE ANZACS.

"Let us not permit any imminent sense of danger to destroy the fine spirit which the Anzacs bequeathed to us," said Canon T. C. Hammond, at St. Philip's, Church Hill, last Sunday morning. "The Empire is one, and we are one with it."

Canon Hammond was preaching on the 154th anniversary of the holding of the first religious service in Sydney. He took as his text the words of Amos iii. 2, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities," and pointed out that mercy and judgment were like twin foci of an ellipse in regard to God's dealings with a people. "Are we fully mindful of the regard of God for us?" he asked.

"For 150 years we have dwelt undisturbed. Far from the motherland we have been dependent upon her goodwill, and are so to-day," he said. "The stern lessons of the last two months should surely bring this home to us. Seven millions of people, with our industries yet undeveloped, we could not resist the impact of 40 millions, who represent one of the great powers of the world. In an ideal world, where the rights of small nations were jealously guarded, we might be permitted to pursue our way unhindered. In the world as we know it, that is an idle dream."

"Why then have not covetous eyes often cast upon us impelled a covetous assault upon our shores? This is one answer. The Navy of the motherland has kept its ceaseless watch. We were nursed as a colony and

guarded as a Dominion. The sentiment of common blood and common traditions bound us together. By these things we live. They are to us evident tokens of the regard of God. Let us not forget them in the hour of trial.

"And the immortal memory of the Anzacs is with us to-day," said the preacher. The Anzacs knew no bounds of sea or land. Let us not permit any imminent sense of danger to destroy that fine spirit which they bequeathed to us—the Empire is one and we are one with it. It would be a sad thing for us to lose their fine spirit in a day of crisis. We are one with the Empire and the Empire is one with us. God has blessed us with a sense of Empire unity and it must not be destroyed.

"We must not forget the judgment of God as indicated by our text. It seems to be a general law that through blood and tears and suffering a nation enters into its inheritance. It was so with Great Britain. We must not forget that we have made our contribution to the wrong conditions of the world.

"For 150 years our lot has so been cast and surely goodness and mercy have followed us all the days of our history. We need to remember God's regard and make true response with loyal hearts."

TABLET ON SIGHT OF HISTORIC CHURCH.

A Tablet, the gift of the Historical Society, attached to a granite pedestal, marking the site of the first Church of St. Philip, was unveiled in Lang Park on Saturday afternoon.

Before the ceremony a short service, conducted by Archbishop Mowll in the present church, attracted a large congregation of old parishioners. Canon T. C. Hammond, principal of Moore Theological College, and Archdeacon Begbie assisted.

At the close of the service the congregation went to Lang Park, where Mr. Justice Ferguson, president of the Historical Society, unveiled the tablet marking the site of the first church and gave an address dealing with the history of St. Philip's.

The Bible and Prayer Book used by the Rev. Richard Johnson on February 3, 1788, were used at all services in St. Philip's last Sunday.

SUNDAY SCHOOL CONFERENCE.

The 118th Quarterly Conference and 31st Annual Meeting of the Sunday School teachers of the Rural Deanery of Parramatta will be held at All Saints', Parramatta, on Monday, February 16th. The chairman will be the rector of All Saints' Church, and the presidential address will be given by the Rural Dean, Bishop Hilliard.

ST. FAITH'S, NARRABEEN.

The new Church of St. Faith will be opened and dedicated by the Archbishop of Sydney on Saturday, February 14th, at 3 p.m. All are cordially invited to be present.

A large number of donations and a number of other important gifts, together with a loan of £1500, have enabled the Church officers to provide for the cost of buildings and all necessary furnishings. While simplicity has been the keynote, no effort has been spared to make the building beautiful and inspiring. The cost has been a little more than £3000.

The completion of the new Church brings the total liability to £2300, which it is hoped will be speedily reduced by the efforts of the parishioners. All those who remember the trying conditions under which they were forced to worship in the old building will greatly rejoice in the comfort, beauty and inspiring atmosphere of the new House of God.

MOORE COLLEGE.

Th.L. Results.

The results of the Australian College of Theology have been published.

Moore College, Sydney, has sent in the largest number of candidates, very nearly double that of any other college in the group of nine represented in the pass lists. The exact figures of those who were successful are twenty-two from Moore College; and thirteen, the next largest number, supplied by St. Barnabas' College, Adelaide; and the same number from St. John's College, Morpeth.

