

the Rev. George Pearson, of Melbourne. Mr. Pearson is a missionary candidate for Tanganyika, and hopes to proceed to that mission next year. He was also an international footballer and was a member of the Rugby Union team to visit England just before the outbreak of war.

The convention meetings were very much appreciated.

THE A.C. RECORD PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following donations:—Rev. D. J. Knox £2/10/-, Rev. L. Gabbott £1, Mr. H. G. Himmell 13/-, amounts under 5/-, 6/-.

Diocese of Grafton.

At a welcome home to some men of Emmaville who have returned from overseas with the A.I.F., the Rev. H. E. Doyle gave some much-needed criticism of the general attitude of people in Australia in relation to social righteousness. Mr. Doyle said:—

"At a time when danger threatens we find ourselves prepared to jettison many of the safeguards of human freedom which have come down to us from the last.

"To a large extent we have tried to push God into the background of our lives; we have forgotten that it is righteousness which exalts a nation and that those who do not honor God have no right to expect Him to come to their aid when dangers threaten.

"In the past few weeks a noisy minority have been clamouring for the overthrow of the Christian ideals of Sunday. In past ages Sunday has been the God-given safeguard of the workers' right to rest, but there are those to-day who for their own selfish ends, would wrest from man this divine provision for freedom to rest.

"Again we have seen in recent months repeated attempts to break down the Christian moral code and the right and privileges preserved for men and women in the Christian ideals of marriage. We view with alarm the efforts of some to force the Government to provide pensions for unmarried widows, and the way in which immoral practices are at least condoned in certain circles at the present time. These things are undermining the essential freedoms for which our soldiers are prepared to give their lives."

VICTORIA.

Diocese of Melbourne.

SUNDAY ENTERTAINMENT FOR THE TROOPS.

The Sunday Christian Observance Council met on Monday afternoon, 4th

May, in order to further consider the question of Sunday Entertainment for the Troops. His Grace the Archbishop, President of the Council, was in the chair, supported by a representative attendance of fourteen members. After a full and earnest discussion on the matter, the following resolutions were unanimously adopted and approved for publication:—

"That the Sunday Christian Observance Council definitely adheres to its belief in the fundamental importance of maintaining the Christian observance of Sunday.

"The Council is, however, conscious of, and vitally concerned with, the urgent need, created by war conditions, for suitable provision being made on Sunday for members of the Allied fighting services.

"The Council recognizes the existing limited accommodation and facilities provided through service welfare organizations and is therefore in sympathy with the proposal for suitable and properly controlled programmes being arranged and carried out for the benefit of the troops, and not conducted for profit, and that any such provision be a war-time measure only.

"Whilst conceding the foregoing, the Council affirms the necessity for the loyal recognition of, and obedience to, the claims of the Christian Sunday, and its rightful place in relation to the present world struggle, which calls for a wider national and personal dedication of the day to its Divinely appointed uses.

"In normal times this Council is against a seven days' working week for any section of the community, and in peace-time would oppose the adoption of any step which would deprive employers and/or employees of their weekly day of rest."

THE EMPIRE'S SERVICE.

Special reference to Empire Day was made in many churches on May 24. Canon H. T. Langley, in his sermon at St. Paul's Cathedral, said that the old kind of Empire day with its flag-waving and singing of Rule Britannia had gone, not because the Empire was fighting or because we had been suffering losses, but because we were getting more serious about Empire and what it meant. The British Empire was one of the marvels of history, but it was having its testing to-day. It was, however, seeing through its troubles a new and stronger life, one that would have a stronger, more spiritual faith. It was coming to a larger patriotism. The Empire's task was one of service to all mankind, to seek freedom for every race. Its function was to show that it is possible to federate men of different races, creeds, and colours into one national friendship.

If the world was to have the freedom which the new order promised the spirit of the Lord must be in every-

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The death of Miss Selma Schleicher was one of the marvels of history, but it was having its testing to-day. It was, however, seeing through its troubles a new and stronger life, one that would have a stronger, more spiritual faith. It was coming to a larger patriotism. The Empire's task was one of service to all mankind, to seek freedom for every race. Its function was to show that it is possible to federate men of different races, creeds, and colours into one national friendship.

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THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 6, No. 12—New Series.

JUNE 18, 1942.

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

The Church of St. Barnabas, Norfolk Island



THE PATTENON MEMORIAL CHAPEL—INTERIOR.

Many of our readers will remember that Norfolk Island was the headquarters of the Melanesian Mission. However, in the development of the Mission the headquarters was moved to the Solomon Islands, to a more convenient centre for the Bishop's work.

The Archbishop of Sydney was requested by the Church of New Zealand to take over the supervision of Church work on the Island. With the assistance of the Home Mission Society of the Diocese of Sydney a Chaplain is kept in residence and the work of ministering to the people of the Island is continued.

The Church is a memorial to the great and saintly Bishop, John Coleridge Pattenon, first Bishop of Melanesia. It is said to be one of the most beautiful Churches in the Southern Hemisphere.

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| <p>PREACH THE KINGDOM. HOSPITAL in-patients are increasing by 5000 per year. Out-patients are increasing by 225,000 per year. C.M.S. has 50 Hospitals. CLEANSED LEPERS are being trained to fight leprosy. C.M.S. has 33 Leper centres. WELFARE CENTRES are being staffed by members of the young Churches trained in the hospitals. C.M.S. has 200 Welfare Centres.</p> | <p>HEAL THE SICK. "He went away with his Gospel. There were no other Christians in his village. He became a convinced Christian" (letter from a hospital in Iran). THE MEDICAL APPEAL is now being conducted during June, July, August. Your help will be appreciated. CHURCH MISSIONARY SOCIETY Head Office: 109a Bathurst St., Sydney</p> |

"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Secretary, Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Rev. A. Law, D.D., St. John's Vicarage, Toorak, S.E. 2, Victoria.

Tasmania.—Hobart: T. A. Hurst, 13 Dynnyrne Road, Sandy Bay. **Launceston East:** Mr. C. H. Rose, 11 Raymond Street.

Issued Fortnightly.

Subscription: 8/- per year, post free. 3d. per copy.

Telephone: MA 2975.

Notes and Comments.

The conflict seems to be nearing its crisis. On all fronts there is a growing intensity of fighting. It seems at times that the conflict is so desperate in magnitude that a breakdown must soon be manifest. The Russian front still holds in spite of Germany's gigantic offensive. The Libya campaign displays a swaying of the opposing armies back and forth; the Japanese are still fighting strongly in their endeavour to break Chinese resistance and gain possession of the Pacific Seas.

But a new development is taking place on the British side. The fearsome raids by hundreds and thousands of British planes are at length shaking the morale of the German peoples, and reviving the hope and activities of the people in the occupied countries. The Allied Nations opposed to the Axis are becoming more and more unified and determined, like Mr. Britling of former days, "to see it through."

We can still thank God for the spirit of unity thus made manifest and look to Him with confidence for final victory. While no sane man of any real religious belief can be without concern over the brazen worldliness that seems to possess our people,

yet we pray that through tribulation and suffering the heart of this people may turn again to God and then be prepared for victory in due season.

We may with wisdom apply to our nation the words of yearning spoken by God concerning Israel:

"Oh that there were such a heart in them, that they would fear Me and keep all My commandments always, that it might be well with them and with their children for ever."

In view of the stringent action taken in the Senate against a leading organ of the Freedom of press in New South Wales, we were very much intrigued with the following significant reference to our past history in an unusual place in another Sydney paper. One of the old established emporiums has a publicity manager who is making use of the firm's advertisement space in a manner somewhat new to our experience, and we reproduce the following excerpt from a recent issue:—

FARMERS: "The Store for Men." 101 Years of Service and Quality.

There was once An Australian named WILLIAM CHARLES WENTWORTH. The office of "The Australian," Sydney, 1824. A printing press, a pine table heaped with paper. Type cabinets, stools, desks. A young man is staring moodily from the window across the straggling township. The other occupant is remonstrating with him. "Mr. Wentworth, you mustn't do anything so foolhardy. This colony is under martial law. Brisbane would have you in irons within the hour if 'The Australian' appeared without his censoring it."

"Brisbane, Brisbane! Martial law! I tell you I am ill of hearing it. Are we in diapers here in Australia? Look at us. Sane, adult, free Englishmen. Without a parliament, without a civil court, without a free Press. Without even an opinion as to how our taxes should be spent!" The colony must show that it has outgrown its swaddling clothes. Mr. —, 'The Australian' is going to press—without the Governor's censorship."

THE PRESSES didn't roll. The pages were pulled by hand in 1824. Newsboys didn't call the headlines at the

corners. There were few corners, fewer newsboys. But it was a great day for the little colony. William Charles Wentworth had struck the first blow to make her a nation. And Governor Brisbane admired Wentworth's courage and recognised the freedom of his Press.

HENCEFORTH, in the columns of "The Australian" and on the public platform, Wentworth laboured at his crusade. He saw great visions for the young colony in the South Pacific. For 25 years he wrote and lectured. He claimed trial by jury as the birthright of every British subject.

BUT WENTWORTH'S great task was before him. He aimed at no less a target than self-government for Australia. A parliament of the colony's own, with the right of taxation. The Americans, he said, had rebelled because they were taxed without their consent, and there was danger of the Australians doing likewise.

IN 1850, in the famous "Constitution Room" at Vaucluse House, where Wentworth lived, the Bill giving Australia complete self-government was first drawn up. Wentworth took it to England, and on July 16th, 1855, the Constitution was signed by Queen Victoria.

William Charles Wentworth was also the founder of our University. To few men do we owe so much. Let us remember that the principles for which he fought are those we fight for now.

—"ESQUIRE."

Verbum sap.

The exact relevance of the above extract from past history evidently needed no emphasis of application. But it does indicate that the whole matter of press censorship has an importance and urgency that demands immediate and most careful consideration. All fair-minded thinkers will recognise that there must be limitations lest liberty degenerate into a "licence" that may well become a source of danger to our public morale and life. Most representatives of the Press will recognise this and will also recognise that the very freedom they demand throws on them a stern sense of responsibility lest, in any way, that freedom should be prostituted to unworthy ends. There are certain ideals and standards that the Press should always seek to attain and retain. Irresponsibility of criticism where it affects personal character, and vulgarity of expression are faults that the Press itself should guard

against and deal with severely. It should not be necessary to say that blasphemous utterances and utterances even verging on blasphemy would have no place in the columns of any responsible organ of the Press.

