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THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

15—New Series.

JULY 22, 1943.

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

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NOTES & COMMENTS.

News has reached us by cable
through the Netherlands Indies
Information Bureau of
the increasingly bitter
and ruthless treatment
of the Jews by the Nazi
authorities. The Nazi
Tragedy.

Press of June 4 announces that
"All Jews have now officially
disappeared from Holland." The
cable reveals that out of a Jew-
ish population of 120,000 in
Amsterdam only 4000 are left,
whilst of Rotterdam's 4000 only
20 are left. The Christian Church-
es in Holland have combined
in an urgent and strongly-worded
protest and appeal to the Nazi
Government of Holland against
the recent terrible law under
which Jews are submitted for steri-
lisation. In dignified and brave
terms the Church leaders wrote:

"You, Excellency, are, for the mo-
ment, de facto, the highest political
authority of the Netherlands. As
things are, you are entrusted with the
maintenance of law and order in our
country. You are entrusted with this
not only by the Führer of the German
Reich, but also, through inscrutable
dispensation, by that God Whom
Christ's Church proclaims on earth.
To you applies exactly as to all other
men, and to you especially because
you happen to be placed in this high
office, the Commandments of this Lord
and Judge of the entire earth. There-
fore, the Christian Churches of the
Netherlands, ordered by God, and, in
accordance with His Word, say to
Your Excellency: It is Your Excel-
lency's duty to stop this shameful
practice of sterilisation. We have no

illusions. We are well aware we can
hardly expect that Your Excellency
will heed the voice of the Church, the
voice of the Gospel, that is, the voice
of God. But, what we cannot expect
from humans we dare hope for in the
faith in Christ. The living God has
the power to convert and change Your
Excellency's heart. For that we also
ask God for the good of Your Ex-
cellency and our suffering people."

We were very interested to
read in an organ of the secular
press an account of
General MacArthur's
oratory and sanity of
outlook regarding
disarmament war. Amongst the
samples produced

was a quotation from one of his
great speeches in 1935 in which
he pilloried the pacifistic cry for
disarmament that brought our
Empire to the verge of disaster.
The General said:—

"The United States is a pre-emi-
nently Christian and conservative na-
tion. It is far less militaristic than
most nations. It is not especially open
to the charge of imperialism. Yet, one
would fancy that Americans were the
most brutally blood-thirsty people in
the world, to judge by the frantic
efforts that are being made to disarm
them both physically and morally.
The public opinion of the United States
is being submerged by a deluge of
organisations whose activities to pre-
vent war would be understandable were
they distributed in some degree among
the armed nations of Europe and Asia.
The effect of all this unabashed and
unsound propaganda is not so much to
convert America to a holy horror of
war as it is to confuse the public mind
and lead to muddled thinking in inter-
national affairs.

"A few intelligent groups who are
vainly trying to present the true facts
to the world are overwhelmed by the
sentimentalist, the emotionalist, the
alarmist, who merely beg for the real
issue, which is not the biological neces-
sity of war, but the biological char-
acter of war. The springs of human
conflict cannot be eradicated through
institutions but only through the re-
form of the individual human being.
And that is a task which has baffled
the highest theologians for two thou-
sand years and more."

This Statement by the Angli-
can and Roman Archbishops of
Sydney bids fair to
become a historic
document. It had
Statement, and continues to
have a good press.
It has come in for a great deal of

discussion, and there has been
criticism friendly and otherwise.
The editor of "The Methodist"
is to be congratulated upon his
liberal and generous criticism of
the Statement. After stating
quite frankly his failure to under-
stand the omission of seeking a
wider co-operation, the editor
proceeds—

"We hope, however, that even if
the Archbishops made a mistake—as
we believe they did—in publishing
their statement without conferring
with the heads of the non-episcopal
Churches, the statement itself will be
considered on its merits, and not from
any merely sectional point of view.
To our way of thinking, it is one
of the most important ecclesiastical
pronouncements which has ever been
made in Sydney. That it will not
satisfy everybody, even in the two
Churches represented by the Arch-
bishops, may be taken for granted.
And there is not the least doubt that
there will be very many people up and
down the land who will have no diffi-
culty in finding fault with it at this
point or at that. But no one who is
not hopelessly prejudiced can question
the fact that it is a statement which
is at once carefully prepared and basi-
cally Christian. It may not go far
enough to suit some people, and it is
certain that it goes too far for others,
but the general principles upon which
it is based are sound, and we are con-
vinced that its publication, especially
at the present time when large num-
bers of people are thinking about the
complex problems of reconstruction,
will do a great deal of good."

The same writer returns to the
subject in a following issue of
"The Methodist." He says:—

"As was to be expected, the Arch-
bishops' Statement on the Problem of
Post-War Reconstruction, upon which
we offered a few comments in our last
issue, has met with a very varied re-
ception both from Church people and
from people outside the Churches. It
was not designedly provocative, and
no one could accuse those who were
responsible for drawing it up and pub-
lishing it of any desire to stir up strife
and debate in the community. But
clearly it was not designed primarily
as an eirenicon, and in view of all
that it contained it is not at all sur-
prising that it should have evoked a
certain amount of adverse criticism.
We imagine that the Archbishops will
not worry unduly about that. They
can doubtless give a reason for the
faith that is in them, and they may be
assured that the great bulk of those
into whose hands their Statement has
come heartily approve of the lead they
have given in matters which vitally
concern everybody. They have cer-
tainly called attention to aspects of the

truth which urgently need to have attention focussed upon them in these days."

We welcome this supporting statement in view of the editor's position in expressing what probably is the opinion of the great majority of an important section of the Christian Church.

Speaking recently in London concerning Post-War planning, the Archbishop of Canterbury said, "Horrible as it is, we have to realise that multitudes of our people actually fear the return of peace more than the continuance of war. That we should effectively plan to secure people in continuous employment is a national duty; failure in this may bring a fearful retribution. But the Government will be powerless in this enterprise or any other effort to establish social security unless it can count on the willing response of a people largely purged from self-concern and self-seeking. Part of our responsibility as a Church is to supply a nucleus of such citizens, or at least of citizens in whom the process of becoming purged from self-seeking is going steadily forward."

The same class of fear has been expressed in a Northern paper in a semi-humorous way, at the same time the serious side being apparent. It quotes an Anglican as saying:—

"A clergyman of another Church spoke to one of his parishioners about his irregular attendance at Church. To a friend of mine the layman complained, 'Here am I,' he said, 'earning £8 a week on munitions, my wife is earning £4 a week, my daughter is earning £4 a week, and the head of our Church is praying for peace.'"

It is a startling indication of the subtlety of the temptation to self-interest at the expense of the common interest. One hideous example, of course, which is always with us is the Liquor Trade and its corrupting influence on the commercial and private honesty of a people.

"The bad day of the ignorant, passive, irresponsible layman is past, or at least passing.

The Active Layman. This is the day of the active layman, proudly conscious of his responsible membership of the Catholic Church, and able and eager to fulfil his responsibility."

So writes the Bishop of Adelaide, with, we hope, reason for his optimistic forecast. The Church of God, not merely the Anglican portion of it, has been passing through difficult days and sometimes it is not easy just to see the exact reason of the special difficulties. Some time ago an earnest member of our Church wrote, without desire of publication, in criticism of one of our Front Page Challenges. The writer seemed to think that the blame was being placed upon the wrong shoulders, that the laity were being taken to account for what was really the failure of the clergy. Now the Bishop of Adelaide has made the suggestion that our troubles are due to "the ignorant, passive, irresponsible laymen" of the past, and that we can again lift up our hearts in this day of "the active layman proudly conscious of his responsible membership of the Catholic Church." We accept the bishop's description, giving to the term Catholic that bigness of meaning which really belongs to it because of its Catholic Lord and Saviour.

