

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

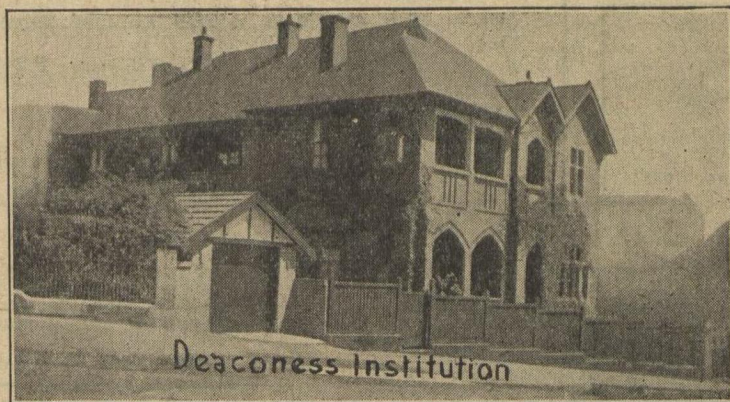
THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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Jubilee

August, 1941

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Notes and Comments.

We are glad to note a growing concern amongst church leaders over the Wartime Lord's Day Sunday Demonstrations. At their recent Synod, Bathurst churchmen voiced a strong protest. The Archbishop of Sydney, writing in his Magazine, says:—

"The letters which reach me indicate how many are concerned by the growing inroads on Sunday observance despite the resolution of the Red Cross committee and the indication given by the Lord Mayor—whose Patriotic Fund is rendering such enormous service—that they do not desire Sunday entertainments on behalf of their funds. We are through our Christian tradition the most politically stable country in the world. Sunday schools, religious observance, the quiet thoughtfulness of the day of rest, as the Bishop of Birmingham recently said, may easily seem to an outside observer to have constituted a quaint but unimportant peculiarity of Great Britain. These elements of our social life were in fact the still small voice keeping our youth and our leaders firmly wise. To many Sunday means much more. We feel that God made it plain that one reason for the setting apart of a day as holy unto Himself is that its observance might be a sign between Him and His people, a sign of their desire to obey His will and to serve Him."

And in Melbourne a Sunday Christian Council, representative

of all the Protestant denominations, under the presidency of the Archbishop of Melbourne, is very active in interviewing public men in responsible positions in order to put a brake on this very paganistic trend. At a recent meeting this council passed the following resolutions:—

"That this council views with concern the increasing number of charitable and patriotic demonstrations which are arranged and carried through on Sundays. The council earnestly appeals for a nation-wide spiritual defence of Christian ideals with regard to the claims of Sunday as God's Holy Day that it may have its rightful place in the laws of our State and in the family life of our people."

"That this council holds the view and unhesitatingly affirms that the growing disregard for Sunday, whether on the part of the nation or individual, and neglect of God's purposes, are in conflict with His Divine Will relative to personal and corporate intercession, and believes that the present serious war situation calls for a common allegiance to and observance of those high and eternal principles which stand for truth, righteousness and the Kingdom of God."

The Bishop of Newcastle has some pertinent advice for us all and especially for the complacent slackers who will not realise the potentialities of the war in relation to Australia. In his monthly letter to his diocese, Bishop Batty writes:—

"The sudden and unprovoked attack by Germany upon Russia will surely rank as the most glaring instance of international perfidy in the world's history. We are told that it opens up vast possibilities both of advantage and of menace to the Allied cause. Let us pray that the advantage may be reaped and the menace averted. A German conquest of Russia would mean, at the worst, the fulfilment of the Nazi ambition for world domination; at best it would make possible an almost indefinite prolongation of the war. In either case it would bring the danger of actual warfare much closer to our own shores. If there are any among us who are still inclined to think and speak and behave as though the war were a matter of no personal concern to them, these latest developments and possibilities ought surely to shake them out of their apathy. We are sometimes asked over the radio: 'Are you playing your part? Are you paying your part?' These are both pertinent questions, but ought we not to add a third: 'Are you praying your part?' More things are wrought by prayer than this world dreams of."

"Quot homines tot sententiae" no doubt is an extravagant saying but the truth it embodies is that on "The Blunder phasises is that on of Pacifism." practically all subjects you are bound to find a lack of unanimity of idea and teaching. Even on the subject of the earth's shape there are probably to be found men who believe it is not round but flat. Consequently the author of a recent book dealing with "Pacifism" under the above title is on the extravagant side when he makes excuse for his writing the divergent convictions of bishops and other theologians on the subject under his consideration. His very quotation of the late Bishop of London's statement, at a meeting presided over by the Archbishop of Canterbury, that "the real danger to the peace of the world are the pacifists," shows the inequity of his plea. However, with this qualification, Mr. F. A. Walker, the layman, has written a trenchant criticism of the "Pacifist" position, backed up by undeniable facts, in which he seeks to persuade the halting pacifist to a better mind and a whole-hearted support of the country in the hour of her need. "I regard this war" says the author "as one between Christ and anti-Christ—and that it is of such a character that no man who has any self respect can sit upon the fence and not declare his convictions."

Mr. Walker has said some necessary things concerning "war guilt" and the Versailles Treaty. We have had a surfeit of that so-called "liberal" complacency which seems to have plenty of compassion to pour out upon Germany and her co-assassins, and little desire to understand the virtues and sacrifices of its own nation.

If any of our readers find an extravagance of invective meted out to Pacifism by the writer, let them have regard to the violent circumstances and the useless slaughter and destruction in which the book has been written: A battered and blasted England and a holocaust of babes and women do not lend themselves to a cool and complacent estimate of a state of mind that, in our author's mind, has been more or less responsible for the disaster of this second world war.

"The Blunder of Pacifism," by F. A. Walker, published by Hodder and Stoughton, London. Our copy from Messrs. Angus and Robertson, Castlereagh Street, Sydney, price 1/4.

The jubilee gatherings in connection with Deaconess House, Newtown, N.S.W., have been arranged for Friday, 15th August, at 2.30 p.m. in the Chapter House, and on Saturday, 23rd August, at 8 p.m. in St. Philip's Hall, Sydney. On Friday, the 15th, the Lady Wakehurst has graciously signified her wish to be present. A special pageant is being prepared which will depict various scenes in connection with the Deaconess Institution during the past 50 years. Much interest is being manifested in the jubilee celebrations and successful gatherings are anticipated. The Archbishop of Sydney will preside on both days. As our special article indicates, this work was inaugurated fifty year ago by the late Canon Archdall. The great activities carried on by the deaconesses throughout the years should secure a splendid response to these jubilee gatherings.

The Deaconess Institution has various activities. Two outstanding features of its work are the Home of Peace for the Dying and the Pallister Girls' Home. Deaconesses and trainees assist in needy parishes and in special ways, thus rendering valuable aid in the ministry of holy things. At the present time Deaconess House, situated in Carillon Avenue, Newtown, is filled with trainees.

In the W.S.C.C.U. report there is a sly hit at one of the church teams which has been progressing in efficiency of recent form. In remarking on the various teams we are told that

"St. John's, Campsie, in third place, also showed a considerable advance on its past performances, largely due to a wise selection of curates. Rev. J. Eglington soon proved himself to be one of the outstanding Anglican cricketers in the Sydney diocese, by securing 796 runs, including two centuries and a 98 not out, at an average of 72.4, even though he missed three fixtures. By capturing 28 wickets, and holding 14 catches, he also did his share in the field as well. Rev. G. Parker, in nine matches, had 328 runs and 43 wickets to his credit, and was a distinct loss to St. John's when he

severed his connection with the parish at the conclusion of the 11th round."

Evidently the time is coming when on the staff of our Theological College there will be necessary of inclusion both a cricket coach and a "footer" coach. The long and short of it may be a rearrangement of the qualifications of examining chaplains. As a matter of fact "Graces" have before now played in English cricket and made their centuries. A suggestion for next year's report!!

A SPOT OF LIGHT.

"We here in Canada, who live in safety and comfort, must endeavour to match with corresponding courage and sacrifice the heroism and suffering of those who work under conditions of untold hardship and discouragement in far away places.

"Here is an incident of this splendid spirit—A German deaconess interned in the British C.M.S. Mission at Mvumi, Tanganyika Territory, East Africa, has been given permission to teach the girls there releasing two British teachers to carry on the deaconess' work at Maneromango. Deaconess von Waldon's faith is justified. Her life work is continued despite her own internment. But her faith has been put to severe tests. First there were five months without money from the German home society while she and her fellow-workers struggled to keep alive the mission work in Maneromango, the women's and girls' work and the hospital. Internment of the German staff took place July 1st. For three months Deaconess von Waldon was in a British resthouse, all the while praying that her mission work could survive without missionary support of personnel. And it did survive. The Education Department of the Government has made grants which will enable the two C.M.S. sisters to carry on the work during the war-time.

"In back of Deaconess von Waldon's simple words lies a lifetime of faith in God's help: 'And I am so grateful for all the kindness of the C.M.S. mission and their helpfulness. We have with them a bond in Jesus Christ. We are under supervision and in maintenance of the Government,

but Bishop Chambers has taken the responsibility for us and he is helping us so very much. We don't know if we will stay here until the end of this war, but we know that we shall not be separated from the love of God, which is in Christ Jesus our Lord, and I hope the Lord will guide the mission work and us."

SIGNIFICANT SAYINGS.

SUNDAY WORSHIP AND SUNDAY OBSERVANCE.

"I wonder if we preach sufficiently the duty, the meaning and the importance of Sunday Observance," asks the Bishop of Rochester in his diocesan magazine. "Low Sunday seems to provide the fitting opportunity, and to be (as it were) the 'Sunday' Sunday of the year.