In wartime, of course, other considerations have to be entertained: information useful to the enemy and incitements to disturbances of social peace would be regarded by any sane Press representative as coming within the rightful purview of a war censorship. No one would envy that responsible body of men their thankless job. It is one to be approached with the utmost reasonableness and absence of autocratic feelings, and also with a sensitive memory of that democratic freedom which cannot be infringed without public harm.

We notice that the Speaker of the House of Representatives came into the arena of discussion at Wesley Church, Melbourne, last Sunday week. He spoke on "The Limits of Free Speech," and, according to the "Melbourne Argus":

"Mr. Nairn said the Press was the most powerful agency of all for influencing public thought and action. Hitler recognised that, and when he attained power had his own Press and confiscated papers and materials of his competitors. Thus no discordant matter was allowed to appear in Germany, and there was no such thing as freedom of speech. We did not want that, but if we wanted to retain what we had of free speech, free Press, and free institutions, we must be prepared to make some sacrifice to maintain them. We must be prepared to concede a great deal of our personal liberty lest by fighting among ourselves and tearing down authority we lost the lot. Tearing at our leaders which took place at this time was to be deplored."

We cannot help deploring Mr. Nairn's reference to Hitlerian methods—to say the least of it, it was unfortunate. We do not want manufactured propaganda issued by a Ministry of Information which may resent and refuse to allow criticism. We can understand and bear with the withholding of information that may be helpful to our foes; but we

resent with all our manhood that our democratic principles should be stultified by the doling out of carefully prepared propaganda which keeps the real facts in reserve. Honest free criticism, even in time of war, of leaders and strategies are in line with the best instincts of our national character. The leader who is afraid of that is not qualified to lead.

At the Newcastle Synod, last month, the Bishop of Newcastle, in a comprehensive and able address, referred to the grave abuses in connection with the Liquor Traffic. Bishop Batty said:—

"There is one matter in which I think the whole community, civilian and military alike, should be combining to help them. That is in the minimising of the temptations and opportunities for excessive drinking. I am no teetotal fanatic. I have consistently supported the Government policy of 'wet' canteens in military camps. I am sure that it is both right and wise to provide reasonable facilities for the use of liquor together with proper safeguards against its abuse. But the success of such a policy is largely dependent upon the co-operation of the public, and especially of that section of the public which is concerned in the sale of liquor. I do not think that such co-operation is being given. We have laws restricting the hours of sale. They are not being observed. So far as my information goes, no serious attempt is being made to enforce their observance. It would seem as though liquor were nowadays obtainable on any day and at almost any hour. It is therefore not surprising that the Minister for the Army should have received complaints of drunkenness and undiscipline on the part of some of the men in some parts of Australia. Unhappily, as we all know, there are sometimes good grounds for such complaints in our own city."

Referring later to the discussion, in his letter to his diocese, Dr. Batty said, "It is surely a serious thing when it can thus be taken for granted that the law is being systematically broken. We depend upon law generally for the protection of our liberty, and the security of our property and our lives. Therefore, quite apart from any particular consequences of disregarding this particular law, it is highly dangerous for the community to acquiesce in the flouting of any law. Disrespect

for one law may easily develop into disrespect for all laws, and thus the whole foundation of civilised life may be imperceptibly undermined. If a law is found to be an unwise law, or one which is unworkable in practice, it should be amended or repealed. But whilst it remains upon the Statute Book its non-observance cannot safely be allowed."

All right-minded people will heartily support the Bishop in his condemnation of a policy that is scandalous and creative of conditions amongst our fighting forces which are simply shocking. The public find it hard to understand the complacent consideration that the Liquor Trade receives at the hands of men who are pledged to administer the law and protect the people.

Some primary producers have been refraining from the use of their petrol allowance for the purpose of Churchgoing. The Bishop of Ballarat appealed to the Liquid Fuel Control Board for a ruling, and in reply received the following statement which will relieve the minds and consciences of many churchmen living in the country:—

"We believe that to-day more than ever, it is necessary for people to attend their spiritual devotions, and this being so, primary producers can be assured that they will suffer no embarrassment if they find it necessary to use liquid fuel for the purpose of attending their usual place of worship."

"The consumption of liquid fuel by a primary producer who finds it necessary to use his motor vehicle for the purpose of attending any church function should not raise any difficulty so long as such attendance is not used as a subterfuge for the purpose of undertaking travelling of an objectionable kind."

Nothing is easier than criticism; it is our policy to avoid such, particularly in regard to the services rendered to the nation by practically the whole of our citizens, male and female, young and old. The same applies to Governmental and semi-official

A Protest. bodies. It would be easy to point out weaknesses and inconsistencies, but such is neither generous nor helpful. But there is one matter about which the time is coming when the Church must speak with no uncertain voice. We have acquiesced in the suggestion that troops should have provision made for them on Sunday evenings, and offered no objection to the proposal for the opening of places of amusement on a non-profit making basis for their amusement. It is frequently said that we are fighting in order to preserve Christian values; and no one can gainsay the claim, but if it be so, then surely it is fair that that body which is responsible for the maintenance of those values should be helped and not hindered in its work. Christian traditions are maintained by Christian worship; the loss of the latter means the weakening and ultimate loss of the former. It is not right that well meaning but thoughtless persons should be allowed to put obstacles in the way of Christian worship, yet this is being done. To mention only three. V.D.C. parades (compulsory for members) are being held on Sunday mornings; A.R.P. First Aid classes are being held on Sunday mornings; A.R.P. demonstrations have taken such possession of Sunday that one is forced to conclude that it is the only day on which an Air Raid is possible. It would not do to interfere with business on a week day, nor with sport on a Saturday, but to interfere with the right of individuals to attend worship and to perform Christian service is legitimate and right—even if the maintenance of Christian values is the object of our warfare. The same problem arose in England earlier in the war, and we believe that orders were given to leave Sunday morning free for worship. Is there sufficient Christian consistency in this country for the same action to be taken before the Church is forced to assume that the talk about Christian freedom and Christian values is all moonshine, and that the pursuit of wealth and amusement really rank higher in the official mind than the worship of God?

C.E. Messenger.

Quiet Moments.

FACING LIFE WITH CHRIST.

A Testimony.

(By Lieut.-General Sir W. G. S. Dobbie, K.C.B., D.S.O., up till recently Acting-Governor and Commander-in-Chief, Malta.)

"I gladly give my testimony to the saving and keeping power of God in Christ.

"I came to know Him as my Saviour forty-seven years ago, and all through my military service to the present day He has been my Saviour and Lord. Although I have often and often been unfaithful to Him, yet He has never been unfaithful to me, nor has He let me down. I have always been sensible to the fact that my sins, which were forgiven me when I first accepted Him as my Saviour, were blotted out once for all, and that in spite of my failures I have become a new creature in Christ Jesus. That realisation has given me a profound peace which none of the circumstances of army life in peace or war have been able to disturb.

"I should also like to testify that to serve God and to follow Him is a very real and practical thing in the Army. The help that He gives is also real and practical, as I have proved times without number. I have made it a habit to bring all my problems to Him, both great and small, both professional and private, and I can testify that the help He gives is certain and convincing.

"I have known Him now for forty-seven years, and I could not face life without Him. I pity from the bottom of my heart those who are trying to live without Him. They little know what they are missing—it is no small thing to know that all the past has been forgiven, that help from the Hands of Almighty God is available for the present, and that the whole future for eternity is assured. I am not presumptuous when I say I know that, because it has all been given to me by

Personal.

The Archbishop of Sydney dedicated the No. 2 C.E.N.E.F. Canteen in the grounds of St. Michael's, Wollongong, on June 11. Archdeacon Johnstone, Canon R. B. Robinson and the rector were also present.

The Archbishop of Sydney will celebrate the 20th anniversary of his consecration as Bishop of West China on St. John the Baptist's Day, June 24. There will be a celebration of Holy Communion in St. Andrew's Cathedral at 10.30 a.m.

The 1942 Presbyterian Assembly will be remembered as the one in which Dr. R. G. Macintyre retired from the official activities of the Church he has served through many years with faithful and illustrious service. The Assembly, as was fitting, placed on record the fine appreciation of the Doctor which describes succinctly the varied activities in which he gave such long service.

The death is announced of the Rev. Dixon Hudson, formerly rector of St. George's, Hurstville, Sydney, 1909-33, and of St. Alban's, Leura, 1933-38. Since his retirement, the deceased clergyman has been residing at Leura. Two of his sons are in the Services. Dr. Kingsley Hudson is in the Navy and Dr. Carlyle Hudson is a Squadron-Leader in the R.A.A.F. We extend to Mrs. Dixon Hudson and the family our very sincere sympathy. Those who really knew the late Dixon Hudson will miss a bright and steadfast friend, and many of his former parishioners will call to mind the many kindnesses which were characteristic of his ministry. He had a triumphant passing in a sure and certain hope reposed in his Saviour.

Pulteney Grammar School, the oldest Church of England Secondary School in South Australia, has been under the headmastership of Mr. W. P. Nicholls since July, 1901. The hundreds of boys who have passed through the school during the past forty-one years, look back with affectionate pleasure to the days they spent under Mr. Nicholls. We join with them in wishing him on his retirement many happy years of well earned rest. The Council of Governors of the School has appointed Mr. Albert Eaton Barton, B.Sc., Headmaster in succession to Mr. Nicholls. Mr. Barton, who graduated at the University of Manchester, has had wide and varied educational experience, and for some time he did missionary work in Anglo-Egyptian Sudan.

His grace—apart from my own deserts, I commend such a Saviour to all."

"The Pilgrim."

Canon J. A. Macqueen, of Colac (Ballarat) has resigned from active service after 42 years of ministry.

The death is announced of Miss S. J. Williams, formerly of the Women's Colleges, Sydney and Melbourne.

The Rev. E. A. Burden has been appointed rector of Gawler, S.A., and will be inducted at the beginning of July.

The Rev. W. G. Cochrane, formerly of Belmont, N.S.W., has taken up his new duties as rector of Wingham, N.S.W.

Rev. H. R. Holmes, M.A., Th.L., formerly Dean of Bathurst, has taken up his residence in a Sydney suburb. We understand that Bishop Wilde is acting as Dean of Bathurst.

The Rev. C. A. Walsh was inducted as rector of the Cathedral Parish of St. John's, Kalgoorlie, W.A., on May 19, by the Bishop of the diocese.

The Rev. H. O. Hole, Precentor of St. Paul's Cathedral, Melbourne, has been offered and has accepted, the cure of St. Peter's, Box Hill, Victoria.