Thirty-nine candidates completed the full course for Th.L., including eleven from Moore College. Thirty-six candidates completed the first portion, of whom eleven were from Moore College.

The Hey Sharp Prize has not been awarded this year. No man secured a first-class pass. There were four candidates in the second class—one from Trinity College, Melbourne; two from St. John's, Morpeth; and one from Moore College.

An interesting feature is that two ladies—one from Deaconess House, Sydney, and the other from Deaconess House, Melbourne—passed the Th.L. One lady student from Deaconess House, Sydney, passed the first portion of the examination.

Rev. Hubert Dixon, who secured a second class pass from Moore College, attended lectures during the year, but worked as a curate at Mosman, and also completed his course for Priest's Orders, a very creditable performance.

JOTTINGS FROM OUR PARISHES.

Holy Trinity, Concord West.—At the recent municipal elections in the Concord electorate, Mr. Brice Mutton, a Churchwarden, topped the poll; and Mr. T. J. Edwards, a member of the choir, came second. When the newly-

elected council met, these two gentlemen were elected Mayor and Deputy-Mayor respectively.

St. Paul's, Rose Bay.—At the evening service on Sunday, 4th January, the rector, the Rev. C. A. Baker, dedicated a memorial tablet to the memory of the late Lieut. Peter Charles Jackson-Taylor, who had attended the Sunday School in his boyhood, and the Church, and whose home is in the parish. He was the first Australian officer to be killed in action in the present war. He paid the supreme sacrifice at Bardia on Sunday, 3rd January, 1941.

Diocese of Goulburn.

OFFICIAL NOTICES.

Dedication Memorial.

In St. Saviour's Cathedral, Goulburn, a stained glass window to the memory of the late Canon Gordon H. Hirst, the gift of his widow.

Licenses.

Clark, the Rev. C. J., B.A., as assistant priest in the Cathedral parish.

Border, the Rev. J. T. R., B.A., as rector of Tarcutta.

Alexander, the Rev. C. B., M.A., Th.Schol., B.D., as rector of Adelong.

Simpson, the Rev. B. D., Th.L., as rector of Bombala.

Cutcliffe, the Rev. E. M. (Chaplain, A.M.F.), a General License in the diocese.

Resignations.

Alexander, Rev. C. B., from the parish of Tarcutta, as from January 31, 1942.

Sherris, Rev. Canon D., from the canonry of St. Saviour's Cathedral.

Border, Rev. J. T. R., from the parish of Binalong as from January 31, 1942.

VICTORIA.

Diocese of Melbourne.

DAY OF PRAYER.

In accordance with the day of prayer which was observed last Sunday throughout Great Britain, all denominations in Australia were asked to co-operate. The Jewish denomination observed this day of prayer last Saturday. Prayers were offered for help and guidance of the Empire generally, but it is hoped that shortly another national day of prayer will be held, when Australia's own specific needs will be the object of special prayers. Last Sunday's observance was arranged by Victorian Regional Committee of World Council of Churches. The preachers at the Cathedral were Canon Murray and the Rev. P. W. Robinson.

The annual woman's World Day of Prayer will be held on Friday, February 20. In Melbourne prayer sessions

will be held in Collins Street Baptist Church from 11 to 12 and from 2.30 to 4 p.m.

SOUTH AUSTRALIA.

Diocese of Adelaide.

RELIGION IN PUBLIC SCHOOLS.

"Then a word about the work of Religious Instruction in State Schools, which is now just entering on its second year. From all I can hear, this new task was carried on through its first year by the clergy with the greatest keenness and devotion, with very valuable assistance from a number of lay teachers, and especially from Miss Loxton. I should like to express my deep appreciation of the spirit in which a new and formidable task has been undertaken, and my conviction of the very great and probably increasing value of the opportunity which the new Act gives us. In this and the succeeding issues of the "Guardian" will be found lesson notes prepared by Miss Loxton on the basis of a syllabus prepared by the Dean. This is a temporary expedient to serve the immediate needs of teachers. We hope presently to procure a long-term syllabus and to find an opportunity for its discussion and approval by the clergy, so that there may be as great a unity of action and teaching throughout the diocese as possible.