Now our thoughts go back. We look at the synods of our own Church. Some of us remember the laity of past days full of interest and taking their full part in the work of the Church. Teachers in the Sunday Schools, which were real Sunday Schools in those days; choirmasters giving of their time and talents; lay readers and evangelists who were not ashamed to lift up their voices in witness to the power of the Gospel; Synodsmen who were learned in their Church's teaching and able to take an intelligent part in discussions that dealt with the very foundations of their faith. They were men and women that knew their Bibles, to whom Prayer was a tremendous reality, and to whom the House

of God and its appurtenances were things to be reverently regarded and used. The clergy of those days were preachers and teachers of the Word of the Gospel. "Current Topics" and popular themes were not the subject of their addresses. As one of them said to a flattering parishioner who was suggesting for his preachments "Topics of the Times": "Madam," said he, "I have no time to prepare sermons on topics of the times. My subject is always of eternity." Perhaps we have failed here at times. Perhaps we have not given ourselves to reading as St. Paul enjoined, and so have failed to maintain such a regular teaching ministry as alone can build up an educated and responsible laity.

RESURGET GALLIA.

Major the Hon. Patrick Hore-Ruthven, the only son of His Excellency Lord Gowrie, who died of wounds in Libya, wrote the poem below when he was serving with the Fighting Forces:—

VICTRIX RESURGET GALLIA
(France Shall Rise Again Victorious.)

Gather the men who ask no more than this,
An honourable, clean and steely death.
On each lip falters half a smile for France
That was, and France that will be,
half a tear
Starts from each sun-scarred eye for France that is—
Fear-sullied relic of a heritage
Which yet survives in their unconquered breasts.

Will not the land which rallied to a Maid
Respond again to this same quality,
Triumphantly, in that avenging hour
When Lilies of an older chivalry
Charge to redeem a fallen Tricolour?

—Patrick Hore-Ruthven.

"DONE BADLY AT LAY WORK."

A reader says the following incident actually happened in her brother's parish:—

A lady, about to give a clerical luncheon party, asked a farmer to let her have a pair of chickens. When they arrived, a piece of paper bearing the following words was found tied on them: "These birds have done so badly at lay work, so thought it best for them to enter the ministry."

THE CHRISTIAN MINISTRY AND REUNION.

(J. A. Dahl, M.Sc.App.)

What is the Christian Ministry? Must it exist in only one form? Must there be only one method of appointment? Are bishops vital to the existence of a Christian Church? It is important to have definite answers to these questions when we are considering the possibilities of intercommunion or reunion. What is the Christian ministry? Is it a gift or a status, a work or an office? A man may have all the qualifications of a judge, but he is not a judge until he is duly appointed to the office. The New Testament teaches that the Christian ministry is both. St. Paul gives two lists of those whom he states are endowed with the appropriate gifts and given to the Church. While bishops and presbyters seem to be different functions of the one office. If it is merely an office then it readily becomes a barren ecclesiastical post; if it is only a gift or a work, order and unity could not be maintained. The New Testament gives no precise picture of the Apostolic Church. It is only by the end of the second century that the organisation of the ministry approaches uniformity.

The New Testament does not differentiate between bishop and presbyter. Thus Irenaeus, Clement, Jerome and Augustine hold that they are one in origin but have become separate in function. The New Testament does not describe the manner of their appointment apart from a laying-on of hands with prayer by the apostles and presbyters. A ceremony whose primary function is apparently benediction, "not the transmission of a property possessed by one person to another. It is God who blesses or bestows the gift; and it is in no way implied that the gift is previously possessed by him who invokes it" (Sanday).

Is the Christian minister merely a representative of the people, possessing a delegated authority? Or is his authority directly and solely from God? Postponing a consideration of the authority to ordain and confirm, he is to preach, to teach, to be an evangelist and pastor, and to administer the sacraments, to be an ambassador of God to men, and to lead men to God. As Bishop Gore has said, it was not until the end of the second century that the sacerdotal conception of the ministry found an entrance into the Church. The authority to perform these functions comes from God, but the Church is told to test and prove all ministries. A man may not minister in the Church unless his right to do so is acknowledged by the Church. His call must be formally recognised, he must be ordained. The Church must regulate its officers in accordance with the precepts and principles of the New

Testament. Who can ordain, and how is it to be done? In the first centuries the candidate did not submit himself for ordination but was chosen by the Church, sometimes much against his wish. No matter how a man receives his call the Church has to test its authenticity and in a large Church to do this effectively the responsibility had to be delegated to certain people. The important point is that it was not delegated to the bishops or presbyters alone, but the laity had an effective voice in approving ordinands. Such provision is made in our ordinal in the letters testimonial, si quis, and invitation during the service.

The distinction between clergy and laity is relatively late; clerics is used in the New Testament of the flock of God only. The candidates having been duly approved, how are they to be ordained? In apostolic times this was done by the Apostles and presbyters or bishops. Since the apostolate was a temporary institution, the New Testament gives us no precise directions as to the method of ordination. The first ministers were ordained by the Apostles, and they ordained others, and the historical evidence is that this gradually developed into a system of episcopal ordination. At first by no means a uniform system. In some cases the presbyters retained the power of ordination and consecration while "country bishops" had intermediate functions. The Council of Ancyra, 314, sought to regulate such ordinations.

If a Church in isolation lost its historic ministry, could the laity ordain presbyters and the presbyters consecrate their bishop? To such a question the New Testament gives no direct answer. Holy Orders are not primarily of the Church but of God. Neither the Church nor the bishops give the grace but God. Therefore the question cannot be answered a priori but in the light of historic experience. History presents no such simple case, but during the Reformation some Churches were compelled to forgo episcopal ordination, and isolated communities have established an effective ministry of the Gospel. The answer of history is that purity of doctrine is important, a specific form of ministry is relatively unimportant. No matter what our theories may be we must admit that non-episcopal Churches have been blessed of God and cannot, on the ground of ministry, be denied a place in the Catholic Church. A Church can exist without bishop, priests and deacons, because its union with Christ, its life, is that of spirit and not of form. So its historic continuity is maintained even if impaired.

Then there is the problem of Absolution and the Sacraments. Absolution is essentially declaratory and imprecatory—declaring the conditions of pardon and praying that they may be fulfilled, and was committed to the disciples. Baptism, in one direction,

presents no problem as in an emergency a layman may baptise. The difficulty raised by the Baptists and Church of Christ is not one of ministry. A large body of Anglo-Catholics, all Romanists, and some others refuse the right of non-episcopally ordained presbyters to preside at the Lord's Supper. Validity is the word used to mask the difficulty without explaining where it lies. The difficulty seems to be inseparably bound up with a doctrine of the "real" presence. It is not one simply of orders but of a concept of a sacerdotal ministry intrinsically united to a particular theory of Apostolic succession. Surely it is not the ordination of the minister, but the appointment of Christ which renders the sacrament efficacious. They may be valid or void if there be no true faith.

Bicknell says, "It is by no means essential that functions should always and everywhere be distributed in the same way." This principle has been well established in the Church of England. Sanday said, "It should be distinctly borne in mind that the more sweeping refusal to recognise the non-episcopal reformed Churches is not, and can never be, made a doctrine of the Church of England. Indeed, it is not until the last half of the 19th century that more than a relatively small minority of English churchmen have been committed to it." From 1552 to 1661 episcopal ordination was not essential, while representative divines such as Whitgift, Hooker, Andrews, Cosin and Hall have recognised non-episcopal ministries as valid. The preface to the Prayer Book and to the Ordinal stress the diversities of custom and profess to regulate for the Church of England alone, while the relevant articles are expressed in the most general terms.