"The principle of a seventh-day interlude of quiet and worship, to break up the monotony of time, is an ordinance of God as old as Time itself. It will be found in this war, as in the last, that factory workers produce more on six days a week than when working a full week with no Sabbath respite. It is not sufficient therefore, to exhort our people to worship on Sunday. Do we teach them, also, to keep Sunday? Sunday Worship and Sunday Observance cannot be divorced. Sunday Observance is more than worshipping God on Sunday; it is, indeed, that which provides the atmosphere in which Worship can breathe the air of heaven—that 'stillness' in which we may know God. The choice of Sunday itself as the pause which breaks up time into weeks is, of course, explained by Easter Day. And Low Sunday always seems to me to apostrophise Easter Day in Keble's well-known lines:—

Thou art the Sun of other days,
They shine by giving back thy rays;
Sundays by thee more glorious break
An Easter Day in every week;
And week-days, following in their train,
The fullness of thy blessing gain,
Till, all, both resting and employ,
Be one Lord's day of holy joy.

"That such may be our experience is my good wish and my prayer for the diocese this Easter."

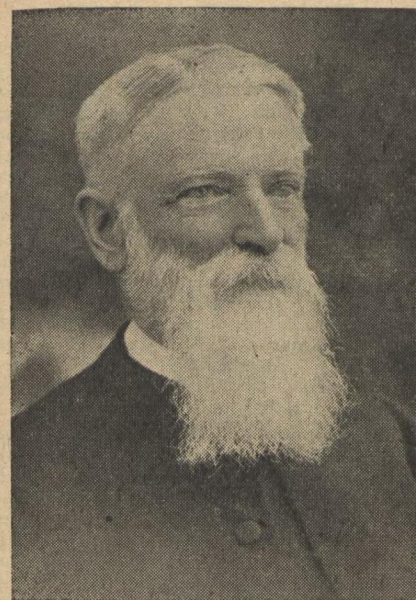
(Bishop of Rochester)

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The Late CANON MERVYN ARCHDALL, M.A.
Founder of Deaconess Institution, Sydney.

THE MINISTRY OF WOMEN IN AUSTRALIA.

JUBILEE OF DEACONESS INSTITUTION, SYDNEY.

The jubilee to be celebrated in Sydney next month is an occasion of some moment in the history of the Church of England in Australia—it is fifty years since the female diaconate was established as an integral part of church organization in this country. The establishment was the work of the late Mervyn Archdall, sometime rector of St. Mary's Church, East Balmain, and Canon of the Cathedral Church of St. Andrew, Sydney. Mervyn Archdall was an Irishman, born in Tipperary, where his father was rector. His mother, a woman of great force of character, was also an Archdall (husband and wife were cousins); thus Mervyn Archdall brought to Australia with him in 1882 an Irishman's fire and zeal. But he was also a man of scholarship and vision, he was not easily daunted, he fought for truth as he saw it and he did not loosen his grip when once he had taken up a project. The early days of the Deaconess Institution called for the perseverance of such a man. Mervyn Archdall's interest in the work of deaconesses was strengthened and stimulated by his wife, who was the daughter of a Lutheran pastor, and had seen something of deaconess work in Germany.

In 1885, three years after his arrival in Australia, Mervyn Archdall was instrumental in having a resolution adopted by the Synod of the Diocese of Sydney in favour of deaconess work, and after much spade work and preparation "Bethany a Church of England Deaconess Institution" was opened at Balmain on August 17, 1891. The name "Bethany" was in memory of

"Bethanien", a deaconess institution in Stettin, that was a daughter house of Kaiserswerth, Dresden. The book of rules of "Bethany" was framed on those of Kaiserswerth. Mervyn Archdall was "Bethany's" first director, and in addition to the completely self-sacrificing devotion of his wife, he had the backing of a council which, as far as can be gathered, included as members the Very Rev. the Dean of Sydney, the Rev. J. D. Langley, the Rev. J. W. Gillett, the Rev. E. C. Beck, the Rev. C. Baber, Mr. C. H. Gooch, Mr. J. E. S. Ellis, Captain Eldred and Mr. J. M. Sandy.

The first Deaconess Superintendent was Miss Menia Maspero, who came from the Deaconess Institution at Tottenham, England. It may be mentioned that in spite of the inspiration that came from Germany, Mervyn Archdall wrote the "The Deaconess", a journal which he published every month in connection with "Bethany", that the general principles of the institution were English. Deaconess Maspero stayed at "Bethany" for three years and was succeeded in the superintendship by Deaconess Katherine Nickolls, who, with Deaconess Lucy Mona Kendall, was set apart at St. Andrew's Cathedral on September 21, 1893,—the first probationers of "Bethany" to gain this distinction. Deaconess Emily Kay was set apart in the following March. It was not long before "Bethany" itself sent out roots that sprouted in different directions. In March, 1893, the Children's Home from Elizabeth Street, Ashfield, and the Working Gentlemen's Home at Darlinghurst were taken over, and in July, 1893, Bethany High School was started in Balmain under the direction of Miss Clara J. Squire. Miss Squire was a gifted teacher who tried to teach her pupils to think, and many to-day hold her in grateful memory; it was not long before she had 150 pupils on her nominal roll. Later on Deaconess High School was started as a boarding school for girls under the direction of Mrs. Archdall. In 1896 a registry office was started in Hunter Street, Sydney, to enable registered governesses to secure employment.

From this short description it might appear that all was plain sailing and that there were neither difficulties nor opposition. Both appeared from time to time. But Mervyn Archdall and those who were with him had faith in their calling from God to undertake the work; difficulties were surmounted and opposition was overcome and forgotten. When the first director handed over the reins of government to the Rev. William Greenwood, the work of deaconesses in Sydney was firmly established.

In 1894 Mervyn Archdall wrote: "Deaconess work in the full and true sense of the word can only be done by the Church of the pure Gospel, which truly teaches her daughters to cast aside all self-righteousness and merits



MRS. ARCHDALL
To whom the Deaconess Institution owed much at its inception.

of their own works, and to look only to the grace and mercy of God with a cheerful faith and a sure hope of salvation." This is as true to-day as it was when it was written. The writer of this notice is one of those who saw the foundation of "Bethany" and watched its growth in the early years. All who can recall the early days (among them is Mrs. Archdall, who is living in Melbourne with her daughter) will join in thanksgiving for fifty years of service and in prayer for future progress.



MISS NORBURY,
The present Head Deaconess.

QUIET MOMENTS.

THE GREAT LOVER

(The Last Broadcast Sermon by the Late REV. PAT. McCORMICK, in St. Martin-in-the-Fields, London.)

Have you ever thought of the significance of those words we so often sing, "Jesus, Lover of my Soul?" Everyone can sing the words and say them, good or bad, rich or poor, black or white. Everyone can say "Jesus loves me." Why? Because Jesus is the greatest Lover the world has ever known. Now don't say this is just sentimental tosh, because it is not only historic fact, but eternal truth. He not only was, but is, the greatest Lover the world has ever known. He is Love. He creates love, and He knows love when He sees it and He responds to it. The story which I read for the lesson is not merely an episode in the life of our Lord, it is eternally true of God's treatment of His children. May I recall just some of the facts of that story? Simon, His host, had not only been rude and forgotten his duties as a host, but had imagined that our Lord's attitude to the sinning woman was positively indecent. We can see his righteous and supercilious indignation; and even the disciples were shocked at the waste of precious perfume. They had not yet come to know that love gives all that it has, that it has no time for scales and measures. But Jesus, with unerring instinct, because He was the great Lover, recognised a love which transcends goodness and badness. He saw a human being in need. The question whether she had been good or bad did not settle the matter for Him; no doubt He knew the ghastliness of the life she was leading. He saw a slave trying to get free, and He gave her freedom. "Her sins which are many are forgiven her, for she loved much." Now notice this: by all standards of goodness and propriety, both then and now, this story is scandalous, nothing less. It reminds me of a general in the last war, who, after a talk I gave at a parade service on the parable of the elder brother, came up and said, "So, padre, you have been trying to justify that immoral parable," and mark you, according to our standards of decent behaviour, it is immoral; yet Christ put the prodigal son above his correctly behaved brother and this harlot above the righteous Pharisee, because neither the elder brother nor the Pharisee knew what love meant. In fact it was an entirely new thing. Oh, yes, they were very correct and, as we say, good, but you see in Christ's opinion goodness is not enough. Love is the one thing which counts with God. St. Paul puts it in superb and unforgettable language in I Corinthians xiii. But alas! we have not emphasized it enough; we have emphasized too much the duty of good behaviour, so that in many people's minds a Christian is thought to be a man who is correct and well behaved, or is summed up in that hor-

rible phrase, "a good churchman." And yet this is, thank God, not entirely true of the man in the street. When you hear him sum up anyone by saying, "Ah, he's a real Christian," he means the man who goes about doing good and helping his neighbour, the man who, as we say, really loves his neighbour, and does not limit this by the word "if he is respectable." He doesn't judge by good behaviour so much as by a kind and loving heart which issues in deeds of love. And I think in this case the man in the street is much nearer the mind of God than my friend the general and those who think like him.

THE MEANING OF LOVE.

What, then, do we mean by this all important word Love? Professor Jessop, in a recent book, says, "When a man falls in love he commits himself to a ministry; in religious terms, when a man finds God he looks for his neighbour to serve him." The trouble with many people is that when they use the word, calling it sloppy, sentimental and impractical, they only think of it as subjective, a matter of feeling only. Jesus was not being sentimental or impractical with this woman; He saw He could help her and give her freedom and new life. Simon was being selfish, the opposite of love. He was thinking of himself and his reputation, he would have left the woman a slave. Jesus showed that love must be objective, determined at all costs to help. Here is eternal truth: love is an interest in, an attitude to, a concern for others. It is manifestly personal. It is no use trying to love humanity in the mass, that leads to sheer sentimentalism and merely good intentions, and does more harm than good to the person who tries it. We've got to remember the truth that the man who finds God looks for his neighbour to see how he can serve him.