"They say that Victoria is holding an Arbor Day in July when a stalwart Tasmanian 'Blackwood' will be planted among the Gippsland big timbers."—From a Correspondent.

Mr. Geoffrey E. Green, headmaster of Brighton Grammar School, has resigned owing to ill-health following upon a recent serious operation. Mr. R. N. Muntz, senior master, has been appointed acting head.

A "farewell" was tendered the Rev. W. T. Price, B.A., of Five Dock, Sydney, by the parishioners, on Monday, June 1. Presentations were made to Mr. and Mrs. Price. The Archbishop of Sydney and a number of clergy were present for the occasion.

The Rev. Gordon Williams, who was ordained deacon in St. Peter's Cathedral, Adelaide, on Sunday, May 31, has been appointed assistant to the Rev. W. C. Gray. He will live at Renmark, and help in the work of the combined districts of Renmark, Berri and Loxton.

"Canon Vanston will celebrate the jubilee of his ordination to the priesthood on Trinity Sunday next. We shall all wish him very well on the occasion, and we hope to mark it as a diocese in a fitting way. He is the only priest on the diocesan roll who was here at its inception and I am declaring him Canon Emeritus from Trinity, so that he may have the title of Canon for life, wherever he may be. He is deservedly popular wherever he goes and I personally owe much to him since I came over here."—From the Bishop of Bendigo's Letter.

The Bishop of Bendigo, on Whitsunday, ordained the Rev. Eric Nixon to the priesthood, and Messrs. Nellor and McIver Wright to the diaconate.

Rev. Stephen Bradley, of the Church of England in South Africa, has arrived in Sydney. Mr. Bradley is the son of the well-known Evangelical and O.O.C. leader, Mr. W. "Cairo" Bradley, of Sydney. Mr. Bradley will do chaplain's work in New South Wales.

The Rev. F. W. Tugwell has been appointed honorary canon of St. Andrew's Cathedral, Sydney, in place of the late Canon J. S. Needham. Canon Tugwell is a B.A. of Sydney University and prepared for Ordination at Ridley Hall, Cambridge. Canon Tugwell, who is at present rector of Lindfield, Sydney, is a Chaplain to the Military Forces, Chaplain for Lay Readers, and since 1937 Hon. Clerical Secretary of the C.E. Homes.

The Rev. Harry Collier died at his residence, St. Hilary's, 7 Airdrie Rd., Caulfield, Victoria, on May 26, at the age of 87 years, after a long illness of nearly 12 months' duration. He was an occasional contributor to our columns, mostly anonymously. His funeral was private, attended only by close relatives, and was conducted by the Rev. C. J. Peterson, an old friend of the deceased. He was predeceased by his wife and left two daughters, Mrs. Fowler and Miss E. L. Collier.

BOOKS.

Sirs, Be of Good Cheer, by Mrs. Howard Taylor.

The first Australian edition of 5000 has been sold out in five weeks. A new edition, in an attractive cover and with the title shield printed in vermilion, is being prepared and may be obtained through the "A.C. Record" office, price 1/- per copy. The new edition will be very suitable as a gift book—a book of comfort for these days of trial.

The Vocation of England, by Maurice B. Reckitt and J. V. Langmead Casserley. Published by Longmans, Green & Co., London. Our copy from the publishers. English price 5/- net.

This book is the summation of a conference held in 1940 by the Church Union School of Sociology in England. The general topic was "The English Situation," and two members of the school were entrusted with the compilation of the issues emerging from the discussions. The joint editors state that it has been their purpose to review the origins, the nature and prospects of a Christian England in a Europe whose foundations are threatened by the loss of that which gave it form and meaning—the Faith of Christendom.

The result is a book of real interest and suggestion. England's responsibility is stressed in the opening chapter, where we are told that "Under God

the world's extremity is England's opportunity. Those periods in which England has been most negligent of her continental responsibilities have been incomparably the worst in European history. Apart from England, modern Europe has persistently tended to relapse into tyranny and barbarism." And again, "Providence has singled out this land and people to be the organ of the world's unity and continuity. It is a chastening thought if also an inspiring one."

With this conviction the writers seek to show the strength and weakness of English life and religion. While some of the "criticism" will not be agreed to by all, there is very much in the book that will be found of useful challenge. The chapter dealing with "The English Political Tradition" is of special interest.

Malvern, 1941. The Life of the Church and Order of Society, being the proceedings of the Archbishop of York's Conference. Our copy from the publishers, Messrs. Longmans, Green & Co., London. English price, 10/6 net.

In his foreword Dr. Temple says that "the aim of the conference was to consider how far the Christian Faith and principles based upon it afford guidance for action in the world today." The papers read are printed in order that "a wider circle may share the thoughts actually presented at Malvern." The Findings, published immediately after the conference, are not included in this volume.

The conference was carefully arranged and prepared for by two documents, A, and B, being carefully drawn up and circulated beforehand so as to make the discussion more useful. Document B consisted of a number of Practical Questions drawn up by Sir Richard Acland, M.P., in consultation with other laymen. How severely practical they were may be judged from the opening question: "Is it compatible with a Christian conception of social justice for the children of the well-to-do to receive the advantages of secondary education as a matter of course, while the children of the poor only enjoy this education if they have shown marked ability or won junior scholarships?" The discussion of these questions led, we are told, to the most animated debate of the conference. Of necessity, surveying the list of chosen speakers, the papers are on a high level, but not all of the same level of interest. The inclusion of Mrs. Dorothy Sayers and Mr. Middleton Murry was sufficient guarantee of sparkling interest. It is a pity that no discussions are included in the volume.

"A Vision"—A Song, by Canon Wheeler, of Geelong, expressing the ideals of Christian loyalty and patriotism. Originally written, with music attached, for the Geelong Centenary Celebrations, it has a wider appeal. It has been sung by A.B.C. Wireless and other choirs. The hymn, with music, can be obtained at the easy price of 1/6 per dozen from Canon Wheeler, Geelong, Victoria.

AFRICAN MISSIONS AND THE WAR.

Broadcasting has come into its own in Africa, and every local government is actively engaged in penetrating the unexplored corners of its territories with war news and publicity campaigns. The African masses are rapidly becoming aware that the inherent instability of human institutions is not restricted to primitive systems or philosophies. The growing pains of a small intelligentsia are being communicated to the rank and file of African peasantry, and if their progress is not to be crippled they need, now more

whose understanding was restricted by their local interests and vernacular speech. In this dilemma the Government appealed to the missions, and a C.M.S. missionary engaged in translational and literary tasks was lent for the purpose of working out with African colleagues the basis of a system of vernacular broadcasts.

Elsewhere, the enlargement of the military garrison proved an irresistible attraction to adventurous small boys, who have left their country homes and are crowding into the coast towns without any regular means of subsistence, and adrift from the control of family and school. The future of these "wharf rats" is a matter of

a world at war, there is a clearer understanding that Christian service knows no frontiers of country, sect, or colour.

In our Australian diocese of Tanganyika six of our ordained African clergy are working as chaplains to African troops.

More and more insistent these days amongst African leaders is the cry "Africa for the African."

It has been the C.M.S. policy for years to train African leaders.

As the work expands we are training key African personnel to take increasing responsibility in their own land amongst their own people.

DAY OF PRAYER FOR STUDENTS.

SUNDAY, JUNE 28, 1942.

Once again the Australian Student Christian Movement, as the representative in this country of the World's Student Christian Federation, asks all branches of the Christian Church to remember specially the needs of students in their prayers on the last Sunday in June (June 28).

This appeal is made in the deep conviction that only as all education is based upon the Gospel will the tragic needs of the world be met and that for the accomplishment of this task it is imperative that students in our schools and colleges be won to acceptance of God's gift in Christ and pledge their lives to obedience to His will. It is in this task that the Australian Christian Movement is engaged up to the limits of its opportunities, and it asks for the support of the prayers of Christ's people both for itself and all students and teachers. It requests that prayer be offered for students in every land in particular.

For those serving with the fighting forces of their respective countries;

For prisoners of war and those in concentration camps;

For those in perplexity as to their duty and those suffering for conscience sake;

For refugees and exiles, and for those whose Universities have been destroyed.



than ever, the support of the truth which endures and which can give them the necessary equilibrium in times of stress.

There is a growing volume of evidence that missionaries are discovering in the interruption of normal conditions unusual opportunities for new enterprise in the service of God's Kingdom. At other great moments of its history the Christian Church has not been slow to grasp such claims upon its initiative. And they are re-inforced to-day by the urgent demands of Government, whose resources are taxed beyond their limits, but who also acknowledge the necessity of a Christian background to the interpretation of life and its vagaries.

Thus the war found Kenya with a broadcasting service which was attempting to cater for Africans, but which lacked a wide appeal to natives

anxious concern to the local governor, and he too has appealed to the Christian Council for active assistance in devising a remedy for this social evil; while the Christian Council has equal concern for the moral welfare of the girlhood of the capital under such artificial conditions. Up-country also a remarkable expansion of mining employment means a large-scale disturbance of family life, and the emergence of big mining communities calls for special methods of approach and ministry.

Demands of this kind are additional to the regular services of the Churches in schools, hospitals, and parishes. Moreover, they have to be met at a time when Christians are more keenly alive to the inevitable claim upon local churches to shoulder heavier burdens for their own management and maintenance, and at a time, too, when, in



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ALEXANDRIA

To Australian Churchmen

United Empire and the Fighting Services

FROM AN EMPIRE DAY ADDRESS BY SIR ERNEST FISK.

President, Royal Empire Society, N.S.W. Branch, Sydney, Australia, May 25, 1942

It is perhaps trite though topical to say that we are meeting at the most crucial period in our history and that we are at a turning-point of world history. This is the first time that the entire world, geographically as well as ethnologically speaking, has been involved in war. There can be no doubt that the British Empire will be an important factor in deciding those gigantic issues which must affect the entire human family and the direction of its evolution through the next century, or perhaps through much greater periods of time.

The title of this society is descriptive of our belief in the tried and trusted British principles of one King and an united Empire embracing a commonwealth of self-governing nations. Throughout that commonwealth we see established and maintained the most advanced method so far conceived for combining the right of individual freedom, with orderly government to preserve the security of the whole.

At the present time all this, which means so much to us and which we humbly believe is important to the whole of humanity is threatened by more powerful opposing forces than it has ever met before. On the one side we meet a nation of our own race which has adapted modern scientific and mechanical knowledge and forged it with remarkable skill into an awe-inspiring weapon overshadowing many nations in an attempt to force upon the world an archaic and reactionary system of control and government. . . .