The simplest but most difficult solution would be to persuade all Churches to adopt the doctrine of the Church of England. The following must be recognised as a prerequisite for agreement. The ministry is not individual. The individual call must be confirmed by a competent authority. The ministry must not be contrary to Scripture nor omit any essential New Testament requirements. The Churches themselves must be in agreement on the fundamentals of the Christian faith. Hold fast to the rule of Rupertus Meldenius—in things necessary, unity; in things indifferent, liberty; in all things, love. The voice of the Catholic Church is elusive. Few councils are acknowledged to be general and then most of their decrees are rejected. The Creeds are the most catholic of all pronouncements, yet some who claim to be Christians reject them. Let us remember that the same principle operating in different conditions may produce very different results. First we must find a real unity of spirit derived from faith in the one Saviour. Then hold fast to the fundamentals of the Christian ministry and be patient in winning the whole Church to acknowledge the entire truth.

QUIET MOMENTS.

GOD AND HUMAN SUFFERING.

(By Rev. W. F. Pyke, B.D.)

As the world conflict goes on we are all conscious of the great stress and strain upon us. Every day brings with it news of trials and bereavements as our men face the enemy and many make the "Supreme Sacrifice" for their home and country.

The evil in the world and still more the innocent suffering are among the greatest obstacles to a belief in God.

Why does the Judge of all the earth tolerate all the cruelty and havoc of these days? Why does He allow His creatures the awful liberty to torment, defile, enslave and destroy? To these questions there is no complete answer.

It is the Christian Faith alone that can give the most satisfying answer to the question of suffering and death. It points to God the Father, Who is full of compassion and sympathy, the very words themselves involving suffering. "In all their afflictions He was afflicted." This sympathy is found in the manhood of Jesus Christ. God still feels for us in Him. He took to Himself our nature and shared our human life. He has intimate knowledge of all our trials which find an echo in His heart.

Jesus wept at the grave of Lazarus, even when He intended immediately to restore him to life. He knows now the misery of all who have lost their dearest in the war. How tenderly we may turn to that sympathy now if we will.

And His prophets and apostles confessed that they only knew "in part." Even God's supreme disclosure in Jesus Christ does not unveil the whole mystery of things. Yet He underwent the curse, the agony, and misery of human sin and sorrow and He is the same yesterday, to-day and for ever.

We need to remember that the same dark facts of evil and mis-

ery have been challenging men's faith for a thousand years. The great troubles of life have not been changed. Suffering, death, the agony of bereavement, the tragedies of blighted hope and ship-wrecked lives — these are not things peculiar to our age or the present time.

Whatever are the causes, fewer people are attending the services of the Church or are heeding her call. Many once faithful and loyal children of the Church are allowing themselves to forget her existence and seem to care nothing about her purpose and mission. As a result, faith, hope and love have gone from their lives and when sorrow or bereavement comes, to whom shall they go?

Tribulation forms at once our ideal and our opportunity. When we quietly consider them, they need not stagger our faith. The New Testament reveals that all human suffering is bound up with the burden of the Divine Sufferer. In His wounds we can take refuge and our human sorrow finds support against His Cross. "Surely He hath borne our griefs and carried our sorrows."

No one can see very far along life's pathway. Who knows what awaits us to-morrow? But during these days of peril and bloodshed we must not lose faith in God or indulge in the luxury of self-pity. Through the victorious love and anguish of God in Christ all our suffering can be redeemed and transfigured. This world is man's starting-point—not its goal. In our belief in the future life we find further light on the problem of pain and suffering. "Our trials which are but for a moment work a far more exceeding and eternal weight of glory." Jesus says it is in adversity and not in prosperity we shall find our souls.

From a recent article on "Advertising Religion": Do not hunt for customers who simply have a grudge against another dealer. Advertise does not spell proselytize.

Another safe guess: That the Lord knows how to pick out the real worshippers in the throngs which trample His courts when there is something special on, like an Easter service or a religious circus.

CHURCHMAN'S REMINDER.

"Money, thou bane of bliss, and source of woe."—Herbert.

"The love of money is the root of all evil."—St. Paul.

July.

25—St. James, 5th Sunday after Trinity. St. James was the brother of St. John, is remembered this day. What privilege of intimate association with our Lord was his. He was first of the Apostles to die for Jesus.

August.

1—6th Sunday after Trinity. "God's love to man. Man's love to God" is the thought this day. Read Browning's beautiful poem, "O heart I made. A heart beats here. . . . And thou must love me who have died for thee."

6—Friday. The Transfiguration of our Lord. Though not in the calendar as a festival of the Church, it is so important in its character, and so marvellous in its appeal to imagination and to faith, that it should receive more regular notice than it generally does.

SPECIAL PSALMS AND LESSONS.

July 25, 5th Sunday after Trinity (St. James, A.M.).

M.: Jerem. xlv; Mark i 14-20; Psalms 26, 28.

E.: Jerem. xxvi 1-15; Mark v 21; Psalms 27, 29, 30.

August 1, 6th Sunday after Trinity.

M.: 2 Sam. i or Wisd. iii 1-9; Mark vii 24-viii 10 or Rom. xiv 1-xv 7; Psalms 31, 32.

E.: 2 Sam. vii or xii 1-23 or Wisd. iv 7-14; Matt. vii or Acts xv 1-31; Psalms 33, 36.

August 8, 7th Sunday after Trinity.

M.: 2 Sam. xviii or Wisd. v 1-16; Mark ix 2-32 or Phil. i; Psalm 34.

E.: 1 Kings iii or viii 22-61 or Wisd. vi 1-11; Matt. ix 35-x 23 or Acts xvi 6; Psalm 37.

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PERSONAL.

The engagement is announced of Ruth Lea, youngest daughter of Mr. and Mrs. H. L. Allnutt, of Maclean, N.S.W., to Hugh David Carr, eldest son of the Rev. F. Hugh and Mrs. Hordern, of St. Paul's, Sydney. Ruth Allnutt is the granddaughter of the late Rev. Canon Allnutt, and Hugh Hordern is the grandson of the late Mr. E. Carr Hordern, and is in the Marine Section of the R.A.A.F. His brothers, Sub-Lieut. Marsden Hordern and Supply Assistant John Hordern, are both serving with the Royal Australian Navy.

The Rev. Professor Joseph L. Hromadka, leading representative of the Czechoslovak Evangelical Churches, Minister of the Czech "Brethren" Evangelical Church, Professor Ordinarius of Systematic Theology in the John Hus Theological Faculty in the University of Prague, is visiting England. When the Nazis occupied Czechoslovakia, he accepted an invitation to become Professor of Christian Apologetics at Princeton Theological Seminary. He founded the American-Czechoslovak Christian Fellowship, an organisation analogous to the Anglo-Czechoslovak Christian Fellowship. He is very well known in the circles of the World Student Christian Federation. He is fulfilling a series of important engagements in Britain, including addresses to the Theological Faculties of Oxford and Cambridge. In a lecture in St. Paul's Cathedral on Wednesday, June 16, Dr. Hromadka said: "Shortly before Munich, I received a letter from one of the leading continental theologians, Karl Barth, the main point of which was an emphatic declaration that every Czech soldier fighting for Czechoslovakia would be fighting for the Church of Jesus Christ. The letter was published, and the Nazi press burst into fury at Barth's defiant words. Was he right? We have frequently discussed the problem of whether in the course of history a national and political cause could ever be identified with the cause of the Gospel of Jesus Christ."—Protestant Newsletter.