Let's get this clear. Many people think they show their love for God by becoming pious and behaving correctly, by being introspective and thinking above saving their own souls; but that is a travesty of the good news of Jesus Christ. He says: Forget yourself and go out to help your neighbour; have the right attitude to your neighbour, thinking out how you can help him. Yes, think it out, don't be sentimental about it, he may be a fool or a sinner, or someone you don't like even, but he's a brother, a man God loves just as much as He loves you. You see that's the attitude to others we learn from having found God's love for us, and we show our love for God by having this attitude, this concern for our neighbour, this desire to minister to him as Christ would. Now it is this which shows whether we are Christian or not. It is not mere goodness, nor proper behaviour which shows it; don't forget, as Professor Jessop says, "God prefers a loving sinner to a loveless saint." Christ saw more possibilities in this sinner woman than He did in the loveless and correct Simon. The streets of heaven will shock the respectable as they peer through the gates from outside.

CHRISTIANITY A GOSPEL.

Why do I emphasize this point? Because we have begun to identify religion with respectability, and in doing so we have omitted the basic fact that Christianity is a Gospel—good news to bring hope and freedom to thousands of people who are dissatisfied with life as it is, and want new life, but quite definitely fail to see it in so-called religious people. Only the love of God as shown in Christ Jesus can save them from despair for themselves and the whole world. If they can come in touch with Jesus through those who know Him, as this woman did, they will find not only new life, but a new idea of religion and its power to help them.

Many people think they're not good enough to be religious; they even think they've got to be good to go to church or to Holy Communion, and it's not entirely their fault either. We appear to call them to a certain type of piety which is the type demanded by the denomination to which we belong. We seem to make Christianity the keeping of the moral law, instead of calling them to the adventure of love which will make them forget themselves and, I might almost say their good behaviour, in serving God and their fellow men. When a man gets hold of that statement "Jesus loves me," he sees the glory of God in the face of Jesus Christ. He sees God, not as a judge of his behaviour, but as the saviour of his personality, the revealer of what he can become. He sees himself as really the child of God. He doesn't see himself as a saint, no real Christian does, rather the opposite, but he sees something of what God wants him to be, and it gives him a new attitude to life. He sees that this love is not merely sentimental but a definite attitude of service, concern, desire to help first God, and, because of Him, his fellow man. Love God, and you want to do what He wants; love your neighbour and you want to help him. Don't you see? Christianity is not first of all piety, it is power to live as God's son; to live in that divinely human way in which God loves you, and so to forget yourself in being of use to Him and to others. He doesn't want you to be goody-goody. He wants you to have His attitude to life and to other people, and so to fulfil the divine nature that is in you, whether you know it or not. His attitude to you is that of the great Lover. Respond to that and you are a lover too, the lover of God and man, and you have found the meaning of life and your eternal and glorious destiny. It comes from being able to say with joy and humility, "Jesus, lover of my soul." Yes, with joy, for religion is a joyful thing. Love works miracles, it is the most practical power in the world, it does things nothing else can do, for it is divine.

Recently the Rev. G. E. Shaw, vicar of St. Mary's, Sunbury, Vic., was married to Henrietta Marie Elliott at St. Agnes' Church, Bald Rock, Vic.

Personal.

Miss Helen Homan, sister of Mr. F. L. Dexter Homan, of Melbourne, died in Perth, W.A., on Sunday, June 15, after a lifetime of service for her fellow men. The deceased lady was a nurse in the last War and received the Royal Red Cross for meritorious service. For many years she had been engaged in work for sick children in Perth, being one of the first matrons of the Children's Hospital of that city.

Many old Moore Collegians will be interested to hear the Rev. T. Quigley, M.A., is Dean of Wootton, Beds.; that he recently took part in a National Church League meeting at Bedford.

Canon Denman, of St. Clement's, Marrickville, N.S.W., has been seriously ill. We are glad to hear that he is well on the way to complete recovery.

The Rev. H. J. Thorp is leaving St. Cuthbert's, East Brunswick, to succeed the Rev. T. R. H. Clark as curate at St. Andrew's, Brighton, Vic.

The Bishop of Geelong will succeed the Bishop of Bendigo as senior chaplain with the A.I.F. abroad, and will leave about the middle of September. Bishop Riley is returning to Australia.

A memorial service for Miss E. H. Johnson was conducted by the Rev. W. E. Ramshaw, at Christ Church, Hawthorn, on Sunday morning, 29th ult. Miss Johnson, sister-in-law of Cr. J. B. Pridmore (Mayor of Hawthorn), was a member of the church for 45 years and an active charity worker. Mr. Edgar, M.L.C., Cr. Pridmore and Hawthorn councillors attended.

The Rev. G. A. Hooke, late missionary in China, has been appointed to the rectory of St. James', Croydon, N.S.W.

The Rev. A. R. Martin, B.A., late scholar of S.D.C. Lampeter, Wales, died on Saturday at Vaucluse, N.S.W., in his 80th year. The deceased clergyman was ordained in 1882 by the Archbishop of York, and after a short service in England came to Australia, where he worked in the Dioceses of Sydney, Brisbane, Grafton and Armidale, and Bathurst.

The Rev. Dr. Law, vicar of St. John's, Toorak, will visit Sydney next week. On Wednesday, July 30, at 3.15 p.m., he will unveil a tablet on the grave of Canon Grylls, in Camperdown Cemetery. Canon Grylls was the first Church of England clergyman appointed to Melbourne.

The Rev. H. C. Dunstan, of Wilberforce, N.S.W., has accepted nomination to St. Barnabas', Mill Hill, Sydney.

The Rev. F. H. B. Dillon will be inducted as Rector of St. Paul's, Chatswood, Sydney, on Thursday, July 31.

The Rev. P. W. Robinson, the vicar of St. Mark's, Camberwell (Vic.), has been elected President of the C.E. Boys' Society.

We learn with regret of the death of Mrs. W. E. Burkitt, wife of the rector of Morpeth, N.S.W.

LET YOUR VICAR KNOW.

Mrs. Huff is up the miff tree
On a seat fixed good and firm;
And she'd like to tell the Vicar
A few things and make him squirm.

Mrs. Huff was sick in bed, sir,
Yes, sir, sick in bed a week.
And the Vicar didn't call sir,
Never even took a peek.

Wasn't that enough, enough, sir,
To provoke a saint to wrath?
And make a Christian Pilgrim
Wander from the Churchly path?

When I asked her if the doctor
Called to see her, she said Sure:
And she looked as if she thought
I needed some good, strong, mind cure.

Then I asked her how the doctor
Knew that sickness laid her low.
And she said that she had called him
On the 'phone and told him so.

So the doctor called to see her
But the Vicar didn't go,
For the doctor knew that she was ill
And the Vicar didn't know.

Now the doctor gets his bill paid
With a nicely written cheque
But the Vicar, for not knowing,
Simply gets it in the neck.

The Defender.

S.P.C.K.

News of the damage to S.P.C.K. has reached Australia and called forth two notable indications of gratitude for the Society's help. The Bishop of Carpentaria, in Queensland, wrote that the congregation of St. Paul's Church, Moa Island, desired to forego a grant of £80 promised towards their new church, and hoped to pay off the whole cost by their own efforts and gifts. They also asked that the grant, subject to the consent of the S.P.C.K., "might be used to help to restore any church in the greater London area damaged or destroyed by enemy bombs, particularly any church named after St. Paul." The Bishop of Willochra, in South Australia, acknowledged payment of £120 for a church at Port Augusta West, and informed the churchwardens about disaster to S.P.C.K. House, with the suggestion that the people might like to help the Society in a time of need, having in mind the many grants made to Australia during the past 100 years. The response was a cheque for £25.

THE LITTLE FOLK OF LONDON.

The Little Folk of London,
Who throng her busy streets,
Whose myriad heart is London's heart
That still undaunted beats.
The Little Folk of London,
The Little Folk of London,
Unfrightened Folk of London,
The Steadfast Folk of London,
Whose valor cannot die!


The Little Folk of London,
Of all but Courage shorn,
Who stand beside their bomb-rent homes
And laugh the Hun to scorn.

The Little Folk of London
No hero's laurels don—
The Little Folk of London,
Devoted Folk of London,
The Humble Folk of London.

Like heroes carry on!
The Little Folk of London,
Shall play a mighty role
In History's account of Man's
Unconquerable Soul.

The Little Folk of London,
The Lion's counterpart—
The Little Folk of London,
Immortal Folk of London,
God bless the Folk of London,
Who show us Britain's Heart!

—G. L. Creed, R.C.A.F.
(From the Montreal Churchman.)



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ALEXANDRIA

Churchman's Reminder.

JULY.

25th.—Friday. St. James' Day. The first apostle to suffer martyrdom. According to tradition, the accuser was converted by the Apostle's behaviour before the High Priest.

26th.—The Irish Church was disestablished, 1869.

27th.—7th Sunday after Trinity. What is true religion, is a question often wrongly answered. This collect, a very ancient one, seems to contain in its wording a sufficient definition.

28th.—Austria declared war on Serbia, 1914. That War still rages and reminds us that the wages of sin is death.

29th.—Tuesday. William Wilberforce died, 1833. This noble philanthropist worked against the Slave Trade and Child Labour, and lived to see great results from his efforts.

30th.—Wednesday. Relief of Derry, Ireland, 1689. Londonderry still shows the time-honoured canon on its walls, and the bomb-shell which enclosed a tempting offer from the enemy, which had no effect on the dauntless defenders.

AUGUST.

3rd.—8th Sunday after Trinity. The never-failing Providence of God, spoken of in this Collect, seems to-day to demand deeper faith. But we reflect how many terrible times the Church has passed through with the power of God as shield.

5th.—Tuesday. Great Britain declared war on Germany, 1914. Now Britain must finish the task, which God has placed before her. Thus must we pray continually.

6th.—Wednesday. The Transfiguration of Our Lord. This beautiful but neglected festival should mean more now-a-days, as we pray for a New Heaven and a New Earth through Him Who transfigures all things, in His time.

To Australian Churchmen.

THE USE OF THE CROSS.