On another side we are attacked by a nation of a different race, but one which has a history going back into the mists of time and which in comparatively recent years has stepped out of isolation and mysticism. In this case also, we have been told of a proposed "new order," but we can find nothing to distinguish that from the mythical new order of the European partner.

The Axis!

These two powers are working together and have called themselves an "axis," giving implication that a physical junction of their forces would constitute an axis through which the material and political power of the world would be transmitted and about which all other nations would revolve. Who shall say this is not a stupendous idea, but when we ignore dimensions and examine its quality, it appears to be nothing more than the antiquated

system of conquest, domination and enslavement to which I have already referred.

These great occurrences annul any complacency we might have enjoyed and cause us to examine critically our own methods and objectives, and we soon discover that the injunction "Be ye therefore perfect," is a counsel which no merely human individual or organisation has yet achieved.

It is because we believe that a better British Empire can only be built on the foundational structure of the old one, and because we realise that our entire system has come out of evolution, that we are joined in this society to foster the spirit of united empire. We do not aim for a new empire made by anarchism among ourselves or from conquest of other people, but we aim for a new empire which shall retain all the good qualities of the past, all the benefits of our evolutionary struggle and all the mental and spiritual qualities which are available from scientific progress and religious ideals.

Empire Unity.

In this present struggle every weakness of the British Commonwealth in whole and in part has been focussed into a glaring light and this exposure of different weaknesses in different parts of the commonwealth has put to the test the mutual loyalty among its constituents. Here in Australia some people have been critical of the Government and people of the United Kingdom, yet we all know that there are Australian faults equally open to criticism, some of which have been criticised in other parts of the world.

I assert, with the greatest force available to me, that if anyone imagines these things indicate a serious breach, or even the faintest crack, in the unity of our empire or in the loyalty of Australia to Great Britain and the other dominions, or of those partners to Australia, he is allowing himself to be confused or misled.

There is no such difference regarding fundamentals either in the Old Country, in Australia, or in any other dominion, but at the same time we freely admit that all have made grave mistakes and we still have many shortcomings. Some of these should have been avoided but many of them have to be debited to the fundamental principle that the democratic nations never have been able to prepare effectively for aggression, either by themselves or from other nations.

There is no one in Australia who will deny that the courage and the fortitude and the faith and the determination of the Government and the people of the United Kingdom, from the time of Dunkirk to the attack on Pearl Harbour, prevented Germany from becoming complete master of Western Europe, and probably, in due time, master of the world. Neither can we deny the fact that the magnificent effort, courage and sacrifice of the Soviet Union eventually relieved the strain on Great Britain and finally checked the German march of conquest eastward on the Continent.

If anyone here or elsewhere should be inclined to maintain criticism of Australia for some of its manifest shortcomings, let us remind him that whenever the Empire has been in danger Australia has gone unhesitatingly to its aid. . . .

While these things were being done it was at the same time necessary for Australia to organise and prepare for the defence of its own huge territory; to rearrange its internal economy on a scale never before contemplated. These are no mean achievements for a nation of seven million people, and I venture to suggest that Australia's contribution to the Empire's cause is one of considerable importance.

In reciting these things we do not overlook the great and important contributions made by our other Empire partners in the Dominion of New Zealand, the great Dominion of Canada, the Union of South Africa, in Newfoundland, and in the Crown Colonies, and, last but not least, in the Island of Malta. If anyone doubts that the British people have an united Empire I invite him to study this picture as a whole. He will find many details in all parts which can be criticised, many superficial points on which there is disagreement: but in the foreground, in the background, and intermediate he will see outstanding one inescapable theme and purpose of an united Empire.

I would not have it thought that here is any measure of boastfulness, nor that we overlook the enormous actual and potential assistance of our great democratic partner, the United States of America. We regard that country of one hundred and thirty millions of people, which speaks the same language as ourselves, which maintains the same form of government, and which represents in the highest degree the ideals of human democracy, as our inspiring partner, without whose co-operation and assistance our outlook would be indescribably dark. We feel we can never repay that great nation for the sacrifices it has already made, and for the further sacrifices it is prepared to make in the defence of everything the United States and the British Empire hold worth living for. Let us hope that this partnership will continue into the fields of peace and future development and that other great nations will embrace the ideals we share so that, in

the words of one of their illustrious Presidents, "Government of the people by the people and for the people shall not perish from the earth." In fact we all, I know, hope that same form of government will ultimately extend throughout the earth, but this will only be achieved because the democratic nations are prepared to fight for that principle whenever and wherever it might be challenged.

Neither must we overlook the achievements and the sacrifices of Republican China through five years of continuous warfare; and of Russia, Poland, Holland, Greece, Free France and others who are struggling for the one aim of freedom and human development. We are all allies in the one great crusade to prevent our civilisation going back to the dark ages and to enable us to build a better world on the foundations, rather than the ashes, of the old.

We know that it is impossible to annihilate the people of the axis powers, but because of their reactionary objectives and pagan ideals it is essential that they should be defeated so that the spirit of human freedom may blossom again in the springtime of peace and come to fruition in a summer of progress.

Hasten Slowly!

We are told in some quarters that we must have a brilliant and attractive new order designed, perfected and polished to shine as a guiding star before the people of the democracies; but no matter how brightly it might shine I doubt whether that, of itself, would justify the suffering and sacrifice which are necessary to win this greatest of all world struggles.

It is safer, and probably easier, to look at the alternative, which shines with a lurid and sinister glow, of the consequences which would arise from an axis conquest. These are abundantly clear from the statements made on many occasions by axis leaders and propagandists, and even more so by the known facts of slavery, torture and robbery of conquered peoples by the "soi-distant" superior races. . . .

To devise a system which will reflect the unchangeable judgment and which will gain the unvarying approval of the great majority of peoples is a task of such magnitude that it cannot be completed hurriedly, particularly at a time when all our mental and physical efforts are required to overcome enormously powerful and ruthless enemy forces.

At the same time we cannot rest on the easy ground of "laissez faire" and we must be prepared, when the urgent and immediate task of preservation is finished, to re-examine our political and economic structures with a view to re-designing them in the light of evolutionary development, human aspiration and scientific knowledge. In doing this we must avoid wrecking the structure of which we ourselves are a part. We must safeguard individual

freedom in all its legitimate phases. It is better to lose fifty per cent. in mechanical efficiency than to sacrifice one per cent. of democratic freedom.

We must, however, keep clearly in mind the important fact that man's knowledge of the physical universe is increasing at a rapid pace, that he is now seeking equivalent knowledge in his own individual and collective mental realms; and that the existence and nature of the human spirit are gaining recognition in the worlds of science and pragmatism. Therefore, whether we approve of it or not, we are living in an age which cannot remain static and in which any finalised order, whether political or economic, must quickly fall out of date unless it is based on ideals of democratic freedom and is designed for evolutionary change in step with the progress of new knowledge in all fields. If our policies remain static while knowledge flows onward, the structure is likely to collapse; on the other hand, if we try to apply radical onward policies in advance of the knowledge and understanding not only of the experts but of the great majority, both the old structure and the attempted new one will likewise collapse.

The Essence of True Democracy.

Here is the essence of true democracy, which should allow for evolutionary change of economic and political systems, not too far behind nor too far ahead of the knowledge and understanding of the world at large. If this is true, as I believe it is, we can get better and quicker progress only through better education, which does not mean minds stored with encyclopaedic facts, but minds trained and encouraged to reason, and to learn both self-knowledge and self-control. It cannot be denied that these things are inherent, though they may be partially dormant, in the democratic ideal and that they are impossible under totalitarian regime.

Habeas corpus, freedom of thought and action within laws imposed by common consent: these are more than wages and profits and they will be found to be a major part of the spiritual structure of the British Empire and all other true democracies.

In a world of conflicting ideologies and of materialistic rivalry the people of the British Commonwealth are forced to defend their ideals, their way of life, and their nationality. This can only be done by an united Empire, with the co-operation of other nations whose beliefs and aims are identical with ours. May the spirit of human freedom flourish and develop toward the universal ideal of a world-embracing commonwealth of nations and a parliament of man, with all men acknowledging and living under the guidance of the one true God.

When finished reading this paper, pass it on to a friend.

CHURCH MUSIC IN WAR TIME.

Article No. 5.

"Atmosphere."

(By Bishop Pilcher.)

It is particularly important in war time that an "Atmosphere" of reverence and devotion and of spiritual life should pervade our Churches. The clergyman himself, the organist and the choir have the power, each of them, to create or to destroy the needed "atmosphere."

A choir in which the members chatter to each other; in which the members use the sermon as a time for turning over anthem books and hymn books; a choir which comes in provided with fans, which on every possible occasion are waved to and fro with the utmost zeal; a choir which brings in books or papers to read during the sermon time; a choir which uses its position in the chancel to gaze at the congregation, can scarcely be called a help towards securing the proper religious "atmosphere." On the other hand, a choir which takes part in the service in a spirit of prayer and devotion, which leads the praises of God because it feels in itself a spirit of praise and worship, can be a unique help to the rector in securing the right "atmosphere."

The organist, too, has a great opportunity and responsibility. By the character of the music which he plays and by the way in which he plays it, he, too, can make or mar the "atmosphere" of a church.

Let us come to one or two particular points. A great organist once said that the chief obstacles against securing the proper "atmosphere" in a church are noise and hurry. Organs which are played and choirs which always sing fortissimo, ruin the spirit of devotion. This is the bane of noise. Hurry is as deadly. A choir which gabbles the Psalms and the General Confession and the Creeds, even if its speed is only a little more than the proper pace, gives the impression that the service is a nuisance which

they desire to get through as quickly as possible. This does not mean that a choir should never sing fortissimo, even in some burst of praise; nor does it mean that prayers and psalms and hymns should be dragged. It does mean, however, that the volume of sound and the speed of recitation should both be governed by the one supreme duty of creating an "atmosphere" of reverence and worship.

Another way in which "atmosphere" can be spoiled is by a bad tone quality in the voices of the choir. A choir which sings in a harsh and rasping manner can scarcely be said to encourage devotion. In this connection we would recommend that choirs should practice singing the syllable "oo," as pronounced in the words "boot," "loot," and "shoot." It is, of course, quite possible to overdo this particular tone. But as choirs in general produce their voices too far back in the throat, it is well to practice singing "oo" in order to bring the tone forward. When this has been done, it is well to practice the other vowel sounds of the English language. Most of these are given in a sentence invented to make the memory of these sounds easy. This sentence is: "Who would know ought of art must learn and then take his ease." This sentence contains, in order, the vowel sounds from "oo" to "ee." Its use in practice is a great help towards securing the proper pronunciation of the many vowel sounds of the English language.