Very much sympathy will be felt for the Rev. and Mrs. W. J. Reboul, of St. Thomas, Auburn, Sydney, in the great sorrow that has come to them in the death of their son Geoffrey, in his 18th year. Geoffrey was a youth of great promise and his sudden passing came as a great shock to many. He had been a pupil at Trinity Grammar School and was much interested in the parish work at Auburn. We join with a large number of friends who will be remembering Mr. and Mrs. Reboul in their bereavement.

"The news of the death of the Rev. J. B. Drabble, formerly priest in charge of Ceduna and afterwards of Port Elliot and Crystal Brook in this diocese, reached me two weeks ago. He left this diocese thirteen years ago, and since then lived in retirement in England. He is still remembered by many of his former parishioners."—Bishop of Willochra's Letter.

Rev. Percy M. Smith, rector of Alice Springs, W.A., was married on June 8 to Miss Isabel Almond, only daughter of Mr. and Mrs. P. S. Almond, of Semaphore, S.A.

Rev. B. R. Horsley, rector of St. Luke's, Clovelly, Sydney, has been appointed a Chaplain in the R.A.N., and the Rev. H. R. Smith has been appointed a Chaplain in the A.I.F. Some 60 Chaplains are serving from the Diocese of Sydney.

Canon F. B. C. Birch, rector of St. Augustine's, Hamilton, Brisbane, has been called up as a full time Naval Chaplain. He was Chaplain on H.M.A.S. Australia during the last War.

At the Diocesan Council meeting held in Brisbane on June 3 the Council placed on record the loyalty and good work of Henry St. George Caulfield, who was a lay synodman and churchwarden of St. Augustine's, Hamilton, Brisbane, for a number of years. Mr. Caulfield was hon. secretary of the Church Defence Association.

The death of Archdeacon Weir, Archdeacon of North Gippsland, is a severe blow to the diocese. The Archdeacon of South Gippsland, in a tribute to Archdeacon Weir, says, "The whole diocese is bereft of a valued pastor and friend in the Home Call of David William Weir. In his twofold capacity as Archdeacon and Central Fund Organiser, he penetrated into every parish and gained a place in the affection of people in all centres of church life. It is for all who knew him and loved him to pray for grace to follow his good example of unselfish unstinting service." The funeral service was held at St. Paul's Cathedral, Sale, and was attended by clergy and others from all parts of the diocese. The address was given by the Bishop, who paid an eloquent tribute to the Archdeacon's exemplary life and service. The late Archdeacon received his training at Moore College and was ordained in 1900 and served the main part of his ministry in Victoria. On several occasions he was Administrator of the Diocese of Gippsland.

Our sincere sympathy to the Rev. and Mrs. John Hunter, of the diocese of Goulburn, on the death of their little son, at the age of three months.

The Archbishop of Sydney preached the annual University Sermon in St. Andrew's Cathedral on Sunday, July 11. The lessons were read by the Chancellor of the University, Sir Charles Blackburn, and the Vice-Chancellor of the University, Sir Robert Wallace.

DEATH. — HOWARD—July 15, 1943, at Brightfield, Bowral, Mary Anna, widow of the late Rev. Stanley Howard, M.A., Cantab., first resident rector of St. Jude's, Bowral, in her 90th year. Reunited. Funeral service at St. Jude's Church, Bowral, 2 p.m., Saturday.—Prior to her death Mrs. Howard had lived for a number of years in Bowral with her daughter. She was a generous supporter of missionary work and took a keen interest in various Church activities in spite of her advancing years. Her son is the Rev. Stanley Howard, formerly rector of Kangaroo Valley.



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ALEXANDRIA

To Australian Churchmen

THE SECOND FRONT.

At last, not in response to unintelligent clamour but in pursuance of a well-organised strategic plan, a second front has opened in Europe. As we write the Axis powers are admitting that there have been substantial gains in Sicily. Ere this article is released from the press there will be remarkable developments that will cripple Italy's power if they do not drive her armies from the scene of conflict.

The Magnitude of the Effort.

We have more than once protested in these columns against rash attempts to hurry our military leaders and to encourage them to undertake premature operations. Only the final verdict of history will establish the exact nature of the Dieppe adventure. The Canadians suffered heavy loss and only those in the inner secrets can tell whether this loss was anticipated and written off as advantageous to the general conduct of the war, or whether it was a minor disaster. But the magnitude of the present effort shows quite clearly that a second front would have been impossible while air and naval forces held key positions controlling the water-ways and the coastal landing-places. We can be grateful for the wise foresight that finished the Libyan and Tunisian campaigns and massed great forces of air power so that the perilous joining across narrow seas might be undertaken with some prospect of success.

The immense fleet requisitioned gives further food for reflection. The Armada that rendered successful the landing at Casablanca has been far surpassed. A total of 3000 vessels have been engaged on the great task of transporting troops and equipment and covering the transports as they ferried backwards and forwards in the Mediterranean. The venture has been successful, but that should not blind us to the great risks cheerfully undertaken. Had a combined naval and air assault seriously threatened our suprem-

acy we might still have won through to victory, but at the cost of great loss in ships and men. It is well that those who are in control are sane and fully sensible of the great problems associated with supply. They have gained the mastery in the air and secured a comparatively safe sea-way for our ships. There has been a little promiscuous bombing but the umbrella of our air force has given safe shelter to the vast majority of the large and small craft engaged in this hazardous undertaking.

The Italian Fleet.

It is now well over a fortnight since Madrid advised that the Italian fleet had sailed for "offensive operations." It has made no appearance on the scene of the invasion. At least two capital British ships, with a tonnage of 30,000 and over, engaged the coastal batteries. We do not know the number or size of American warships that shared the laurels with our own fleet. We do know that the Italian fleet has remained inactive. It is easy to charge the Italian Navy with cowardice, but we remember Nelson's manly tribute to his opponent, Villeneuve, when the French fleet sought, by skilful manoeuvring, to escape defeat and yet keep the British guessing. It may be that the odds were so great that the Italian navy was wise to hold itself for a better opportunity. It seems, however, that this opportunity will never come and that it could have crowned itself with glory by going down fighting desperately and inflicting heavy losses on the Allies even in its death throes. We will have to wait for much further information before we pass a final verdict. Meanwhile we cannot refrain from passing on William Winter's joke, "The Frenchman likes his absinthe, the German likes his beer, the Englishman likes his grog, the Russian likes his vodka, but the Italian fleet sticks to port." The time is rapidly drawing near

when the Italian navy will follow in the wake of the Italian Empire and suffer a like extinguishment. It has not covered itself with any glory. In the days when America had not mustered her strength and the English had only a phantom fleet in the Mediterranean, the Italian navy did nothing of consequence. In the painful conflict between the French and English fleets, when France collapsed and the remnants of her Navy were likely to fall into the hands of the Germans, no Italian vessel actively interfered in the dispute. When our ships were coasting along the Libyan front there was no major challenge from an opposing fleet of warships. Italy has far to go before she can write the proud history that belongs to "the tidy little lads in navy blue." It is encouraging to find that our American cousins have drunk of our spirit here also, and are showing bravely in the great contest for the freedom of the seas.

What of the Future?