We commend our contemporary, "The Church Standard," for its enterprise in bringing before the members of the Church of England matters of moment in doctrine and practice. Although we cannot always endorse the judgment of our contemporary, the idea in itself is deserving of praise. We trust that as a result a comparison of conceptions may

awaken a spirit of true inquiry, that we will be delivered from mere unthinking acquiescence in established customs, and that a new spirit of conviction may take the place of mere conventional support of "what has always been done in our Church."

We have frankly to express our regret that Article VI on "The Church's Ceremonial," appearing in the issue of "The Church Standard" for July 11, is so strangely misleading. The writer, who conceals his identity under the modest title of "Brother X," has evidently much to learn of the history of his own Church. St. James would certainly shake his head at him. Now we trust that our comments will be appreciated and that "The Church Standard" will take an early opportunity either of correcting us, or correcting its erring "Brother X."

Taking the article as it appears we are invited to consider: **The Rood Cross.** There are some facts concerning the Rood Cross that find no place in "Brother X's" sadly curtailed account. He does not notice that the practice of erecting a Rood Cross is very late. "There seems to be no satisfactory evidence that in the early centuries galleries were surmounted by a rood. Indeed, the earliest example which Viollet-le-Duc is able to adduce of a cross or crucifix placed above a **trabes** is one in the museum of Cluny, which dates from the 12th century." (Dict. of Christian Antiquities, Vol I, p. 1819). "During the first five centuries Christians felt an unconquerable repugnance to the representation of the Saviour of the world nailed to an instrument of punishment. . . . The Syrians were the first to substitute reality in all its pathetic horror for a vague symbolism" (Cumont, quoted by Charles, "The Decalogue," p. 43n). By no stretch of imagination can the Rood Cross be regarded as a Catholic or Apostolic custom.

How did the Church of England deal with Rood Crosses? In 1548 Archbishop Cranmer wrote to all the bishops ordering the removal of all images "that the lively images of Christ should not contend with the dead images." (Cardwell, Doc. Ann. IV.) In

1559 Tunstall, Bishop of Durham, resisted the Royal Visitors because he would not consent "to the pulling down of altars and taking away crucifixes." (State Papers, Dom. Eliz. p. 137.) He was deprived of his bishopric. Bishop Jewell, one of the Visitors, writes of "Crosses of silver or tin, which we have everywhere broken in pieces." (Zurich Letters, I, p. 68.) Bishop Cox, of Ely, writes to Cassander in 1560, "But we are in that state, that no crucifix is now-a-days to be seen in any of our churches." (Zurich Letters, II, p. 42.) That this was no passing intolerance in the heat of a controversy may be gathered from the fact that James I tells the Puritans: "The material crosses, which in the time of popery were made for all men to fall down before them, as they passed by them, to worship them (as the idolatrous Jews did the brazen serpent) are demolished as you desire." (Cardwell Conferences, p. 200.)

"Brother X" should offer some reason for this action of our English forebears, more particularly as they imposed this point of view in printed Homilies still required to be read in our Churches: "And yet it appeareth that no image can be made of Christ but a lying image, as the Scripture peculiarly calleth images **lies**. For Christ is God and man: seeing therefore that of the Godhead, which is the most excellent part, no image can be made, it is falsely called the image of Christ: wherefore images of Christ be not only defects, but also lies."

The Altar Cross. "Brother X" tells us "The use of the Cross on the Altar was in no way discontinued at the Reformation, Queen Elizabeth liked to see it in her own chapel and in the churches where she worshipped; Archbishop Parker, of Prayer Book fame, strongly supported its use against puritanic attacks, while her most protestant majesty, Queen Victoria, gave the Cross which now adorns the Altar of St. George's Chapel, Windsor Castle." Now "Brother X" tells us "This Cross bears no figure to demonstrate that we worship the **risen Lord**." Is he really so ignorant as not to know that the Cross in Queen Elizabeth's

Chapel was a crucifix? We tremble to think of men essaying to be teachers who are so confused in their facts as well as their arguments. Does he not know that altars were everywhere broken down, and a plain table of wood substituted for them, not by any mob violence, but by the requirements of the Bishops? If he does, why does he not state the fact? If he does not, what kind of a historic guide is he?

But there is a more serious blunder than that. The omission of a relevant fact is serious, but it may only betoken ignorance, but the assertion of something which is not a fact invites a graver censure. We do not know exactly what is meant by speaking of Archbishop Parker as "of Prayer Book fame." His contribution to the Prayer Book is "The Table of Affinity" which, if the bull may be pardoned, is not in the Prayer Book. But when the statement is made that Parker "strongly supported" the use of the so-called Altar Cross, it is time to supply some information, and to invite "Brother X" to consider it. About 1559, Sir Francis Knollys writes to Archbishop Parker: "And thus wishing you prosperity in all godliness, namely, in your good enterprise against the enormities yet in the Queen's closet retained (although without the Queen's express commandment, these toys were laid aside till now a late)." Archbishop Parker, and "all such our brethren, as now bear the office of bishops," write to the Queen protesting against the setting up of images in the Church. They wrote: "Authorities of Scripture, reason, and pithy persuasions . . . will not . . . suffer us, without the great offending of God, and grievous wounding of our own conscience (which God deliver us from), to consent to the erecting of the same in the place of worshipping. And we trust and most earnestly ask it of God that they may also persuade your Majesty, by your regal authority, and in the zeal of God, utterly to remove this offensive evil out of the Church of England, to God's own great glory, and our great comfort." (Correspondence, Letter lxvi.) In a later letter. Parker wrote to

Cecil: "We would wish we were called on again (by the Queen) to continue our humble supplication to the punishment and stay of that offendic. (Letter lxxii.) Yet again, in 1570, Parker wrote to Sir William Cecil: "But, Sir, as I came yesterday from you I was informed that one nobleman in England would impute it to my doing that the cross is brought into the chapel again, so that I perceive they will load me with envy; but certainly I never knew of it, nor yet in good faith I think it expedient it should be restored" (Letter cclxxxvi.)

"Brother X" makes a categorical statement which flatly contradicts all this evidence. It is due to his readers and to us that he should now supply the instances in which Parker defended either Queen Elizabeth's crucifix, or "Brother X's" different Altar Cross which demonstrates that "we worship the **risen Lord**." If he cannot do so he owes an apology in the first case to "The Church Standard" and in the second case to all his readers. But what was the editor of a Church newspaper doing to admit an article with such misleading assertions? We are convinced they are misleading. It is a big jump from Queen Elizabeth to Queen Victoria, and the instance given, even if correct in every particular, gives no help in determining the attitude of the Church of England. Tractarianism had a good vogue before "her most Protestant Majesty, Queen Victoria," presented what Jewell would call "her little cross."

Objections to the Cross.

We would suggest to "Brother X" that in a future article he would deal specifically with the Homily "On Peril of Idolatry." As he may some day read it in Church according to the rubric, when he is short of a sermon, it would profit greatly if he gave an exposition of it. He is not happy in his answer to the objections he does table. "I have yet to see a single soul worshipping any Cross in any church." Will "Brother X" explain the following statement, which has official sanction in the Roman Catholic Church: "Then the Pontiff, falling on his knees before the Cross" devoutly

adores the same and kisses it. "Then, laying his hands upon the altar . . . he says the Gloria in Excelsis Deo. Glory be to God—he bows to the Cross on high. . . . We praise Thee, we bless Thee, we adore Thee—he bows to the Cross. . . . Thou only, O Christ Jesu—he bows to the Cross—with the Holy Ghost—he signs himself from the forehead to the breast—art most high in the glory of God the Father, Amen." "The Cross of the legate, because Latria is owed to it, shall be on the right hand, and the sword of the Emperor on the left." He can see the "Unveiling and Adoration of the Cross" in Church of England churches on Good Friday if he happens to go to England. Will "Brother X" defend this?

The Roman Custom.

We have already dealt with the existence of crosses in England in 1559 to which "Brother X" makes reference under this head. He says: "The Cross was in wide use in the English Church in the year 1559 (Machyns Diary), whereas it was only legalized as an ornament of the Altar in the Church of Rome in 1751." Our examination of the attitude of the Church of England through her bishops will help our readers to estimate the value of these statements to which the vague reference to Machyn's Diary is appended.

As to the Roman attitude towards the Cross, the following extract from The Dictionary of Christian Antiquities may interest our readers: "No instance of a Cross placed permanently on the mensa of an altar is found in the first eight centuries, as we should expect from the decree of Leo IV. The vision of Probianus (Sozomen, Hist. Eccl. ii. 3, p. 49), shows that crosses were seen in the sanctuary in the fourth century: the cross was found on the summit of the ciborium, as in the great church of St. Sophia at Constantinople (Paul the Silentiary, Descrip. S. Sophiae, 737 (a. ii. 320), and, in some churches both at Rome and in Gaul, suspended from the ciborium over the altar (Gregory of Tours, De Gloria Mort. ii. 20), but not on the mensa of the altar itself. A cross

was, however, placed on the altar during the celebration. (See Sacram. Gelas. i. 41." Vol. I, p. 66).

From this it is possible to estimate the value of "Brother X's" testimony on this point. Sozomen, the Church historian, mentions a cross on the Altar in his time. The practice was unknown certainly up to the time of Constantine, and discountenanced later. But it is not possible to bring the usage down to 1751. Perhaps "Brother X" will give us a little more information on this point. The Rood Cross or Crucifix, the Crucifix on the Holy Table, the Cross on the Holy Table, have all been repeatedly declared illegal in the Church of England. This could never have been the case if the position maintained by "Brother X" is a true transcript of English Church History.

The Bibleman's Corner.

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

The Far East:

Here is the situation in the Far East. Mr. G. H. Vinall has had to leave his work in Japan and is at present in Canada. Mr. and Mrs. J. C. F. Robertson, of Moukden, have also had to leave their field and they are in Singapore. Many Bible Society friends will remember Mr. and Mrs. Robertson who were here in Sydney two years ago.