Finally, there is an immense difference in the ways in which hymns and psalms, and particularly anthems, may be sung. It was my privilege once to hear the Cherubic Hymn of the Russian Liturgy sung to its setting by the Russian composer, Gretchaninoff. The anthem was sung superbly by a large choir known as the Schubert Choir of the City of Brantford, in Canada. Some time later I heard the same anthem sung by the Gallery Choir of the Church of St. Mary Magdalene, Toronto. Dr. Healey Willan trained and conducted this choir, which consisted of about fifteen young men and women. As you sat in the church you could not

see them. The voices floated down from the Western Gallery behind you. I had heard, as I have just said, the Cherubic Hymn sung exquisitely by the Schubert Choir. But this was something different; it was on a higher and a different plane. I never had known till then the unearthly beauty of Gretchaninoff's music. I had never heard such choir-singing in all my life before. It was an experience apart and unforgettable. I afterwards visited Dr. Willan in his office at the Toronto Conservatory of Music and expressed my deep appreciation of the manner in which his choir had sung. "Sometime ago," he said, "I met an old Russian priest. The old man said to me, 'Whenever in Russia we sing about the Holy Spirit, we always sing mysteriously, mysteriously.' That was the atmosphere which I had tried to create through the voices of my choir."

Not many choirs have the privilege of reaching the superb heights attained by those fifteen young people. But we all can aim, by the grace of God, at creating "atmosphere." If we succeed, our congregations will bless us—not least in such a time of mental and spiritual strain as the present. For it is in a favouring "atmosphere" that spiritual fruits can grow. And that is what the Church aims to achieve.

"MY PILGRIMAGE TO THE SHRINE OF TRUTH."

(Brief Notes from the address by Rev. Henry Flores, at the Chapter House on 25th May, 1942.)

Nationality: I have been asked by numerous people what my nationality is. I do not know myself. Perhaps you can puzzle it out for me. My grandfather, whose name was Flores, was a Spaniard, but lived all his life in England. He joined the Navy and it was whilst he was stationed on a Greek island that my father was born. Later my grandfather returned to England and my father, too. My father was married at Southampton—he also was in the Navy and it was whilst he was stationed at Malta that I was born. When I was three years old my mother contracted fever and died. My father went to Australia—that is my link with this place because my father is buried in Australian soil. It was my father's intention that the children, six of them, three boys and three girls, should go to Australia, but my grandmother, a strict R.C., said "No!" My

mother's people in England wanted us to go there—all my relations on my mother's side were Protestants—but my paternal grandmother would not hear of it. "So I was left in charge of my grandmother until she died when I was six years old, and was then given in charge of an aunt—also a strict R.C.—a devout and good woman. So I grew up in the Roman Catholic faith. I used to read the little pamphlets on work in the mission field, but had no special interest then. At the age of 15 I entered a Carmelite Monastery. I completed my studies and was ordained in 1906. A letter came from Rome for me to proceed to mission work in India—the monks did not like it—they said that too many R.C.'s go to mission field and come back Protestants. They wrote and said I was not going. I was not to be put off so easily. I wrote to Rome and eventually was instructed to proceed with a bishop to Babylon and Baghdad.

During the journey armed attackers appeared—the bishop said to whip up the horses—go as fast as we could—and make an act of perfect contrition. Now, what is this act of perfect contrition? We had no time to stop there and then and confess our sins to each other—so in time of special danger we were to make an act of perfect contrition, which means that you say to God that you love Him so much that you are sorry for your sins because they have offended Him. It is not possible to suddenly say, "O God, I love You so much I'm sorry for my sins" just when danger threatens—you can't do it. But then what troubled me was that after the danger is passed it is necessary to go to confession to get absolution from a priest. I could not understand why, if through an act of perfect contrition God had forgiven my sins, it was necessary to go to the priest afterwards for forgiveness. If God had not forgiven my sins—then the priest could not, because to believe that he could would be to make him a higher authority than God. I was always troubled on that point of absolution—I was always afraid that I might die and God would not have forgiven my sins. I had no real peace in my soul.

I have heard confession many times and I know what suffering people go through. There is no absolution for the same sin twice. If a man came to me and said, "Father, I got drunk," I give him absolution. Next week he might come to me again and say he got drunk again—and I have to say, "All right, no absolution!" There is no absolution over long distances! In one instance a messenger came to me in a great hurry with a sealed confession from a dying woman because there was no priest near to hear it. I could not give her absolution—that soul was tortured spiritually because she was afraid to die without absolution because no priest was available—and yet Jesus was there all the time with His arms wide open to receive her—but she was ignorant of it—her trust was in man.

(To be continued.)

Chats on Church Topics

(Sponsored by the Anglican Church League.)

WHAT IS AN EVANGELICAL?

Our article on this subject in a recent number has attracted a good deal of attention. Canon Garnsey has written an interesting letter setting out another side to the question and a promise has been given that this view would receive more detailed examination.

It would be a mistake to make this column a medium for particular controversy with an individual, as it would not be possible at all times to give the amount of space for reply that the article occupies. In this way an injustice might be done to the opposer. But Canon Garnsey represents a strong and influential body, and it may be possible to present the Evangelical position in contrast to the views held by it without incurring this charge of unfairness. The column represents, then, an attempt to set out the conservative Evangelical position with due regard to the difficulties that some experience in adopting it.

The Person of Our Lord Jesus Christ.

There is happily agreement on the point that the Person of our Lord Jesus Christ is supreme. All sound teaching and all true spiritual experience centre round Him. We ought not to cast this fact lightly aside. There is a growing conspiracy to dethrone our Lord from His central place and we should acknowledge with thankfulness every declaration that makes Him the Supreme Arbiter in matters of the soul. We cannot even shift the emphasis from our Lord Jesus Christ to God the Father as is done, e.g. by Weiss, who tells us "There flows . . . a religious stream which is no longer able to find a religious relation to the exalted Christ and has its full satisfaction in permitting itself to be led to the Father by Jesus of Nazareth. . . . I must decidedly maintain that the historical Jesus, as far as we can perceive Him, saw His task in drawing His followers into the direct experience of sonship with God without demanding any place for Himself in their piety" (Paul and Jesus, pp. 4 and 5). In view of such disintegrating theorizing we welcome any definite assertion that makes the Person of our Lord Jesus Christ supreme.

The Evidence for the Position of our Lord Jesus Christ.

But the fact that a distinguished scholar propounds the opinion that Jesus of Nazareth demands no place for Himself in the Christian system invites some inquiry. How does he arrive at this view? By seeking to get behind the Christian documents contained in the New Testament and suggesting an earlier theory or fact which contains no references to our Lord's essential Deity. This brings us at once face

to face with the problem which Evangelicals seek to determine. What evidence have we for the Person of Christ? It is not sufficient for us to say we believe. We must, if we are to convince the world, offer some grounds for our belief. We cannot construct a Christ out of our own imagination and present Him to men as the Saviour of the world. Assuming that here we are in agreement with the moderate liberals, it is easy to see that the whole issue is raised acutely.

The Issue Sometimes Clouded.

Sometimes this clear-cut issue which modern research has flung into the foreground is obscured by vague writing. Thus we find, e.g., in Vincent Taylor, "If, finally, problems relating to the Empty Tomb, and the Resurrection Body of Jesus, remain as perplexing as ever, we see that the first Christians grasped what is as fundamental for us as it was for them—the assurance that Jesus conquered death and 'showed himself alive after his passion by many proofs' (Acts 1: 3)" (Formation of Gospel Tradition, p. 62).

But the historian asks. How did they grasp the assurance? If they simply believed it, it is an interesting testimony to the impression that Jesus made on them. If they had evidence, what was the nature of the evidence? And then the Empty Tomb and the Resurrection Body with all their problems are presented for investigation. If it be true, as Vincent Taylor also suggests, that "All is determined by the needs practical, religious and apologetic of the first Christians, and the tradition is continuous or fragmentary as the needs dictate" (Ibid.), then the problem of sifting speculation from history has been greatly increased.

If, on the other hand, the early Christians were in possession of a revelation made to them by God in the Person, life, death and resurrection, of our Lord Jesus Christ, they would find themselves under a paramount obligation to transmit that revelation unimpaired. It is along this line that the division between the Evangelical and others manifests itself.

The Evangelical Attitude to Holy Scripture.

Attention to details like those given above are necessary if the Evangelical position regarding Holy Scripture is to be appreciated. The Evangelical begins with the statement in the VIth Article, "Holy Scripture containeth all things necessary to salvation." Why should this position be assigned to a collection of books extending over a long period and written by men of various ages, capacities and literary purpose? Why should the Canon of Scripture be closed?

There is for the Evangelical one convincing answer. The collection of books known as Holy Scripture not only contains a record of revelations of God, but are themselves now the only revelation of God in human speech that the whole world contains. It is the second part of the sentence that evokes criticism. Many are ready to admit that the Bible is a record of a revelation. But they urge that God continues thus to reveal Himself. The Germans find a revelation in Adolf Hitler. The Swedenborgians in Emanuel Swedenborg. The Southcottians in Joanna Southcote. The Christian Scientists in Mrs. Eddy. The modernist usually regards the movement of God as mediated through the Church which is, for him, the religious consciousness of the community and links this continuous process to the messages contained in Scripture.

For him there is an essential connection between the two, but it is not so close as to prevent modifications, and even alterations that are contradictions, in the attitude of men to the things of God. The Scriptures contain the history of man's search for God and also of God's search for man. But history is a guide not a commander. There is much in our modern life that re-interprets the old messages and makes it impossible for us to accept them as they are written. It is enough, for example, to grasp that Jesus conquered death. We can formulate the precise mode according to our modern conceptions.

A Criticism of the Evangelical Position.