We have been much encouraged by the events of the past few months. Our advisers wisely warn us that we must not cherish undue optimism. They tell us that Italy will fight stubbornly on her own soil. It may be so. They also tell us that Russia has great difficulties in the mass of men opposed to her and is not yet out of the wood. That is undoubtedly so. But we are entitled to look to God and take courage. In the hour of our distress we called upon Him and He heard us. We believe that He will continue to bless us, not because we deserve it, but because the elect who cry to God day and night are besieging his throne on our behalf. The Axis is cracking. There were some signs of this in Tunisia. We believe we will see yet other signs in Italy. With Sicily isolated, as we believe it will be, the conveying of troops will be an easier matter. The Axis must be still guessing. It is possible if Italy is seriously menaced to cut off the Axis troops in Greece from their supplies. It is possible to move down through Albania or up through Syria. It is possible to threaten the German armies fronting the

Russians by a move in the rear through the Balkans. France is a poor support in the hour of weakness. Now the Nazi chickens are coming home to roost and they will come speedily. A long line of communications threatened at every point by sabotage, a great uncertainty as to where the blow will fall, a diminishing power of air resistance. These are the things that confront the enemy. The war is mounting speedily to its crescendo. There will soon be the sound of men marching in triumph through Europe. Let us keep on our knees that God may glorify His great name and deliver us from ourselves a more deadly menace than the bristling arms of hostile Nazi hordes.

C.M.S.

LONDON ANNUAL GATHERINGS.

The English "Record" furnishes a full report of the annual service and meeting held in London in May. The annual meeting, at which the Archbishop of Canterbury presided in the Central Hall, Westminster, was crowded. The Archbishop was supported on the platform by an array of bishops, including the Bishops of Worcester, Peterborough, Guildford and Barking, and Bishops Willis and Heywood. The Archdeacon of London was also present. There was all the appearance of a pre-war gathering, and doubtless the presence of the Primate in the chair for the first time, created an interest reflected in the attendance and spirit of the meeting. Inspiring and informative addresses were given by the Archbishop, Bishop Wynn Jones, Rev. F. A. Smalley, of West China, and the General Secretary of C.M.S., Rev. Max Warren. "Increased needs overseas—increased giving at home—and the purpose of God behind it all claiming our fuller co-operation that by a worthy response to the urgent calls of to-day, we may build well and truly for to-morrow." Mr. Warren was able to say that members of the society last year gave £393,000—£51,000 more than the previous year.

This sentence from the review of the year presented by the General Secretary, aptly constitutes a challenge to all C.M.S. friends.

The annual service was held in the crypt of St. Paul's Cathedral. "All the ends of the earth have seen the salvation of our God," formed the keynote of the stirring sermon preached by the Bishop of Lichfield. The Bishop said, "Through the life and work of the younger Churches, there is coming into the world a new sense of the power of the Gospel."

CHURCH MISSIONARY SOCIETY

Annual Meeting

CHAPTER HOUSE

MONDAY, 26th JULY, 1943, AT 7.45 P.M.

Chairman: THE ARCHBISHOP.

Speakers: VEN. ARCHDEACON H. S. KIDNER.
MRS. H. S. KIDNER.

COME and PRAISE GOD

- O ♦ For the occupation of C.M.S. House!
M ♦ For His gift of an over-subscribed Budget, 1942-43!
E £18,968—General Funds.
£9,283—Special Funds.
♦ For 6 New Missionaries sent to Tanganyika!
♦ For 1 New Helper in North Australia!
♦ For 1 New Helper in India!
♦ For great future possibilities everywhere!
- AND ::
- H ♦ Of new ventures in Africa!
E ♦ Of vital issues in India!
♦ Of tremendous needs in China!
A ♦ Of an urgency for recruits in the Middle East!
R ♦ Of extension of Aboriginal Work!
♦ Of new plans for Netherland East Indies!

THE BISHOP OF BATH AND WELLS.

"Eusebes," the well-known contributor to the English "Record," says: "The amazing appointment of Archbishop Wand, of Brisbane, to the see of Bath and Wells leaves me breathless; and almost despairing of the future of our beloved church if the present exercise of the higher patronage of the church is long continued. The Prime Minister is not well served. Perhaps that is as much as I can wisely say!"

A number of Australian churchmen were as much amazed as "Eusebes."

The English "Church Times," in commenting on the appointment, states, "The late Dr. Donaldson, who was translated from Brisbane to Salisbury, was generally believed to have been brought home as an understudy to Dr. Randall Davidson, in case of an early

vacancy at Canterbury. Apart from incalculable accidents there can be no such reason for the translation of Dr. Wand. His return to England, however, should considerably strengthen the moral and intellectual force of the English episcopate and further discount the prevalent snobbery that people good enough for overseas are not good enough to fill English bishoprics."

"To my mind, the distinctive Christian motive is the individual transformation of character. The making of that character re-acts on the national life."—Baldwin.

Rev. H. E. S. Doyle, vicar of Emma-ville, N.S.W., will act as locum tenens at Barraba, N.S.W., for the Rev. I. Stockdale, who is serving as a Chaplain with the Forces.

THE INTERNATIONAL SERVICE OF WITNESS.

The united service of International Christian Witness, organised by the British Council of Churches, was once more held in Westminster Abbey on Whitsunday afternoon, June 13. It attracted a great congregation and the Abbey was well filled. Representatives of the Anglican, Presbyterian, and Free Churches in Great Britain, and of the Evangelical Churches of Africa, Canada, China, Czechoslovakia, Denmark, Poland, Sweden, Switzerland, and the United States of America, as well as of the Orthodox Churches of Armenia, Greece, Russia, Roumania and Serbia took part in the procession. The address was given by the Archbishop of Canterbury, who took as his subject the contrast between the confusion of tongues at the Tower of Babel, and the mutual understanding in the recorded story of Pentecost. In the course of his address, the Archbishop said, "The nations have developed through their differences from one another and even through their conflicts for wealth, an inheritance for the civilised world, which certainly has come to us through those channels, and perhaps could not have been so richly developed otherwise. But the great need our times find is for a power which shall gather all this diversity into harmony, where every distinct element has its place, yet the whole forms a unity, and rivalry never becomes conflict."

It was on such an errand of reconciliation that the Church was sent forth on its age-long pilgrimage. During its history we can see the workings of its power to draw men into unity; then some new division breaks out, leading on the one hand to strife, on the other to still richer variety of human experience; and then once more the influence of the Church is seen in unification. Wherever Christian people are, with one accord in one place, they can so speak of the "Wonderful works of God" that all men of all traditions hear and understand.

It can be so to-day. It is so already to an extent that amazes those who know the facts. The actual fellowship of Christians of various ecclesiastical traditions, and of almost all nations, including those at war with one another, is the supreme spiritual fact of our epoch. Chinese, Japanese, American, British and German—so far as we acknowledge the Lordship of Jesus Christ and turn our thoughts to the wonderful works wrought by God in Him, we find ourselves united at a level of experience deeper than the estrangements even of this war. Here is the greatest hope for the future. We shall need political contrivances, and Christians should to the utmost extent, exercise their minds on the problem involved, so that Christian influence may tell in the fashioning of the outward structure of international life, when the war is over. But that

structure can in any case be no more than machinery. There are vital matters of the spirit, which will both keep the machine at work, and will also direct its accomplishment of certain ends and its repudiation of others.