News From Burma:

From Burma has come the Annual Report and the following quotes from the pen of Rev. H. C. Willans will interest readers:

"The year 1940 has been a notable one in the history of Scripture publication in Burma, for it has marked the Centenary of the publication of the complete Bible in Burmese, by Dr. Adoniram Judson, Burma's pioneer missionary. The Bible Society took an active part in the celebrations of this centenary. The Agent wrote a short account of Dr. Judson's life and his work as a translator, and this was published in English in time for the centenary meetings. The Agent

also arranged for the writing of a series of articles on the Judsons and on various aspects of Scripture translation in Burma and these were printed in the "Rangoon Gazette." Reprints of the articles, and of several addresses given at the centenary meetings, have been stitched together into booklet form and may be obtained from the Rangoon Bible House.

The Centenary celebrations were not confined to eulogy of Dr. Judson. Mention was made of many other missionaries who have helped to translate the Scriptures into some of Burma's many languages. Indeed, we feel that Burma's claim to fame in this regard can have few rivals. This country, with a population of but fifteen million or so, claims more than one hundred indigenous languages, and some portion of the Scriptures has been translated into no less than 22 of them. There are complete Bibles in no less than six Burma languages, New Testaments in five others, and one or more of the Gospels in yet eleven others. The Bible Society has publications in 14 of these languages, the others going to the credit of the American Baptist Mission and the Scripture Gift Mission.

Learning St. Mark's Gospel by Heart:

A few years ago the British and Foreign Bible Society published a manuscript edition of St. Mark's Gospel in Shan, bound in a style similar to that used by the Shan people for their own manuscript books. The story comes from a Shan village in Upper Burma, where a missionary borrowed from one of her Shan neighbours a scroll book telling about Arimettaya, the coming of Buddha. When she returned it to him she lent him in exchange a copy of the manuscript gospel of Mark. A month or so later he turned up at a week-night prayer meeting and since then has been regularly to all the Christian services in the village. He has asked for neither work nor money; his only request was for a book of prayers. He has ordered his family to observe the Christian Sunday, and each evening he reads aloud to them



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CHAPELS IN ALL SUBURBS

from the Gospel by the light of a tiny lamp with smoky wick flame. One day the missionary asked if he were ready to return the book which she had lent him, but he answered: "No! Not just yet! I haven't learned it all by heart yet." When the Agent recently visited the neighbourhood, this man walked 16 miles to attend a Sunday service, and it was clear that he was "not far from the Kingdom." The seed fell on good soil when that Gospel was put into his hands.

The Burma Road to China:

The opening of this road brings the Bible Society more closely into touch with Western China. Lashio, the railway terminal town where the road to China begins, has grown beyond recognition, and there and elsewhere in Burma the Chinese population has increased. The Bible Stall is finding it necessary to keep very much larger stocks of Chinese Scriptures, both to supply the larger demand in Burma and to issue to missionaries returning via the Burma Road to their stations in China.

BEHIND BARBED WIRE.

Here is a letter from the Bibleman's Mailbag, written by internees to the

Bible House, Sydney. The New South Wales Auxiliary has sent free to the camps during the past nine months 250 copies of the Scriptures, both English and German, besides Gospel portions in 30 other languages.

Hut No. 4.
11th June, 1941.

Dear Sir,

If I had to write a book about my camp experience, I would call it "Working and Culture Behind Barbed Wire." When I look back, I must say I wouldn't miss its many events and experiences. It is amazing how many events did happen there, events which are possible in a normal civilian life only, and that not even everywhere. I was lucky to live in a community of an unusual high standard of culture.

My Biblical play "Job" took place on the 22nd April, and was a success. The wonderful music by Bach found delighted ears, and I had to think of you in gratitude. You'll understand how extraordinary it must appear to an author to see a premiere of a play by himself under such strange circumstances, and I'm looking forward already to see this play later in one of our congregations in Europe, possibly even one day in free Germany. Then I shall remember this time of hard trials, and also of Christian Brotherhood all over the world. For such a play wasn't possible without your help.

Please may I ask you to let me have a little hymn book. After our various divisions we are now a small group of Christians, so that I have to help myself, and for that I want at least to read a hymn as long as we have not prayer services.

Thanking you deeply for your good wishes.

HOSPITAL AT NORTH SYDNEY.

On the heights of North Sydney, St. Ives, the new private and intermediate hospital to be conducted by the Church of England on the same lines as St. Luke's Hospital, Darlinghurst, was opened on Saturday, June 28, by Lady Wakehurst, in the presence of a large gathering.

In introducing Her Excellency, the Rev. Frank Cash, President of the Hospital Committee, said that North Shore would be peopled with a teeming population in the future, and nowhere else was there a more admirable site for the hospital.

He also said that the matron, Miss Wray, had been appointed on the recommendation of 15 medical practitioners. He spoke of the indefatigable workers for St. Ives:—Mrs. A. H. Hattersley, who provided funds for the magnificent operating theatre and sterilising room equipment in memory of her father, the late Dr. W. H. Crago, a prominent surgeon; Mrs. S. W. Spain who had furnished some of the rooms and had given a large donation, and others.

Dr. H. S. Stacey said the motive of this move was not for gain, but to provide more hospital beds on North Shore; there were only two other intermediate hospitals on North Shore—the Mater Misericordiae, at Crows Nest and the Community, at Chatswood, and the demand was far above the supply, and the cost of equipping a hospital such as these is beyond the means of any one individual.

The opportunity of acquiring the wonderful site on which St. Ives stands, he said, would have been lost for ever, if the board of directors had not acted quickly, and although the needs of the war must be the first and foremost consideration, the needs of the home front could not be neglected, and a well-equipped hospital was necessary, whilst money was being found in Sydney for more than war needs.

St. Ives, he stated, would be run on similar lines to those of St. Luke's. Formerly St. Luke's centres were organised in various suburbs on North Shore, raised finances for that hospital and now those centres would operate for St. Ives. He added that the centres working in the interests of St. Ives would include Mosman, Neutral Bay, Chatswood and Lindfield.

Archbishop Mowll said it was 14 years since the Church of England people founded St. Luke's Hospital, and now, owing to the shortage of beds in the various hospitals on North Shore having been so acutely felt by many, the Church of England people took the opportunity of taking over St. Ives, and purchasing St. Malo, next door, for the nurses' quarters.

"The fact that St. Luke's hospital is co-operating in this effort, and freed its circles on North Shore to support St. Ives, is recognition of the need by Church of England people," said Dr. Mowll.

He further stated that although St. Ives was called a Church of England hospital, it would be open to all who are able to find accommodation there—and it would be open to all to support it.

He added that Lady Wakehurst had returned from Canberra in order to be present at the opening of St. Ives.

Lady Wakehurst said North Sydney was a very important part in the great city of Sydney, and was in need of such a hospital as St. Ives; she hoped it would not be very long before more buildings arose to accommodate more beds at the hospital; she had inherited the pioneering spirit from a Scotch father, and thoroughly enjoyed and felt proud to take part in a new venture.

Her Excellency then untied the red, white and blue ribbon that had been stretched across the doorway, and declared the hospital open.

During the afternoon, the Rev. Frank Cash, of Christ Church, Lavender Bay, said that £4,250 was required to purchase the buildings, etc., and he asked for donations for this purpose.

THE FRUIT OF MISSIONS.

SOUTHERN SUDAN.

Ordination of First Two Natives.

A very important stage in the advance of the Southern Sudan was reached on January 21 when the first two natives were ordained to the ministry. These two young men, both about thirty years of age, are the fruit of missionary work at Malek and Lui, where Archdeacon Shaw and Dr. and Mrs. Fraser respectively were the means of leading them to Christ and training them for His service. The Rev. Daniel Deng is a Bari; this tribe was known some half-century ago as particularly savage. As a tiny child he was handed over to the care of Archdeacon Shaw and was brought up among the Dinkas. He went to school at Malek and then passed on to be one of the first pupils in the Nugent School at Loka. Later he was on the staff of this school.



Rev. Andarea Apaya.

The Rev. Andarea Apaya was one of the first pupils in Dr. Fraser's boarding school at Lui. He did well there and became a keen Christian; he was one of the first to be baptized at Lui. In 1927 he was chosen with another to open the first out-station bush school. By 1934 he was head master of the Lui school and was preparing to go to the Nugent School for two years to improve his English before beginning his special training for the ministry.

The ordination took place at Yei. Bishop Gelsthorpe, who conducted the service, writes:—

"For some years now the organization of the infant Church has been proceeding and is being consolidated. As these two young men were presented for ordination, robed in clean, long surplices, preferring to be without shoes in accordance with the custom of the people, one realized that a native ministry is now established and

that the Church has taken root in such a way that though for a time there be darkness over the face of the earth the powers of hell shall not prevail against it.

Then and Now.

What a contrast from the day in 1906 when the Rev. A. Shaw arrived at Malek to open the first mission station in the Southern Sudan! The first little party of missionaries under the leadership of Bishop (then Archdeacon) Gwynne knew that they had come to warlike and savage tribes in a land where cruelty and superstition had reigned unchecked for centuries. Each tribe had its own dialect, only one of which had ever been reduced to writing. Within two years three stations had been opened among the Dinkas, but of the original missionary party of six, five had been invalidated home. Archdeacon Shaw (as he is best known) was alone—the only man to represent the Church of Christ among these pagan tribes. Single-handed he acted as builder, carpenter, teacher, doctor, and peacemaker until recruits were forthcoming. Seven years later large congregations from among the Dinka and Azande tribes gathered for Sunday services, but no one had confessed his faith in Christ by baptism.

Gradually the missionaries have made contact with other tribes; new stations have been opened; schools have been started; hospitals and dispensaries have brought health to thousands of patients, and the Christian community in the Southern Sudan through the work of the C.M.S. already numbers some 18,600. Now a new stage has been reached; this Church for the first time has its own ministry, and can be said to have become rooted in the country.