We are told, moreover, by moderate representatives of the new position like Canon Garnsey, that "the good news" is not "a message about a Book but about the Living, Loving, Active God always near us." Why, then, did the VIth Article lay emphasis upon the Book? The answer must be that which is given above, that now the only revelation of God in human speech is contained in the Book. It is true that there were oral messages concerning our Lord's life as no doubt there were oral messages concerning Mohammed or the Buddha. But these have all ceased. If we are to learn of the Living, Loving, Active God as revealed in Jesus Christ we must have recourse to Scripture. It is strange that Canon Garnsey should cite the oral messages of St. Paul at Lystra and Athens as evidence that the message about God could be given, without reference to the Book. The more advanced critics see in both evidences of Paul's rabbinical outlook which was essentially bookish. And apart from this, Paul gave a book, the Old Testament, to every Gentile Church that he founded. Nor was the teaching of Jesus altogether given without reference to a Book. The summary of the Ten Commandments, commonly called our Lord's summary, is contained in a Book, the Old Testament. Besides, the distinction between speech and writing is here pressed beyond its proper limits. Both are human messages. The writing is only a permanent record of the speech. All writing pre-sup-

poses speech. If there were no vocal emissions which are significant the alphabet would lose all meaning.

The reference to the Nicene Creed in Canon Garnsey's reply really underlines the Evangelical contention. If it is of vital moment as Vincent Taylor asserts, that we should grasp the fact that Jesus conquered death. If this is fundamental for us, then the Nicene Creed emphasises that our only source of information on this fundamental fact is the testimony of the Book. Finally, we can understand Canon Garnsey's desire to substitute "essential" for "absolute" when speaking of "the trustworthiness of Scripture." But why is the trustworthiness essential if the message is about God and not about a Book? The only answer that suggests itself is that knowledge of God comes through a Book and the trustworthiness of the Book is therefore essential.

IN MEMORIAM.

HERBERT LANGLEY TRESS.

What is now the important parish of St. Paul's, Chatswood, in the Diocese of Sydney, began its history as a separate parochial charge under the name of Conventional District in December, 1901. There was a group of earnest laymen then at Chatswood who wished to see that section of the very large parish of St. Stephen's, Willoughby, formed into a separate Parochial district. From that day to this St. Paul's, Chatswood, has been supported by a strong and united body of laymen. Outstanding among these was the late Herbert Langley Tress. Right up to the time of his death Mr. Tress was present in Church on Sundays both morning and evening. For a number of years he conducted the young men's Bible Class. He was for some years superintendent of the Sunday School. He had also been captain of St. Paul's Cricket Club. He took a keen interest in its tennis club, now one of the oldest church tennis clubs in the diocese, with a continuous history and owning its own grounds. It is impossible to think of St. Paul's, Chatswood, its worship, its work or its annual convention without thinking of Mr. Tress.

But it was in the wider affairs of the diocese that his name was best known.

The late Mr. Tress was for many years a member of the C.M.S., and he was a foundation guarantor of this paper. He was also a Lay Canon of St. Andrew's Cathedral, trustee of Moore College, and for many years a member and trusted legal adviser of Synod, serving on many committees. It will be remembered that he was a son of the late revered Canon T. B. Tress, for so many years rector of St. Peter's, East Sydney, and later of Richmond, Melbourne. His brother is Archdeacon Tress, of Kempsey, N.S.W.

There is no doubt that the Sydney diocese has lost one of its ablest and most faithful sons. This was fully recognised by his Grace the Arch-

bishop in the noble tribute that he paid to Mr. Tress at the funeral service in St. Paul's. Sydney diocese has produced few men about whom such words could have been truly spoken.

Able, wise, stalwart, reliable, loyal, faithful, willing, he will be greatly missed.

What was the secret of his life? Personal religion. He knew and loved his Saviour, and because of that he loved all that was connected with His name. He loved the Word of God and he loved the work of God.—Contributed.

Correspondence.

WHAT IS AN EVANGELICAL?

(The Editor, "Church Record.")

Dear Sir,

Ten fundamental principles of Evangelical churchmanship are as follows:

1. The Bible, the only rule of faith.
2. Justification by faith only.
3. The true Church the company of all faithful people.
4. The Christian ministry, non-sacerdotal, not sacrificing priests.
5. The one offering of Christ only once offered and finished on the Cross.
6. Salvation is by grace through faith, not through sacraments.
7. Sacraments, two only.
8. The Real Presence in the heart only; not on the table.
9. No confessional but the throne of grace.
10. Public worship, spiritual and congregational, not ceremonial or vicarious.

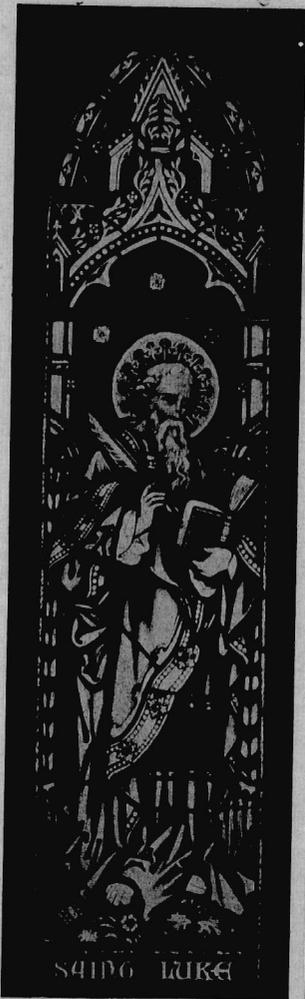
Your correspondents have, however, particularly stressed the Evangelical attitude to the Holy Scriptures. Both Canon Garnsey and the Rev. W. F. Pyke have asserted that what may be called the "fundamentalist" attitude to Scripture plays into the hand of unbelief and leads to disillusionment. The so-called "higher" criticism has certainly destroyed the faith of its exponents, but can your correspondents quote instances of soundly-converted Evangelicals losing their faith through their belief in the inerrancy of the Bible?

Bishop J. C. Ryle says: "The supreme authority of the Bible, in one word, is one of the cornerstones of our system. Show us anything plainly written in that Book, and, however trying to flesh and blood, we will receive it, believe it, and submit to it" (Knots Untied, chapter 1). He is an acknowledged Evangelical leader. Will Canon Garnsey and Mr. Pyke take their stand with his view of the Bible?

Canon Garnsey admits that he takes his stand with Richard Hooker. The following words of Hooker will, then, be expressive of the Canon's views:—

"There is in scripture therefore NO DEFECT (capitals mine), but that any man, what place or calling soever he

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hold in the Church of God, may have thereby the light of his natural understanding so perfected, that the one being relieved by the other, there can want no fact of needful instruction unto any good work which God Himself requireth, be it natural or supernatural . . ." (Ecclesiastical Polity, Book I, c. XIV).

The true Evangelical of every age has held to the "absolute trustworthiness" of scripture. 2 Timothy 3: 16 tells us that all scripture is "God-breathed" (theopneustos). Surely it cannot therefore be otherwise than "absolutely trustworthy"? Those who cannot take their stand with Evangelicals on this vital issue can at best only claim to be neo-Evangelicals.

Yours sincerely in Christ,

R. S. R. MEYER.

St. Michael's, Wollongong.

June 5, 1942.

WHAT IS AN EVANGELICAL?

(The Editor, "Church Record.")

Dear Sir,

I delayed writing as I hoped that someone more capable than myself would have replied to two aspects of Mr. Pyke's letter, which I here desire to mention.

Mr. Pyke said, "The Church of England with her wise comprehension has three main 'schools of thought'; the Anglo Catholic, the Evangelical and the Modernist." I am sure that I cannot see where the wisdom of such comprehension comes in. For my part I believe that this sorry fact is a mark of weakness. Readers may not be familiar with such cases of utter lawlessness within the Church of England as St. Hilary in Cornwall. It took over 10 years to have the church made anything like a Protestant church. Quite recently an order was given for the removal of the "altars" dedicated to Jesus, Mary, St. Francis and St. Joan of Arc. It would amaze readers to learn to what extent the church had become purely Roman. This is one result of the supposed "comprehensiveness" of the Church of England—or the weakness of those in authority. It is a tragic fact that a Church of England minister, or a minister of most other Protestant Churches in these days, may believe almost anything or nothing, yet there is hardly one chance in a million that he will be tried or found guilty of heresy. Is this comprehensiveness or weakness? If it is an indication of what is going to be more evident in the future then I firmly believe that the Church of England will lose more and more of its keenest adherents.

Secondly, Mr. Pyke mentioned the C.M.S. in London and the time that the committee decided to take the modern view of inspiration. I expect that Mr. Pyke and some other readers are aware of the fact that a "split" did occur in the C.M.S. some years ago with the resultant formation of the Bible Churchmen's Missionary Society. The

B.C.M.S. has grown considerably since its formation and the hand of God has evidently been upon it. Mr. Atkinson, in his book "Valiant in Fight," mentions the fact that B.C.M.S. was one of the few missionary societies to finish the then current year without a financial deficit. This he takes as an evidence that God has abundantly blessed its work. Whatever Mr. Pyke may feel about these things it is a sorry but solemn fact that the C.M.S. in England has lost many supporters through its "comprehensiveness."

As a new number of the "Record" has come to hand and I have just read Canon Garnsey's letter therein, I am wondering whether Mr. Robinson will be annoyed if I took just one point of the Canon's letter to answer. Canon Garnsey wrote, "I also believe that the most elementary knowledge of astronomy will show the impossibility of the sun standing still at the word of Joshua." It always has seemed strange to me that men, in their criticism of the Bible, should pick upon such passages. Why not say that an elementary knowledge of medical science would show the impossibility of a man who has been dead four days coming to life again, or that an elementary amount of common sense would decide that water could not turn into wine? In any case most scientists, particularly those dealing with the natural sciences, are only too ready to admit that a great deal of the knowledge is elementary. This especially applies to one of the youngest of the sciences, geology.

Yours faithfully,

H. R. SMITH.

WHAT IS AN EVANGELICAL?

Dear Sir,

I hope I may be permitted to write again in answer to Canon Garnsey's careful and appreciated rejoinder.

In the first place, I am sorry if I appeared to minimise the importance of "proportions" in the teaching of the faith. From my own spiritual experience, and from even small contact with various types of Christian work, I much appreciate its significance in our apprehension and promulgation of the gospel. However, I re-affirm my belief that the teaching of Evangelicals is thoroughly consistent with the proportion observed in the Scriptures, and in Genesis in particular, concerning sin and man's fallen state. But what I pointed out was that in distinguishing the views of particular schools of thought emphasis is often placed on points of difference rather than of agreement, and on distinctive as well as on fundamental tenets.

With Canon Garnsey's fourth point I also agree. But I was surprised that he assumes that I, and Evangelicals generally, mean by "absolute trustworthiness" that each and every particular statement thereof is literally true. For such an assumption suggests that the Canon does not credit us with any understanding of the nature and



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function of human words and language. The official interpretation of the basis of belief of the Inter-Varsity Fellowship of Evangelical Unions, which is no mean organisation, and, I think, as truly representative of the Evangelical point of view as any Christian body in the world to-day, states "such a view does not exclude the use of parable or allegory as media of Divine Revelation," but it does exclude theories which resolve history into allegory, or confuse parable with fact."