"The future of Religious Instruction in State Schools is closely linked in my mind with the future of our Sunday Schools and of children's Sunday worship, and because of this link I trust that our own children in all schools will always, if possible, receive their religious instruction from our own clergy or from accredited teachers of our own Church."—From the Bishop's Letter.

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

C/o Diocesan Church House, George Street, Sydney.

ADVTs

26th. FEBRUARY 1942

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electd council met, these two gentlemen were elected Mayor and Deputy-Mayor respectively.

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OFFICIAL NOTICES.

Dedication Memorial.

In St. Saviour's Cathedral, Goulburn, a stained glass window to the memory of the late Canon Gordon H. Hirst, the gift of his widow.

Licenses.

Clark, the Rev. C. J., B.A., as assistant priest in the Cathedral parish.

Border, the Rev. J. T. R., B.A., as rector of Tarcutta.

Alexander, the Rev. C. B., M.A., Th.Schol., B.D., as rector of Adelong.

Simpson, the Rev. B. D., Th.L., as rector of Bombala.

Cutcliffe, the Rev. E. M. (Chaplain, A.M.F.), a General License in the diocese.

Resignations.

Alexander, Rev. C. B., from the parish of Tarcutta, as from January 31, 1942.

Sherris, Rev. Canon D., from the canonry of St. Saviour's Cathedral.

Border, Rev. J. T. R., from the parish of Binalong as from January 31, 1942.

VICTORIA.

Diocese of Melbourne.

DAY OF PRAYER.

In accordance with the day of prayer which was observed last Sunday throughout Great Britain, all denominations in Australia were asked to co-operate. The Jewish denomination observed this day of prayer last Saturday. Prayers were offered for help and guidance of the Empire generally, but it is hoped that shortly another national day of prayer will be held, when Australia's own specific needs will be the object of special prayers. Last Sunday's observance was arranged by Victorian Regional Committee of World Council of Churches. The preachers at the Cathedral were Canon Murray and the Rev. P. W. Robinson.

The annual woman's World Day of Prayer will be held on Friday, February 20. In Melbourne prayer sessions

will be held in Collins Street Baptist Church from 11 to 12 and from 2.30 to 4 p.m.

SOUTH AUSTRALIA.

Diocese of Adelaide.

RELIGION IN PUBLIC SCHOOLS.

"Then a word about the work of Religious Instruction in State Schools, which is now just entering on its second year. From all I can hear, this new task was carried on through its first year by the clergy with the greatest keenness and devotion, with very valuable assistance from a number of lay teachers, and especially from Miss Loxton. I should like to express my deep appreciation of the spirit in which a new and formidable task has been undertaken, and my conviction of the very great and probably increasing value of the opportunity which the new Act gives us. In this and the succeeding issues of the "Guardian" will be found lesson notes prepared by Miss Loxton on the basis of a syllabus prepared by the Dean. This is a temporary expedient to serve the immediate needs of teachers. We hope presently to procure a long-term syllabus and to find an opportunity for its discussion and approval by the clergy so that there may be as great a unity of action and teaching throughout the diocese as possible.

"The future of Religious Instruction in State Schools is closely linked in my mind with the future of our Sunday Schools and of children's Sunday worship, and because of this link trust that our own children in all schools will always, if possible, receive their religious instruction from our own clergy or from accredited teachers of our own Church."—From the Bishop's Letter.

All Church-people should su

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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A Prayer for These Times.

Great King of nations, hear our prayer, while at Thy feet we fall,
And humbly, with united cry, to Thee for mercy call:
The guilt is ours, but grace is Thine, oh, turn us not away,
But hear us from Thy lofty throne, and help us when we pray.

Our fathers' sins were manifold, and ours no less we own,
Yet wondrously from age to age Thy goodness hath been shown:
When dangers, like a stormy sea, beset our country round,
To Thee we look'd, to Thee we cried, and help in Thee we found.

With one consent we meekly bow beneath Thy chastening hand,
And, pouring forth confession meet, mourn with our mourning land:
With pitying eye behold our need, as thus we lift our prayer,
Correct us with Thy judgments, Lord, then let Thy mercy spare.

Amen.