A PIECE OF NATIONAL SERVICE.

We can keep our hearts from the cankerous growth of hatred;

We can arrest the spread of evil lies and whispering rumour;

We can shed goodwill and cheer among our fellows, even among those we are being taught to call our enemies, for they, too, have fear and anxiety in their hearts;

We can through service, overcome the grief we may be called to bear;

We can reduce great thoughts to practice by deeds of charity;

We can guard against intolerance, and as we are inflicting suffering

We can be brave enough to bear it for ourselves;

We can feel ashamed that our work for peace has failed, and from that shame serve peace yet more devoutly;

We can give thanks for life, for the indwelling spirit can overcome even a world at war;

We can serve our nation and our race in this: that by sowing the seed of universal love and justice, mankind will reap the harvest of a warless world.

V.M.F.

(Issued by Society of Friends, 20 Russell Street, Melbourne.)

THE RUSSIAN MYTH.

By the VEN. L. G. WHITEHEAD,
of Dunedin, N.Z.

Russia is the land where all social problems have been solved or are on the way to solution. There the scientific sociology of Karl Marx has been put into practice, and each man and woman is supplied according to his needs and from each is obtained work according to his ability. The country is a true democracy where economic exploitation is impossible, and the dictatorship of the proletariat (i.e., of the manual workers) is so close at hand that shortly government will not be needed and, in true Marxian fashion, the State will wither away. This is the nation with which Germany has made a pact, and, our local parlour communists say the two together are the only sincere peace makers in the world, the brutal capitalist countries being governed by war-mongers.

This precious tale is the Russian myth. The truth is far otherwise. Before the Russian Revolution, Russia was called Holy Russia. Impartial observers found holiness somewhat difficult to find. The Czar, the tyrannical bureaucracy, the secret police, the debauched aristocracy, and the poverty stricken masses presented a wild bizarre picture. On the whole it was a land of darkness and cruel habitations. And this fact is still true. A ruthless autocracy, a much more efficient secret police have done away with all freedom in Russia, and the country is no more communist now than it was holy in days gone by. Dennis Wheatley well says, "Under the rule of the Czars, Russia was a paradise to live in compared with its state under Stalin." The truth is that the old tyrannical Russia has conquered Stalin and his colleagues. It has been described thus: In the Revolution of 1917, the Russian bear escaped from its cage. Lenin and Stalin took it by the head to lead it to pastures new. Before long they found that they had the animal by the tail and it had found its way into the cage again. So it comes about that, just as in the Czarist days, we heard of the Christ-loving army and the God-fearing peasantry, so to-day we hear of Communist civilization and the really scientific sociology in action, and yet the plain truth is that this Marxian clap-trap has less relation to reality than the Christian phraseology had to the imperial regime.

It is not surprising that a government which is avowedly anti-religious, that has no belief in the eternal principles of morality is developing into a den of gangsters whose one and only aim is the strengthening and extending of the power over the bodies and souls of men. This is no new phenomenon in the history of the world. As gangsters, Hitler and Stalin are well mated.

ROOM REQUIRED.—Young Christian Militiaman requires unfurnished room for use when on leave. Meals, etc., by arrangement. In or near to the City as possible. Reply "Y.X.M., c/o 'The Church Record' Office.

We have lost little materially by not having Russia as an ally and we have gained spiritually, because this war is now a war of principle, a struggle for Christian civilization against the powers of darkness.—Church Envoy, Nov. 39.

"AS OTHERS SEE US."

THE QUALITY OF BEING ENGLISH.

The following is the major part of a remarkable leading article headed "England," which was published in the widely circulated American magazine the "Saturday Evening Post" on January 25:—

Bravery, fortitude, heroism until it is commonplace, you would expect. These may be the qualities of any great people, latent in the everyday, a kind of moral reserve, there to answer the call of the ancestors when the trial comes and the spirit takes over. That the English people possess them is not remarkable. The world would have taken it for granted.

But there is, moreover, a quality of being English that belongs only to this race, and it is relevant as a curious fact that there is no word in their language or any other to express it. There is a glimpse of it in the bride going forth in her veils from a bomb-wrecked house; in the variation of "business as usual" and "more open than usual" where a bomb had taken away the entire shop front; in the cry of a cockney voice to the Prime Minister, who is looking at a ruined street, "Give it back to them, Winnie! We can take it."

Yet, even in such gallantries as these, the manner is more important than the fact. Indeed, high civilian morale under bombing from the sky has been an astonishing revelation. The Spaniards could take it. So could the Chinese. But the bishop writing a solemn letter to The London Times to complain that the sound of the air-raid sirens was wrong because the effect was to depress the spirit instead of making it defiant, was English. So, too, was the golf club posting the rules that the position of delayed-action bombs would be marked by red flags at a reasonably safe distance and that a ball removed by enemy action might be replaced without penalty, taking it with or without the sense of humor called British. And the royal Christ-

Ladies' Home Mission Union.

Sale of Work

(Towards the support of Deaconesses)

CHAPTER HOUSE, ST. ANDREW'S
CATHEDRAL

FRIDAY, AUGUST 8, 1941.

Official Opening, 2 p.m., by
LADY WALDER.

Chairman: Archbishop of Sydney.

mas card, bearing a photograph of the King and Queen looking at the damage Hitler had done to Buckingham Palace, was a gesture of subtle derision fit for the book of immortal legends.

No singular English characteristic is more intensified by crisis than the habit of under-statement. If this were but a foible or a superior mannerism it would fail in the desperate circumstance. So it is more than that. It is more than the conscious attitude of a people toward life, regarding it as their selfish possession. To life in the noble abstract they acknowledge an obligation to take it well and to keep its values true. Their theme is bigger than themselves. They probably could not state it if they would, or if they did they would understate it and reduce it to a monosyllable.

The brilliant Spaniard, Salvador de Madariaga, thinking of the Englishman, says of him: "Complex in all his functions, thinking with his instincts, acting with his mind, he naturally attains the supreme virtue of the man of action—wisdom."

Correspondence.

WITNESS BY THE LAITY.

Sir,

A campaign on this most vital matter is at present being conducted throughout the diocese of Sydney, by His Grace the Archbishop.

Consequently, it is of importance that we should do some profound thinking in an endeavour to see clearly all the implications of this greatest of all duties.

In an endeavour to provoke thought in this direction, I would like to set out the vista as I see it from my simple outlook.

If we look out on the world to-day, with all the ghastly carnage, suffering, and hatred and couple with this all the unsound international measures operating concerning finance and economy which must be based solely on necessity without thought of reason, it must surely be realized that it is outside the ability of man to again evolve a period of peace and stability between the numerous nations with their differing racial outlooks, standards of living and national aspirations.

After the last war, an attempt was made to put into practice the greatest international ideal ever conceived in the League of Nations, only to see it end in hopeless failure.

Since then, in consequence of accelerated means of communications, etc., the nations have been forced closer together in their relations and in consequence have become more sensitive.

We would therefore, certainly be only unbalanced optimists if we imagined that a similar experiment had any greater chance of success now.

From this I turn to our churchmanship over the years, and ask exactly what it all denotes.

Doubtless many differing replies could be obtained to this question, but

in the main, it cannot be disputed that by our support and attendance, we churchpeople do in fact align ourselves on the side of those who are unshakeable in their belief that the way of life as set down for us by our Saviour, is the one and only way by which the world can live in order to escape disaster.

The position quite clearly then is, that if our faith is in fact sincere, we are in possession of the sole cure for the greatest tragedy that has ever befallen mankind.

This being so, then surely in the chaos of to-day, we are only traitors to our God, unless every effort is exerted and every opportunity taken to spread those ways.

When fully realized, our responsibility is then truly onerous.

It is incredible to find how many regular worshippers still consider that open and public witness to our faith is a matter solely for the clergy, when a few moments' reflection on the commonsense side alone, should quickly convince them otherwise.

Can one or at most two clergy in parishes of anything from five to twenty-thousand, be expected to keep contact with the ever moving peoples in a sufficiently intensive manner as to ensure their genuine and active adherence to the Christian faith.

I mention this aspect quite apart from the unquestionable obligation to spread the Gospel, which is automatically laid upon all professing Christians.

Rather can it be said that the torch is handed out from the pulpit, but by far the greater opportunity is then with us who mix daily in the stream of life, to pass it on.

When the duty of "Witness" is mentioned, it is peculiar that the average churchman cannot comprehend or appreciate its possibilities unless it is linked with missions or other organized parochial innovations and he ignores the numerous personal opportunities that occur daily in the lives of the busiest of us.

A large proportion of the laity have always had a genuine excuse for their inability to throw their weight in these matters into their own parishes as their lives are largely spent in other spheres, but there never has been and never will be any possible excuse for our failure to exert our influence therein during the daily routine wherever it may be.

I feel that in a campaign such as the present there is a grave danger that emphasis on the continual daily and personal obligation to witness will be lost sight of and swamped in organized good intentioned parochial efforts and that after the final gathering of the diocese is held in the Sydney Town Hall in September, that it will all just have been a "special season" which is then "finished."

I believe that this campaign will have largely failed in its purpose unless it awakes a vivid realization in our churchpeople, of our duty before God to not only daily influence others towards our faith, but in addition to protest at, and work for the elimina-

tion of all practices and ways in public and commercial life, which would not have the approval of Jesus Christ.

I am well aware that the utmost in commonsense and tact are required in this work, just as I am well aware, that for the average conservative Australian churchman it is the most difficult task he is called up to fulfil and constitutes a challenge to courage and sincerity.

A lot of humbug is talked about by one who considers that he makes a sufficient witness in the living of a respectable life and by another in the assistance which he renders on the business or material side of the church organization, etc. The fact is, however, that unless these very desirable virtues are combined with continual effort in the direction of personal evangelization, then they fall deplorably short of the essential obligation of a professed Christian.