Canon Garnsey cannot find any satisfactory attempt to reconcile the first chapter of Genesis with the results of geological science. Many others, including eminent scientific men, have reached an opposite conclusion. I am not a scientist, though I have been impressed by scientific writings on the subject, so the question must at least remain an open one between the Canon and myself. But so goodly an array of reasonable, scientific and experienced men must cause the Canon to hesitate before saying that Genesis is not absolutely trustworthy. Further, if he does not find the chapter absolutely trustworthy in matters which can be confirmed, by what canon of reasoning does he accept its "tremendous affirmation" of matters which are plainly beyond the scope of human investigation?

I do not know whether Canon Garnsey maintains the impossibility of the sun standing still, or of its standing still at the word of Joshua. There is, I understand, ample astronomical evidence for believing that all the phenomena described in Joshua 10 ad-

mit of a reasonable scientific explanation. If the difficulty lies in the connection of Joshua with the occurrence, then it is because we do not believe that the God Who created and controls the universe (the tremendous affirmation of Genesis 1) united in His one mighty purpose the creation and ordering of men, whom He deemed the crown of His creation, made in His own image and likeness.

I have read that the book of Jonah bears the stamp of an historical and not an imaginative story. There seems little reason, except reluctance, to accept an extraordinary part of the story, to take Jonah as anything but straightforward narrative. But at the same time Canon Garnsey is at full liberty to interpret the book as he is persuaded in his mind. But the "great fish" story is not without striking parallel cases in recent years, so again the Canon cannot say that the story is contrary to reason or science or experience—another's if not his own.

At the moment I am unable, by force of circumstances, to refer to any authoritative sources in regard to the scientific and textual aspects of these cases. I hope someone may be able to supplement this information. I too, believe that God gave us brains to use, and did not intend His Word to be surrounded by superstition. But I feel that too often the glorious gospel is obscured and misinterpreted or even neglected, because of an uncertain knowledge and unskilled or careless handling of the oracles of God.

DONALD ROBINSON.

"BRITISH-ISRAELISM."

(The Editor, "Church Record")

Dear Sir,

Your correspondent, "R.J.T.," who opposes British-Israelism so strenuously in your columns, will not mind my saying that he would much increase the effect of his statements if your readers could know who he is, and so attach some individual importance to his otherwise weakened assertions, so far as they are concerned. He also shelters behind what he may not have detected as an ambiguity. What exactly does he mean by calling British-Israelism a heresy? To put it differently, what does he mean by "heresy"? Webster will tell him there are two distinct meanings attaching to the word. In fairness to your readers he should tell us which he means.

But whatever meaning he may adopt it will not alter the fact that there have been, and are now increasingly, too many trained theologians against his attitude to let him get away with his assertion. If a list of names were demanded, your columns could easily be filled.

Yours faithfully,

A. LAW.

St. John's, Toorak,
Melbourne, June 9, 1942.

ARCHBISHOP LANG'S NEW HOME. A CORRECTION.

(The Editor, "Church Record.")
Dear Sir,

Matter re the above, on page 11 of the June number of "The Australian Church Record," which states that "The house is in the gift of His Majesty, and was previously occupied by Princess Beatrice a grand-daughter of Queen Victoria."

Princess Beatrice is the youngest and only living child of Queen Victoria. Her brother, the Duke of Connaught, passed away some months ago at the age of 92.

Princess Beatrice is also the mother of Princess Ena, who was Queen of Spain, wife of King Alphonso, until the Spanish revolution.

Yours faithfully,

Mrs. EDITH STRANGMAN,
Leichhardt, June 6, 1942.

PROPER PSALMS AND LESSONS.

June 21, 3rd Sunday after Trinity

M.: I Sam I or Job xix; Mark iv 1-29 or Rom vi; Psalm 18.

E.: I Sam. ii 1-21 or iii or Job xxviii; Matt iv 23-v 16 or Acts x; Psalms 19, 20, 21.

June 28, 4th Sunday after Trinity (Eve of St. Peter).

M.: I Sam xii or Job xxix; Mark vi 1-32 or Rom xii; Psalms 24, 25.

E.: Ezek ii 1-7; Acts iii; Psalms 22, 23.

July 5, 5th Sunday after Trinity.

M.: I Sam xvii 1-54 or Wisdom i; Mark vi 53-vii 23 or Rom xiii; Psalms 26, 28.

E.: I Sam xx 1-17 or xxvi or Wisdom ii; Matt. vi or Acts xiv; Psalms 27, 29, 30.

A FAMOUS ENGLISHMAN.

The present Bible was issued in English in the reign of James I., in 1611. One of the translators from the Greek was a great admirer of a famous Englishman who, in 1610, was 46 years old. He promised that his name should be recorded forever in the Bible. Now, look up Psalm 46 and take the 46th word from the beginning and the 46th word from the end (excluding Selah, found at the end of many Psalms) and you will know who the Englishman was. The two words referred to are correct translations of the original Hebrew which the Greek words are not.

—Victoria "Daily Times."

Churchman's Reminder.

"Early and provident fear is the mother of safety."—Burke.

"Thou art a place to hide me in."
—Psalm 32: 8.

June.

21—3rd Sunday after Trinity. How many people have any desire to pray except when they are in trouble. The collect prays that we may enjoy a "hearty desire to pray." It is the secret of a happy Christian life.

24—Wednesday, Nativity of St. John Baptist. "A burning and a shining light" from beginning to end of his remarkable life. But "to be near God is to be near the sword."

28—4th Sunday after Trinity. This ancient and beautifully practical collect welds spiritual and material as we must learn to do. Then shall we pass through things temporal without losing things eternal.

29—Monday, St. Peter. The spokesman of the Apostolic band. But no words of Christ imparted any jurisdiction to Peter over the others. Even if he was the head of one part, Jewish converts, in Rome, we may note that St. Paul was the head of the Gentile Church there, which quickly outdid the other branch. It took Rome a long time to discover that Peter had any power of transfer of authority to his successors.

FAMOUS CHURCH TO CLOSE?

The Bishop of Chichester has informed the churchwardens of Holy Trinity Church, Brighton, that he may have to exercise his powers under the National Emergency Precautions Measure and close the church unless its finances are in a stronger position by the end of November. The church is famous as the scene of "Robertson of Brighton's" ministry, and Chancellor R. J. Campbell was its incumbent from 1924 to 1929. Being unendowed, the church has been severely affected by war conditions and difficulty has been experienced in securing an incumbent. A special appeal is being made to friends of the church to avert the closure.

The death is announced of Canon E. S. Hughes, late rector of St. Peter's, Eastern Hill, Melbourne, at the age of 82 years.

We desire to express our deepest sympathy to the widow of the late Mr. Alick MacDougall, who was accidentally killed on Tuesday last. He was on the staff of Wm. Andrews Printing Co. Pty. Ltd., and we appreciated his genial co-operation in the production of the "Australian Church Record."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

Result of examination on New Testament, in order of merit:—Miss E. M. Hodges and Miss M. Chapman, Miss J. Foster, Miss M. Greenwood, Miss N. Dearberg and G. H. Turner, Miss O. Delbridge and Miss H. Freeman, Miss M. White, J. T. Gray, Miss S. Nicholson, Miss L. Ashley and Miss V. Michael, Miss A. Turner, Miss C. Forsyth; Miss M. Atack, Miss D. Bransgrove, Miss J. Dubos and Miss C. Row-sall; Miss R. Michael, F. Stanley, J. Glennon, Miss W. Smith, M. Martin, N. Stokes, Miss H. Friendship and Miss F. Tattersall, Mrs. A. L. Andrews, Miss D. Abell. Three candidates were unsuccessful.

NEW C.E.N.E.F. CLUB.

Three wives of returned soldiers of the last war, and residents at the soldiers' settlement at Matraville, were among the first women to offer their services as workers at the new Church of England National Emergency Fund's Service Club at King's Cross.

They are Mrs. A. Muirgridge, Mrs. J. Lees and Mrs. Harold Presland.

All three have sons in the Services, and, in addition, a daughter of Mrs. Lees, Miss Betty Lees, is a member of the Women's Royal Australian Naval Reserve.

Scrubbing and washing-up will be among their duties at the club, which formerly was Woolworth's Balcony Restaurant.

Lent by Woolworths, Ltd., for the duration of the war, the restaurant has been opened as a buffet and club for Allied Service men and women. It will be conducted under the banner of C.E.N.E.F.

Later on, the club probably will be open for early breakfasts, in addition to other meals.

Nominal charges will be made for meals at the club, a section of which has been set aside for a writing-room and library.

There is accommodation for 100 persons at one sitting.

American soldiers and nurses will be welcome at the club.

At present there is a radio to provide entertainment, but it is hoped that a small billiard table and a piano will be offered to the committee.

Mrs. H. W. K. Mowll, wife of the Archbishop, heads the committee, which includes Mrs. W. H. Lober, Miss Rose Venn-Brown, and Mrs. D. Best. Mrs. G. Adams will act as house-keeper.

Helpers will work to a daily roster, which provides for twenty helpers in each of the two shifts a day.

THE MOTHERS' UNION.

The annual general meeting will be held in the Chapter House on Wednesday, June 24, 1942, at 2.15 p.m. The chairman will be the Most Rev. the Archbishop of Sydney. Reports from the Mothers' Union activities will be given. Mrs. H. W. K. Mowll, President; Mrs. F. H. Hordern and Mrs. Walker Taylor, Hon. Secretaries.

LADIES' HOME MISSION UNION.

An all-day conference or quiet day, was held recently at "Moreton," the home of Mrs. A. G. Friend, Lyons Road West, Five Dock. Mrs. Friend very kindly provided morning and afternoon tea, and the guests had their lunch in the verandahs and garden.

Speakers included Mrs. H. G. Robinson, who spoke of the value of the Deaconess working in the parish of St. Silas', Waterloo; the Rev. Gordon Smeed, chaplain of the Children's Courts who gave a devotional address; and several of the Deaconesses and Sisters. Canon R. B. Robinson presided in the morning and Mrs. H. W. K. Mowll in the afternoon.

It was a day of inspiration and happy fellowship, and opportunities were given for friends of the L.H.M.U. to contribute ideas and suggestions for the furtherance of this work for the extension of Christ Kingdom in our land. It was indeed not a day wasted, but one of refreshment to help us carry on more effectually with all our work in the days to come.