Here the responsibility of Christian fellowship is very great. We are trustees of a great secret, we are called to be witnesses to those truths which are the well-spring of the reconciling and unifying power. It is not in ourselves, nor in our several ecclesiastical traditions, that we find this power; it is a "Wonderful work of God." Our address to the Nations, as members of the Church of Christ planted within them and among them, must always be: "We preach, not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. . . . God was in Christ reconciling the world unto Himself. . . . We are ambassadors, therefore, on behalf of Christ; as though God were entreating by us, we beseech you on behalf of Christ, be ye reconciled to God."

We do our duty as we see it, and this may involve the infliction upon our fellow men of very fearful suffering, and we brave ourselves to bear such suffering, if duty calls us to endure it. Only so, in the state of things which has arisen, can hideous evil be driven from the seat of power which it has usurped, and the world be set free to follow again the way of fellowship. And if it is our duty to fight, it is certainly our duty to fight effectively. But we must guard our souls from the temptation which this inevitably brings. Our world of reconciliation is a world of mutual forgiveness "unto seventy times seven."

AFRICAN CHAPLAINS.

Bishop Chambers, of Tanganyika, writes on October 1:—

"The following description of the ministry of three of our African Chaplains with the Forces came to me a few days ago. My news to you can be nothing better than letting you see this letter from the Senior Chaplain with the East African Unites in the Middle East. He writes:—

"It is not for me to thank you for giving us here of your very best in the persons of the three African Padres, Jonathan Songola, Yazobo Munganga, and Daudi Muhando. You released them for God's work amongst your Africans up here, and it is for Him they work. I want to tell you how well they are doing and to express my admiration for them all. They are all three perfectly splendid, and it is obvious that you gave of your very best. They have taken the rough well and I have not had a grumble or complaint from one of them. It is most humbling to work with such devoted men of such sound church teaching and so strong a faith. All three of them have gradually won the confidence and ad-

miration of the European Company Commanders and Commanding Officers.

JONATHAN.

"Jonathan's first Colonel told me openly and in front of his officers that he had not realised that Africa held such things as Jonathan in store, and that he had revised his ideas of and for Africans considerably since meeting with him. That particular Colonel is a settler from Kenya of long standing and a thinking and deep-reading man. I wish we had more like him just as I wish we had more Jonathans to revise their ideas. I doubt if anyone could resist that smile and never failing assumption that the good is really uppermost in us. I hope to get him back to his Colonel friend but at the moment it is not possible. Jonathan has a love very much broader than for his own tribe or Tanganyika Territory, and you know that that is difficult sometimes for Africans. He takes them all in, even those from the far west of Uganda, and it's little they know of any tongue Jonathan can speak. His influence is tremendous. His present station is a hot one, the hottest we have, but the smile is unimpaired."

YAKOBO.

"Yakobo started off with a disadvantage in the unattractive appearance his bad eye gives him. He was in the recent retreat, and after it his Colonel told me that Yakobo had won their admiration by being the last to get on the lorries and the first to lend a hand. Several officers told me of this independently. The Colonel told me that Yakobo, after seeing the men embussed, invariably went to him for permission or instruction to get in somewhere, and described him as clutching a bottle of Holy Communion wine in one hand and a bundle in the other. I think you'll see Yakobo in that as I can well do. He is very tired at the moment, and I'm sending him to Jerusalem on leave with a Uganda Padre next week."

DAUDI.

"Daudi Muhando is in the depot through which our men pass and have a Details Camp to which and from which they go after hospitalisation. He has a church tent in the Details Camp and the use of a Y.M.C.A. for the Companies passing through after arrival. He also visits the hospital about four miles away where most of our men go to. He does this regularly twice a week. At night he visits the Companies where he always has big classes for baptism, and before they leave, big baptism services. He has confirmation classes, and the many men he recently presented to the Bishop of Uganda here for Confirmation were well trained. That is saying a lot, for war circumstances are difficult for sustained teaching. Last Sunday I should say there were over two thousand at the four services he had. There happened to be a lot of Com-

panies in at the moment. But generally the Y.M.C.A. is filled to overflowing with about a thousand there. Recently I saw a European Officer filming our men as they knelt round the door unable to get in the overcrowded building. Daudi also buries the dead from the hospital. Despite his lack of knowledge of English he has mastered all the intricacies of registers and certificates, and is most respected by the permanent staff. A few days ago I gave a lecture on the East African's background to some 25 Officers and British N.C.O.'s who were going to Kenya to train a special kind of African soldier. I took Daudi down to let them hear the beauty of real Swahili after a boy from Uganda had spoken to them in the trade "lingua franca" which most Europeans use outside Tanganyika. Daudi, before leaving the tent, asked me to translate, and expressed to them the hope that God would bless them in their work and give them happiness with their men in Kenya. As he left the tent the whole twenty-five rose out of respect. You, possibly knowing Daudi, would expect that. Such a man is a great ambassador for goodwill towards Africans, and it is needed here as much as elsewhere."

LABOUR AND LIFE.

(By the Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society.)

Jesus was dead. The money given by those who supported His followers would no longer be available. The future was uncertain. The disciples would probably disperse. Peter, with the dignity and independence which characterised him, returned to his work as a fisherman. The others followed their leader. It was while they were engaged in earning their daily bread that the Risen Christ made Himself known to them.

The circumstances were commonplace, yet not without a touch of the dramatic. The fishermen had worked all night without result. They were returning discouraged at the break of dawn. Standing on the shore, dimly visible through the morning mist, was the figure of a man. It was the Christ.

They did not need to search for Him. He went to meet them, for they were in the line of the divine purpose. They were working. Work occupies a very important place in the divine economy. The Bible begins with God's activity in the creation of a world and closes with the building of the Holy City. He Who said, "My Father worketh and I work," despises idleness. That there is a glory in even the most humble work is revealed by the example of Christ Himself. He Who greeted the disciples that morning was the son of a carpenter who had lived the life of a working-man of his day. Often He had slept in the open,

for "He had nowhere to lay His head." This was the man whose voice rang across the waters, "Have you anything to eat?" Their laconic answer "No," was in itself a confession of failure. Then He said, "Cast your net on the right side of the ship and ye shall find." They did so and their efforts were abundantly rewarded. One hundred and fifty-three fish were caught and safely landed—their cash value would free the fishermen from financial worries for some days. The Christ is very practical. He knew that hungry men were not in condition to think of spiritual things, so He provided the means to satisfy their wants.

The surprise of the disciples must have been great when they found awaiting them a fire at which they could warm their chilled bodies, a fish frying thereon, and bread ready for their meal. The divine Son of God, Who had helped Joseph in the carpenter's shop, was not too proud to clean and fry fish. After such an example can we think any work derogatory, however menial? Christ lived in an age when manual labour was considered fit only for slaves. Often men let their nails grow long so that it might be seen at a glance that they did not work with their hands. Such was not the standard in the Christian fraternity. Work was to be honoured. Paul, who alone among the apostolic group, could claim to belong to the aristocracy, became a tent-maker that he might not be dependent on the churches. He recommended his converts "to work with their own hands," and said that "if any would not work, neither should he eat."

As Christianity made its way in the world it exalted the dignity of labour. Slavery fled before it as night before the dawn. Generally, however, progress was slow for the pride and sloth of human nature opposed the new ideas. Perhaps the slowness of progress in the democratic virtues, which should have sprung naturally from the Christian system, make men impatient. They despaired of the Church and sought to fulfil their ideal elsewhere. Russian Communism has much to teach us but it is surely strange that we should have to learn from an anti-god ideology such as National Socialism. There is certainly much in the social system of our enemies from which we might profit. In Germany all citizens, whatever their rank or wealth, have to share in the manual work of the nation. They are required to spend at least a year in a labour camps, making roads or cutting down trees; a university student cannot take his degree until he can produce a certificate showing that he has already spent at least six months on such work. This mingling of all classes in a common task has done more to break down the caste system than any other.