It is regrettable in the extreme, that with few exceptions, the clergy in general have never had the courage to impress this fact upon their congregation, but have been contented with a standard of religion composed for too largely of habit.

There is no denying that the average parish priest is well satisfied with regular church attendance only, when in fact, attendance at divine service for the worship of Almighty God does not fulfil the duty, but is the great privilege and pleasure that we are entitled to after we have done our work in His cause.

We cannot shut our eyes to the fact that the greatest curse in our present Church life is lukewarmness, and none but a fatuous presumptive would consider that in our present state we are the only body solely equipped with, and put into operation the only solution for the world tragedy of to-day.

To those who deplore my remarks, I refer to only a very few of the conditions operating to-day, e.g., figures for the State liquor traffic, lotteries and other gambling habits which are practised, even in the homes of numbers of our regular church members, and also the desecration of the day on which our Saviour was crucified, etc., etc., and then let them carefully ponder as to how far our influence does in fact pervade the life of the community.

I am convinced that the power of our church will only become apparent when we of the laity cease to wait for some mission or movement for temporary emotional awakening to our obligation, but in the cold light of every-day life devoid of any atmosphere of sanctity, doggedly endeavour to spread our Christian convictions as the opportunity reasonably occurs in our many personal contacts.

These are no days for self-deception. World reconstruction will not wait for us to first regain our vision and energy and unless we quickly awake from our attitude of complacent satisfaction we will only incur and deserve the despised fate of all who have failed in their trust.

L. R. WETTON.
8 Spring Street, Sydney.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SPECIAL NOTES

(From the Archbishop's Letter)

"I should like to remind the diocese that the jubilee of the New Guinea Mission will be celebrated in August. The Rev. Copeland King from Sydney was one of its two pioneers.

"The jubilee of our Deaconess Institution also comes in August and I hope sermons may be preached in many churches on August 17, the jubilee day, and that the annual gatherings to commemorate the jubilee, when a pageant is to be performed, will be well attended.

"I hope clergy will keep the morning of Monday, August 4, free, when Dr. T. Z. Koo will address clergy in the Chapter House at 11 o'clock. He has recently been visiting India and the United States as well as various parts of China. He brings a stirring message. He is the outstanding Chinese Christian of to-day and one of the outstanding Christian leaders of the world."

NEW CHURCH AT NARRABEEN.

The foundation stone of the new Church at Narrabeen was set on Saturday afternoon, July 19, by the Archbishop of Sydney. There was a large congregation and more than £100 was given in the offertory. It is expected that the new church will be opened before Christmas. Much progress is in evidence in this large parish, and two new churches will shortly be built at Avalon and Palm Beach.

"The weakness of the Church was due largely to the apathy of the people," said Archbishop Mowll.

"An empty church, like an empty home, deteriorated. Germany had turned away from religion, emptying the nation of spiritual things.

"A new church is a flag raised in a community, and as such presents a challenge to the people on behalf of Jesus Christ, Who thought that man was worth saving, at the cost of suffering and death," he added.

The rector, the Rev. F. G. Standen, conducted the service, and the lesson was read by the Rev. F. W. G. Greville, the first minister in charge of the parish. The cost of the new church will be about £3000.

THE MOTHERS' UNION.

The annual general meeting will be held in the Lower Town Hall, Sydney, on Friday, August 1, 1941, at 2.15 p.m. The Archbishop of Sydney will preside. Special speaker, Mrs. F. W. Head, Melbourne, Commonwealth President of the Mothers' Union.

HOSPITALITY FOR SOLDIERS AND AIRMEN.

Saint Matthew's Church, Manly, has done a most valuable work for the past 18 months in giving accommodation to men of the Fighting Forces,

primarily from other States. During that time 4583 beds have been provided, and 4183 meals to men with limited resources, have been given. No charge of any kind is made. The men look upon it as their home away from home. The rector, Rev. A. R. Ebbs, will be glad if the clergy throughout Australia will encourage the men in their areas to avail themselves of this hospitality whilst in New South Wales. Many of them appreciate the opportunity of chatting about spiritual matters and of attending the services. Most valued regular financial support is given by friends on the North Shore line, the Kuring-gai Women War Workers Hospitality Committee.

FOR YOUNG CHURCH PEOPLE.

At St. Philip's Church Hall, York Street, an address of particular interest to the younger generation of churchmen and churchwomen will be given, on Friday, August 8, at 8 p.m. The Rev. Bert Smith, B.Sc., Th.L., will speak on the subject, "Holiness—The False and the True."

UNITED MISSIONARY CONFERENCE.

A United Camp at Thornleigh Fellowship Conference Grounds will be held over the Eight Hour week-end, from Friday, October 3rd to Monday, 6th. This is being arranged by the State Branch of the National Missionary Council and the Presbyterian Fellowship Union. Young men and women of our Churches are urged to register and attend. The programme will consist of Missionary Study Circles, and addresses by visiting missionaries and recreation. This is one way of uniting the Churches. Information may be had from Miss Ida Smith, 115 Alt St., Ashfield, or Rev. A. W. Stuart, Bible House, 95 Bathurst Street, Sydney.

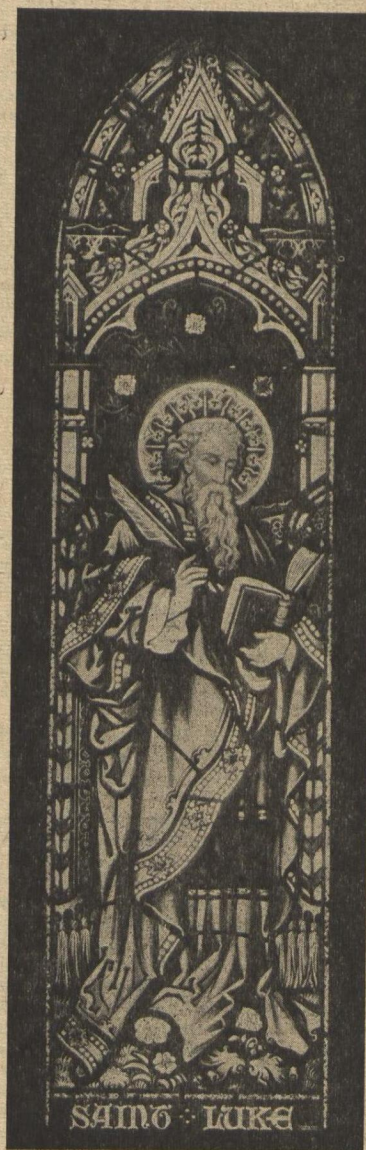
ST. CUTHBERT'S, NAREMBURN

Silver Jubilee Celebrations.

St. Cuthbert's Church, Naremburn, will celebrate the 25th anniversary of the opening and consecration on Sunday next, July 27. The Archbishop of Sydney (Dr. Mowll) will be the special preacher at the 11 a.m. service. The local members of Parliament and the mayors and aldermen of the Willoughby, North Sydney, and Lane Cove Municipalities have been invited. Many old parishioners now living in other parishes are expected to return for the anniversary. Archdeacon Langley will be the preacher at night. The celebrations will be continued on Sunday, August 3, when Rev. M. L. Loane, M.A., and Padre Don Begbie will occupy the pulpit. The tea meeting, organ recital and social will be held on Tuesday, July 29, the actual date of the opening of the church.

The Rev. L. A. Pearce, B.A., was the first rector 25 years ago, when the late Archbishop of Sydney (Dr. Wright) performed the opening ceremony. The parish, which was formed out of part of St. Stephen's, Willoughby, and St. Thomas, North Sydney, was only four years old when the church was opened. It cost £4500 to build, and is 81 feet in length, 45 feet in breadth, and has seating accommodation for about 400.

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The beautiful memorial wall surrounding the church was dedicated by the late Dean of Sydney in 1918, and the parish hall was built in 1921, and officially opened that year by the Archbishop of Sydney. The hall cost £3500 and the wall £225.

The church, hall, and wall are all free of debt, while an amount of less than £800 is owing on the rectory, which was purchased in 1923. The Harbour Bridge has enhanced the value of the church property.

The Rev. Canon Barder followed Mr. Pearce, and after two years as rector the late Rev. Edgar Potter was appointed as Canon Barder's successor. Mr. Potter was in charge of the parish for 16 years, and saw many changes. He passed to his rest in June, 1940. The present rector, Rev. A. N. S. Barwick, was inducted in August, 1940.

Fifty young men from St. Cuthbert's have enlisted in the present war. St. Cuthbert's Sunday School headed the list in the Diocesan Sunday School Examination, and the G.F.S. won two cups out of four major prizes, as well as a number of awards, in the recent Diocesan G.F.S. Competitions. The articles made for the competition will be forwarded to the "bombed" people in England.

UNVEILING OF HISTORIC TABLET.

The readers are invited to a ceremony to unveil a Tablet on the tombstone of the Rev. Canon J. C. Gryllis, to record the fact that he was the first Anglican Clergyman appointed to Melbourne in 1838.

The Ceremony will be performed in the Camperdown Cemetery, Church Street, Newtown, on Wednesday, 30th July, 1941, at 3.15 p.m., by Rev. Dr. Law, vicar of St. John's Church, Toorak, Melbourne.

Special speakers, Aubrey Halloran, B.A., L.L.B., and P. W. Gledhill, J.P., F.S.A.G., Chairman of Cemetery Trustees.

The Rev. John Couch Gryllis was appointed to Melbourne by the Bishop of Australia (Right Rev. W. G. Broughton). During the absence of the Ven. Archdeacon Cowper, D.D., he was Locum Tenens at St. Philip's Church, Sydney, from 1842 to 1843. In 1843 he became the first Rector of Holy Trinity Church, Miller's Point—the first Garrison Church in Australia—and he held that position until his death on April 24, 1854. He was appointed a Canon of St. Andrew's Cathedral, Sydney, in the year 1852. "Wud some power the giftie gie us to see oursels as ithers see us."—Burns. "Judge not that ye be not judged."—St. Paul.