Diocese of Armidale.

ST. ANDREW'S, WALCHA.

The Young People's Fellowship fittingly celebrated its first anniversary on Whit Sunday. The social committee arranged a fellowship tea and at a renewal service at evensong afterwards, fellowship members presented by their leader, Mr. E. E. Walker, reaffirmed their promise in accordance with the principles of their charter. A feature of the service was the procession into the church by more than thirty young people, the children's choir preceding fellowship members to the singing of the hymn "Lord, speak to me that I may speak" (Melcombe). The vicar, Rev. J. S. H. Cawte, preached appropriately on "Fellowship, its meaning and its implications."

VICTORIA.

Diocese of Melbourne.

MISSIONS TO SEAMEN.

The annual meeting was held on June 3 in the presence of the Governor and Lady Dugan. The report revealed the following items of interest, indicating the usefulness of the Society's work:—Number of ships in port 1104, number of visits to ships 2052, number of services held 275, attendance at services 5546, number of entertainments held 478, attendance at entertainments 26,463, attendance during day 7687, number of letters written 7080, number of letters received 611, number of hospital visits 69.

THE ANNUAL MEETING of the Home Mission Society

Will be held in

THE CHAPTER HOUSE,
George Street, Sydney.

ON MONDAY, JUNE 22nd, 1942, AT 2.30 P.M.

Chairman: THE MOST REVEREND THE ARCHBISHOP.

Speakers: Rev. A. W. SETCHELL (Chaplain) on Hawkesbury River, and Mr. M. D. DAVIES, who will tell of the Society's work at Glen Davis

THE ANNUAL REPORT & BALANCE SHEET WILL BE PRESENTED.

Afternoon Tea.

4.30: ANNUAL SERVICE IN CATHEDRAL.

Preacher: REV. GORDON SMEE, Chaplain, Children's Court.

PLEASE NOTE AND COME!

Canon R. B. Robinson, General Secretary.

ARCHBISHOP HEAD MEMORIAL.

Church-people have received most favourably the announcement of the projected memorial to the late Archbishop. It was suggested that it should take the form of (1) a portrait in oils to be hung in the Chapter House along with those of previous Bishops, (2) an Opus Sectile Tablet in the Cathedral, and (3) to establish and maintain a public fund for the relief of persons in Australia who are in necessitous circumstances. It is intended out of this fund to provide one or more cottages for the use (amongst others in necessitous circumstances) of suitable retired clergy and their widows. In many parishes steps are being taken to publicize the appeal by a systematic canvass of households in order that all Church of England people will have the opportunity of making some contribution towards perpetuating the memory of a leader greatly beloved.

B.C.A. RALLY.

The Bush Church Aid Society's annual Victorian Rally was held on May 27. The attendance was adversely affected by heavy rain as well as the brown-out, and other wartime difficulties. But while the number attending was much smaller than usual and the conditions outside were depressing, the rally was happy, enthusiastic and encouraging.

Archbishop Booth received a very warm welcome and proved a splendid chairman. The Bishop of St. Arnaud outlined what B.C.A. has done for his diocese in the Victorian Mallee, showing the need for outside assistance, and how wonderfully worth-while the work had proved. The medical side of the society's work was dealt with by Sister Caroline Ross, who spoke chiefly about the Koonibba Hospital for Aborigines. The Rev. T. Jones, the Organising Missioner, further illustrated B.C.A. in action and made a strong appeal for even greater efforts in the future.

At the present time nearly £70 has been raised through the rally.

Earlier in the day B.C.A.'s Essendon Auxiliary had its annual meeting. The vicar of the parish, the Rev. C. H. Raymond, welcomed the visitors; the Bishop of Ballarat, the Organising Missioner and the Victorian Secretary. The Bishop explained what B.C.A. has meant to the Ballarat Diocese during the past four years. The Heytesbury Forest and the Otway Ranges have been provided with an efficient ministry which was deeply appreciated. The work in the Coorimungle Penal Camp was described and illustrations were given showing the permanent value of this unusual ministry. Mr. Jones briefly told of other kinds of service provided by B.C.A. Afternoon tea followed, and it proved a very happy event, so pleasant that the visitors left quite reluctantly.

DIOCESAN SYNOD.

The Archbishop has announced that he intends to call together the newly elected Synod (the elections take place during the next three months) on Monday, October 19.

ST. JOHN'S, TOORAK.

Miss M. Dawson Vance, on relinquishing her work, after many years, as chief distributor, on account of other calls, was the recipient of a heartfelt testimonial, in the shape of a cheque subscribed to by her many friends here. The gift was made in the parish hall, the vicar voicing the good wishes of the donors.

GARDEN PARTY AT TOORAK.

Though the weather had been most unpromising for some days, it cleared sufficiently on the afternoon of Saturday, May 16, to allow the vicar of St. John's, Toorak (Rev. A. Law, D.D.), and parishioners, to hold a happy little gathering in the vicarage grounds to welcome His Grace the Archbishop, Mrs. and the Misses Booth. In a short, well-chosen speech, Dr. Law welcomed the Archbishop and expressed, on behalf of the parishioners, a warm welcome to the guests. In doing so he associated with himself the parish and the clergy present, who included Dr. John Mackenzie, Minister of the Toorak Presbyterian Church, the Rev. J. E. Kinney, Chief Chaplain of the U.S.A. Forces in Australia, the Rev. F. A. Ray, and others. The Archbishop, in thanking Dr. Law and parishioners for this kindly gesture, spoke of some of the difficulties with which he was confronted at the moment, especially emphasising the shortage of clergy, occasioned by the service of many men with the fighting forces. Afternoon tea was served by ladies of the parish.

TASMANIA.

HOBART.

The 109th anniversary of Holy Trinity Parish, Hobart, has just come to a successful conclusion. This year the celebrations had a special significance as they were the last in which Archdeacon Blackwood would be there as rector. He instituted this week of praise and fellowship 18 years ago at the time of the patronal festival. They have proved a rallying point for parishioners past and present over all these years. A special feature of Archdeacon Blackwood's work at Holy Trinity has been that among the children and young people. So it is fitting the children should figure so prominently in the festivities, there being three children's parties for seniors, juniors and primary departments. Services were well attended and the parish rally on the Wednesday night was

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a very happy event. Good wishes were extended to the parish and the rector by the Lord Mayor of Hobart and Rev. F. E. Richards, chairman of Methodist Assembly, and Canon Corvan.

WHAT IS CHRISTIANITY?

Christianity holds that, in Jesus Christ, God has spoken to us by His Son. Now, if God has been seen and known in Jesus Christ, Who was born, lived and died for us, and rose again from the dead and ascended to His Father, then God is love, as Christ is love, seeking and saving that which is lost, sharing human suffering and dying for love of men upon the Cross. And the right response to this is to take Him for our Friend and to live our lives in fellowship with Him.

—The Rev. L. B. Ashby.

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2nd. JULY 1942

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Archbishop Booth warm welcome and chairman. The Bishop outlined what B.C.A. diocese in the Victorian need for our and how wonderfully work had proved. The society's work by Sister Caroline R chiefly about the Kooris. The Organising Missioner B.C.A. in a strong appeal for the future.

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Miss M. Dawson Vance, on re-

Confirmation

ADVANTAGE CHURCH RECORD... 28th JULY 1942... (Attached) (Forwarded) KING'S SCHOOL... MISSION SOCIETY (Attached) TRUST'S D. HURST... CHURCH OF WONDING... CHURCH MISSIONARY SOCIETY (Forwarded)

The undersigned, who has been rendered well known city church desires position as vicar of vicar and captain. loyal churchmen and commentators. John H. Martin, 114 Kent Street, Sydney.

the children should figure so prominently in the festivities, there being three children's parties for seniors, juniors and primary departments. Services were well attended and the parish rally on the Wednesday night was

is lost, sharing human suffering and dying for love of men upon the Cross. And the right response to this is to take Him for our Friend and to live our lives in fellowship with Him. —The Rev. L. B. Ashby.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

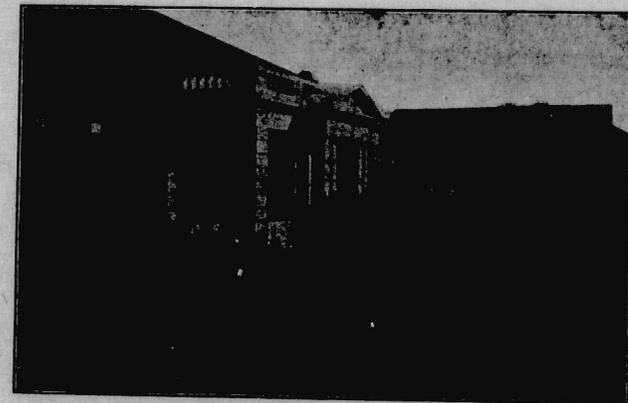
CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

13—New Series.

JULY 2, 1942.

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

The Home of Peace



The most urgent need of providing for those who are so ill that life's journey is thought to be long to a close and are without means to secure in their own homes necessary skilled care and attention to the establishment of the Home of Peace, Addison Road, Petersham by the Church of England Diocesan Institution, Newtown, N.S.W.

was opened in September, 1907, by Mr Harry Rawson, and the deep interest that is being taken in this religious and philanthropic work shows that the Home is supplying a long-felt need in our Church life.

It is the only Protestant Home of its kind in the State. Patients of all reli-

gious denominations, or of none, are equally welcome if considered eligible by the medical officer. The question of finance need be no hindrance. The Home is supported by voluntary gifts, and the committee appeals to the public for assistance to carry on and extend this work, because God has laid upon all the obligation of caring for His sick and dying.

Since the establishment of the Home above 5000 patients have been admitted and many expressions of gratitude have been received from them and their friends for the comfort that has been bestowed upon them. From a very small beginning 35 years ago, the addition of the new wing last year with accommodation for 30 extra patients,

gives a total of nearly 100 beds at present.

The property is delightfully situated, is quiet and home-like, with beautiful grounds and garden, in addition to which it is easy of access, being on the Addison Road tramline, at the corner of Coronation Avenue, Petersham.

Donations and subscriptions towards the general maintenance of the hospital will be gratefully received by the hon. treasurer, Mr. T. A. Strudwick, Home of Peace, c/o Home Mission Society, Diocesan Church House, George Street, Sydney, or at above address. Hon. Secretary, Miss F. M. Dibley, 40 Canonbury Grove, Dulwich Hill. LL2417.