Yet the German Youth Movement has one great defect. Life in the labour camps, we are told, destroys the reverence for higher things. The material

side of life is glorified; religion is ridiculed. They are taught that body, not soul, is the dominant factor in man. The disciples, rough men though they were, did not lose their reverence for the divine. Close association with the Christ increased, and did not decrease, their reverence for Him. His willingness to do the most humble work, to take the last place—as when He washed their feet, did not lower His prestige. We see this by the prompt obedience with which they cast the net "on the right side of the ship"—no doubt the command recalled a similar incident in the early stages of their career. He Who then called them "to be fishers of men" had no intention of letting them lose their divine vocation, indeed he had come to reaffirm it. Peter's reverence when he put on his inner garment to cast himself into the sea, rather than appear before Christ naked, is touchingly revealing. The supreme test, however, was when John, seeing Jesus on the beach, said, "It is the Lord." He did not say, "It is Jesus," or even "the Christ" but the "Lord"—He who was their superior, to Whom they owed obedience, to Whom they belonged. They had seen their Master in the common round of every-day life, they had seen Him flogged, spit upon and nailed to the cross, yet they lost not their reverence for Him. Through suffering and disfigured flesh they saw shining brightly the lamp of the divine.

All mankind is now dreaming of a better and brighter post-war world. Let us see that in this new world there is adequately remunerated work for every man and woman. Let there be equal respect for all labour, whether mental or manual. Let us surround work, often unavoidably carried on under rough and uncongenial conditions, with every possible amenity, so that the monotony of the common round may not crush the spirit. All this, however, will only produce a pampered, discontented and unreasonable being if we cannot help him to retain, or possibly regain, something of the reverence of the divine which glorifies the commonplace. Our Lord told us that the happiness of man does not depend on what he possesses but in what he is in himself. The secret of happiness and contentment is within us and is not dependent upon, although helped by, favourable living conditions. A materialistic attitude towards life atrophies this faculty and dries up the wells of happiness.

EDUCATIONAL.—Interstate Teachers, 101 Queen St., Melbourne. Applications are invited from women teachers in the 45 plus group, for these vacancies:—Headmistress, Church of England Girls' Boarding School, Sale, Vic.; Science Mistress (£280); Senior Maths; Arts and Crafts.—A. M. Barry, Registrar.

DEATH OF ARCHDEACON D. W. WEIR.

The Venerable David William Weir, Archdeacon of North Gippsland and Diocesan Registrar, passed to higher service on June 24. His passing was so sudden that it has come as a great shock to his many friends and the diocese of Gippsland at large. Heartfelt sympathy is everywhere expressed for Mrs. Weir and her family in their sudden bereavement. The late Archdeacon had an interesting and fruitful ministry. He received his theological education at Moore College, Sydney, and did an Oxford and Cambridge Preliminary. He also held the diploma of Th.L. and later gained his Scholar in Theology (Th.Schol.). He was made a deacon in the year 1900 and ordained to the priesthood in 1901 at Sydney and was curate of Berrima, N.S.W., in 1900-1903; minister of Raywood, Vic., 1903-6; curate of St. Columba, Hawthorn, 1906-7; rector of Marshalltown, 1907-12; rector of Heidelberg, 1912-19; Chaplain, A.I.F., 1915-18; rector of Maffra, 1918-24; Warragul, 1926-29; archdeacon of South Gippsland, 1924-34; North Gippsland from 1934; Vicar-General of Gippsland 1934; Diocesan Registrar, 1941; Chaplain C.M.F., 1941.

During Bishop Cranswick's absence in New Zealand and also from the time of Bishop Cranswick's resignation to the enthronement of Bishop Blackwood, Archdeacon Weir was Administrator of the diocese.

Writing in the Gippsland Church Paper, the Bishop of Gippsland paid the following tribute to the late Archdeacon:—

"As I began to send you my monthly message a great and serious loss has befallen us all in the passing of our beloved guide, philosopher and friend, Archdeacon D. W. Weir. He had been ailing some three or four weeks, though going about his usual work. He spent the whole day before his passing in his office, sorting out papers, arranging details for meetings, attending to finance and the legal business of the Church, in that scrupulously exact way in which he did all his service. What a friend you and I have lost. I had known him longer than any other Gippslander, for the past 22 years, meeting first at General Synod in Sydney and later working together on the General Board of Religious Education.

"I should like to pay this tribute of sincere appreciation of all he has done for me and meant to me since I came as your Bishop. I found his judgment unflinching, his wonderful knowledge of the intimate details of Church life and administration were readily available for me as I took up the work and just made all the difference. I felt I had a real friend, colleague and helper that I could absolutely rely on. How I shall miss him! But we must not grudge him that rest and peace he is now enjoying. How all you dear church folk of Gippsland will miss him too. Wherever I have

been in the diocese I have found such high regard for Archdeacon Weir as a friend, and as a priest of the Church. There was no doubt where he stood, straight out for our Lord and His Church. But always with such real sympathy and kindness—so that he could enter into the feelings and trials of others. His outstanding gift of friendliness was lavishly bestowed on many thousands of our people.

"I'm sure you all feel with me that we have lost a true friend and brother. He has certainly left his diocese the richer by his devoted work. His organising ability was shown in the way he forwarded the Central Fund of the diocese. He collected a great amount of money for the Church and yet made friends of those he helped to perform this ministry of giving. But he never thought of himself. I feel that is another great mark of his personality—unselfish service. His work as Registrar has been of a high order, as evidenced by the splendid way everything went through in the recent session of Synod.

"His work among the soldiers will always remain a wonderful memory to those who served with him in the Great War and in our camps ever since. He went through all the hardships and perils of the 'Last Crusade,' with our Australian Light Horse in Palestine. The officers and men all found him alike—a true comrade and helper, their real 'Padre.' His influence in our midst has been shown in his work for Rotary, the Returned Soldiers' Association, in his regular attendance at the United Services Club, and in many public services. We must not enter into the intimacies of his home. But I was privileged to share in that too and know what a truly wonderful husband and father he has been—an example to us all. I'm sure we all want to show our real sympathy with his wife and children. So I offer this tribute as my message this month."



Private C. A. Magee of Brisbane, is assisted by a Fuzzy Wuzzie to pack Red Cross supplies for forward areas in New Guinea. The parcels are dropped from planes, and contain cigarettes, tobacco, reading matter, sweets, etc., for sick and wounded.

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THE DUTY OF WITNESSING.

(From a Chaplain's Letter.)

These are certainly days when we Christians must not hide our light under a bushel. We need to be true to our baptismal promise of "not being ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil." The Christian life has never been easy and never will be on this earth. We indeed have a war to wage all the time.

If it pays to advertise in business it should pay in religion. We have nothing to be ashamed of but plenty to be proud of in being followers of Jesus Christ. When one thinks of the arrogance of the Nazis and Fascists with their fanatical ideas of nationalism, and the way they have captured the youth of our day, we Christians have surely let the Kingdom of God down. We know that a good many people are always looking for something "new." Nevertheless, I believe the majority of people can still be influenced by the Gospel message. The empty pews don't mean that people have no spiritual desires or needs, but that we have failed in our presentation of the message of life.

From the many talks I have had with the men in the Army I am sure that most men are religiously inclined, though given to express themselves in different ways. I have met only three men who declared they did not believe in prayer. On the other hand, men whom we would not call Christian in the ordinary sense of the word, have told me how much they have been helped by prayer.