AN INTERESTING CENTENARY.

The rector of St. Peter's Church, Richmond, is to be congratulated on the centenary celebrations held last Sunday week in connection with St. Peter's. Under the shelter of one of Australia's finest monuments of antiquity, the Windsor Church, perhaps St. Peter's has been somewhat overlooked. But

with the great aerodrome and Hawkesbury College in its sphere of influence, the parish has come to its own in some of the most important activities of a church. The Archbishop of Sydney was the special preacher on Sunday night and took as his text the words of Ps. 139. After making reference to the story of the past years, his grace referred to the needs of the present and future in building up a truly Christian life for the nation. He then impressed upon his hearers their individual responsibility in relation to that national life to which they belonged.

W.S.C.C. UNION.

The 39th annual report of this Cricket Union has just been published, for the annual meeting in All Saints' Hall, Petersham, on July 29.

The report shows a year of progress and closes on a note of thankfulness. It says: "In bringing our report to finality, we express our sense of thankfulness to God for the success of the past season, despite its many problems and difficulties. We face the new season with confidence and courage, and feel that the Union can rely once again on the co-operation of affiliated clubs in ensuring that a programme is both arranged and carried to its conclusion, notwithstanding the stress and strains of the abnormal days in which we now live and move and have our being."

The Union has done good in providing a strong union for churchmen who delight in cricket and one guaranteed to keep the game and its circumstance on a high level of sport and morals. There is a kindred association in the Churches' Soccer Association to which the following reference of interest is made in the report:—

"Friendly relations and contacts with the Churches' Soccer Association were maintained during the past year and, as a kindred body, we were pleased to note the success which attended the Association's activities during the 1940 season."

"We also congratulate the association on the stand it has taken in the matter of Sunday Sport, and the playing of matches on Sunday by the touring Chinese Soccer team. The increasing use of Sunday as a holiday instead of a holy day is, we are certain, detrimental to the cause of Christianity."

"If we lose our Sunday we lose our soul, for a day of rest, worship and fellowship, a day of thoughtful study of God's purposes, a day of opportunity for sharing in the work of our churches, and of rendering service to our fellow men, is just as essential to our personal and national well-being as a day of sport."

"The liberty which the Master taught in these matters is now much mistaken for licence and we do well to pause and consider how Christ Himself observed what was then the Jewish Sabbath, but is now the Christian Sunday, and to develop our activities on similar lines."

We congratulate the W.S.C.C.U. on their consistent stand as a union of Christian men. For 39 years it has provided a means whereby, by stringent rule, men who are really churchmen are enabled to play together in an atmosphere of Christian friendliness.

JOTTINGS FROM THE PARISHES.

St. Luke's, Clovelly.—The death is announced of Mr. W. Jackson, a regular worshipper at the church, who was a parish councillor, and also a representative of the parish on the Diocesan Synod. News has come to hand of two war fatalities connected with church families. Lieut. Reg Howard has been killed on active service, probably in Greece; and Pilot Officer J. A. Gilbert (R.A.F.), who has been missing since August, 1940, is officially presumed dead. Both of these young men were active members of the church, and took a keen interest in the youth organizations of the parish prior to their enlistment.

St. Paul's Cobbitty.—The historic Heber Chapel, the only memorial in Australia dedicated to the memory of Australia's first bishop, is undergoing a process of improvement. A new showcase has been placed in the building, and picture moulding fixed to the walls to carry pictures and illuminated addresses of interest. It is hoped that it will be possible to make further improvements in the near future.

St. Clement's, Marrickville.—The 58th birthday of the church will be commemorated in August with a parish festival. On Sunday, August 10, there will be a Parish Communion at 8 a.m.; the preacher at 11 a.m. will be the Rev. G. A. Rook, from Burmese China, and at 7.15 p.m. the Right Rev. Bishop Pilcher, D.D. On Tuesday, August 12, there will be a big tea meeting at 6.30 p.m.; at 7.10 Mr. C. P. Taubman will screen moving pictures of C.M.S. work in Northern Australia, and at 8 p.m. the Right Rev. Bishop Hilliard will preside over the public gathering and concert, at which the Revs. J. Bidwell and Ian Shevill will speak.

St. Luke's, Mascot.—A special series of services is to be held in August, on Sunday evenings. Canon R. B. Robinson will preach on August 3, the Archbishop of Sydney on August 10; Dr. C. J. Rolls will speak on "The four divisions of the army corps and their relation to the kingdom of God," on August 17th; and the rector, the Rev. Bert Smith, will preach on the following two Sundays, his subjects being, "Why doesn't God stop the war?" and "The Chosen People—who are they?"

Speakers of the Young Evangelical Churchmen's League will visit the parish also. The Rev. R. N. Langshaw will give a lantern address on Tuesday, 12th, on "The Protestant Reformation"; and the Rev. C. A. Baker will speak on "The Revival that awakened England," on August 13th.

Diocese of Goulburn.

MEETING OF DIOCESAN COUNCIL.

The council met on July 15. Every member was present, with the exception of Sir Robert Garrahan, who had leave of absence. Mr. Jas. Colwell, of Canberra, took his seat upon the council. Mrs. Burgmann entertained the members to lunch at "Bishopthorpe."

Financial statements for all funds under the control of Synod were scrutinised in respect to six months' working. Generally, the position had improved somewhat in what is normally the most difficult portion of the year. The annual parochial returns were considered in detail. Report upon parish boundaries, clergy training, children's home, and the Church Society were presented and considered. A grant was made to one parish, a small grant to the "Father and Son Movement," and substantial grants made to the Young Anglican Movement, the Clergy Widows and Orphans' Fund, and the Church Mail Bag School. Library matters were discussed and the diocesan effort for missions reviewed. The usual report on the Mail Bag School activities was supplemented by an exhibition of the scholars' work. An ordinance was approved for Synod amending the Superannuation and Clergy Widows' Ordinance. Two loans were made from the Guarantee and Loan Fund. The effect of newsprint rationing on the "Southern Churchman" was noted. A long discussion took place on the arrears of diocesan dues and loans, and the council noted some of these with serious concern. Approval was given for the sale of a piece of land at Tumbarumba, and the possible sale of a glebe elsewhere noted. Reports of activities of other dioceses were compiled by the Registrar and noted with interest by the council. Young Anglican activities were reported upon. Three matters on the agenda, including the date and place of next Synod, were remitted to the next meeting of the council.

VICTORIA.

Diocese of Melbourne.

MEN'S SERVICE.

A service for men was held at All Saints', St. Kilda, on Sunday last, under the auspices of the C.M.S. Bishop Hilliard, of Sydney, was the special preacher.

DIOCESAN NOTES.

On June 25, Sir Charles Connibere died suddenly. He was well known for his great generosity to various good causes in Melbourne. He used his great wealth for the Glory of God and the service of his fellowmen. He was particularly interested in the Women's Hospital in Melbourne and in the Children's Hospital at Frankston. He was a keen supporter of the Sunday Christian Observance Council, and as a

member of the Archbishop-in-Council, he helped the church by his advice and knowledge of affairs. We shall miss his kindly presence in our midst, but we know that he has passed into the presence of the Master, Whom he served so well on earth. We remember his two brothers with sympathy in their time of need.

On July 24 and 25, the Australian Board of Missions will hold a Papuan Fair at the Chapter House, which will give us all an opportunity of showing our desire to support the missionary work of the Church overseas.

The chief diocesan event during the last fortnight has been the celebration of the golden jubilee of the consecration of the Cathedral in 1891. This began on Sunday, June 29, when the Bishop of St. Arnaud was the preacher in the morning, and the Bishop of Gippsland in the evening. In the afternoon the Cathedral choir gave a delightful rendering of Bach's St. Matthew Passion. This masterpiece of devotional music made a profound impression upon all who heard it. This was followed on Tuesday evening, July 1, by a performance by the Cathedral Choir of Haydn's Creation. The Australian Broadcasting Commission generously gave us the help of their orchestra. It was a beautiful and reverent rendering of this famous oratorio. On both occasions Dr. Floyd was the conductor, and we are very grateful to him for the skill and success with which these two musical works were carried out. He has shown us once again the suitability of the cathedral as the home of church music in Melbourne. We all owe a great debt of gratitude to the Precentor, the Rev. H. Oliver Hole, and to Mr. E. C. Rigby, the senior lay canon, for all their hard work in organising the various services so successfully.—From the Archbishop's Letter.

AN INTERESTING MEMORY.

At the great thanksgiving service of the Cathedral centenary the following very fine exhortation was read:—

Dearly Beloved:—We are gathered here this evening to thank Almighty God for His blessing on this Cathedral church during the fifty years since it was consecrated by Bishop Field Flowers Goe in 1891.

We remember in particular to-night Bishop Charles Perry, through whose wisdom the site was obtained, and Bishop James Moorhouse, under whose leadership the building of the Cathedral was begun. We are mindful of the fifty years of worship by which this place has been hallowed, of the prayers which have been offered, of the praises which have been sung, of the Word which has been preached, and the Sacraments which have been celebrated, and of the hallowing of the lives of many Christians in this Mother Church of the diocese.

So we look forward to the years that shall be, in the calm faith that, as the God of our fathers has blessed us in the past, so He will bless us, their children, and our children after us, as we strive in this Cathedral to worship Him

as our Father in Heaven, to hallow His Name, to do His will, and to help forward the coming of His Kingdom upon earth, believing that His is the Kingdom, the Power, and the Glory, for ever and ever.

BOOKS.

A Vindication of John Foxe, the Martyrologist, by Canon T. C. Hammond, M.A. Price 6d.

Infant Baptism and Immersion, What the Bible Teaches, by Rev. Marcus Loane, M.A. Price 6d. Obtainable at "Church Record" Office, Diocesan Church House, George Street, Sydney.

Psychology is a modern disease, generally seen in twitching.

When William Tell was hit on the head by the apple he discovered the law that things fall by gratitude.

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