Perhaps one of the things we have failed to emphasise is the priesthood of the laity. Whilst we cannot over-emphasise the importance of the priesthood, we have under-estimated the importance of the lay Christian as an active member of the kingdom. What we need to-day is for every Christian to be a "salesman" or living witness for the Master. After all, the ministers are only like the officers in the Army. A minister is no more "the Church" than an officer is "the Army." In the Army each man has his job to do. No one can afford to loaf or sit back. A deserter can be shot. Another thing in the Army, the cost of a campaign is never considered—victory is so priceless.

If our freedom is so valuable as to not need the cost of warfare, how much less should we count the cost in building the Kingdom of God and establishing a reign of lasting peace! One cannot help thinking that to spend thousands of millions of pounds on armaments, and only thousands of pounds on Christian missions per annum, is a very one-eyed policy after all. Great as is our need to win the peace, greater still will be our need to keep the peace after the war has been

won. I keep this thought ever before the men of my unit in the weekly messages and in the personal talks.

I am full of admiration for you Sunday School teachers when I consider the importance of your work and what hindrances you have to contend with. You have the job of laying a spiritual foundation. Frequently the home life of the child is such that the odds are against you. A good many parents are more of a hindrance than a help to their children in a spiritual sense. Never despair though; remember our job is to sow the seed—He quickens it in the hearts of children. There was a time when I scorned the very thought of being a minister!

A number of men over here have felt the call of God to the ministry after the war. Some are studying hard now. I have taken a few under my "wing" and am overlooking their reading.

At our C.E.M.S. meetings we are having a series of discussions on post-war problems as they affect the Church.

OVERSEAS.

JOINT WORSHIP ACROSS THE ATLANTIC.

American Independence Day was observed in an interesting and striking manner when a joint service of worship was conducted between St. Paul's Cathedral and Washington Cathedral on Sunday evening, July 4. The first part of the service came from St. Paul's Cathedral with an address given by the Dean, Dr. Matthews; while the second part came from Washington with an address by the Canon Chancellor, Rev. Charles Smith. Both services were broadcast and heard consecutively on both sides of the Atlantic. In both addresses stress was laid on the important mission which has fallen on the two English-speaking communities in the modern world. It was pointed out that the heritage of freedom and democracy which they enjoyed drew its inspiration from the Christian source and that in loyalty to the Christian tradition there would be found the deepest source of unity in the coming years.

COLOUR BARRIERS OVERCOME.

Two items of religious news throw light on the progress which is being made in overcoming colour barriers within British religious circles. Dr. Harold Moody, a Jamaican, for many years president of the League of Coloured Peoples, has been made chairman of the London Missionary Society, one of the great Free Church missionary societies in Great Britain. In a letter to the League of Coloured People Dr. Moody writes, "I now go forward with your blessing and prayers. I represent you and pray God my occupancy of this position will do much to

help to improve relationships between black and white and hasten the day when, for all appointments either in the Church or State the question will not be, what is his colour? but, what is his character and ability?"

The "Scottish Guardian" reports that the Rev. Edenslight Ejesaosora, the new curate on the staff of St. Mary's Church, Stratford-le-Bow, is believed to be the only African clergyman on the staff of a London church. He was ordained in 1914 by the then Bishop of Liverpool and has been headmaster of the Cathedral School at Freetown, Sierra Leone.

BOOKS FOR SALE.

The following books are on sale at the B.C.A. Office, Sydney, at greatly reduced prices:—

The People's Bible, 25 vols.; Gloria Patri (MacDuff); Representative Men of the Bible (George Mathison); Letters to the Seven Churches (Ramsay); Natural Law and the Spiritual World (Drummond); Ecce Deus (Parker); Thoughts and Things Eternal (Kelman); The Garden of Nuts (Robertson Nicoll); Temptation and Toil (Aitken); Mission Sermons, 3 vols. (Aitken); The Interwoven Gospels; The Glory of the Gospel (Aitken); Seven Ages (A Gentleman with a Duster); Eastertide (Aitken); Everyman's Problems (Ingram); What is Your Life (Aitken); The Relevance of Christianity (Barry); The Love of the Father (Aitken); The Same Lord (Millard); The Highway of Holiness (Aitken); We Would See Jesus (Garbett); God's Everlasting Yea (Aitken); Holy Living and Holy Dying (Jeremy Taylor); Quest of Religion (Raven); Temple's Rugby Sermons, 3 vols.; Valley of Decision (Burroughs); Mercy and Judgment (Farrar); The Comrade Christ (Dawson); Notes on Genesis (Robertson); Some Lessons of the Revised Version of the N.T. (Westcott); Seekers after God (Farrar); The Doctrine of the Last Things (Greenhough); The Church of England, 3 vols. (Dean Spence); Beauty in Religion (Maude Roydon); Roman Literary Theory and Criticism (J. F. d'Alton); When the Christ Came (Patterson Smyth); Parables of Jesus (Lang); The Twelve (Rattenbury); The Gospels (Pullen); The Fruits of Silence (Hepher); Some Laws in God's Spiritual Kingdom (Wilkinson); Attractiveness of Goodness (Ingram); New Discoveries in Babylonia (Wiseman); The Potter's Wheel (Watson); The Early Days of Christianity (Farrar); The Burden of the Lord (Thomson); Jeremiah (G. A. Smith); Sermons (Robertson); Painted Windows (Gentleman with a Duster); Belief in Christ (Gore); A Life of the Master (Watson); The Book of Genesis (Dods); The Heart of the Bible, 2 vols. (Thomson Davies); The Christ We Forget (Wilson).

NORFOLK ISLAND.

THE PASSING OF MRS. SELINA BUFFETT.

Mrs. Selina Buffett, the last survivor of the Pitcairners, who landed on Norfolk Island in 1856, passed away in the early hours on Monday, March 1, 1943. "Aunt Selina," as she was affectionately called by her relatives and friends, was born at Pitcairn on February 4, 1856, the daughter of Thomas and Louisa (nee Quintal) Buffett, widow of Seymour Buffett, who died some years ago. Thirteen children were born of this marriage, eight sons and five daughters, of this number only five are still living. Two of the sons fought in the War of 1914-18. They returned after the war and are now engaged in farming here. There are numerous grandchildren and great-grandchildren. One brother survives the deceased, Mr. John E. (Snarr) Buffett, and a half-sister, Miss Betty Dorcas Buffett. "Aunt Selina's" early years were lived with her parents in the house on Pine Avenue, opposite Rawson Hall, formerly the residence of the Earl of Limerick, an Irish political prisoner, who was sent here to the convict settlement. After her marriage she went with her husband to his home at Steele's Point, where she resided until her death. Prior to her passing, she had lived there, quietly in peaceful retirement with the devoted care and companionship of her daughter, Mrs. Edith Calkeen, during the twilight of advancing years, and failing health. "Aunt Selina" was beloved by all who knew her, for her kindness and sweet disposition. During her lifetime she had seen many changes on the island, all the companions of her youth had passed away, with the old customs and traditions. Sailing ships had given way to steamers, simple horse-drawn vehicles to motor cars, and then aeroplanes. Her great wish was to live to be the only Pitcairner to travel in a plane, but circumstances did not make it possible for her desire to be fulfilled.

"My dear," said Uncle George, leaning back in the Jones' best arm-chair, "I always thought it was waste of time to preach to the heathen, but since reading that 'Accent on China' I can see how vital missionary work is."

"I am so glad, Uncle," said Mrs. Jones. "And you know, C.M.S. is the largest missionary organisation in the Church; over 1200 missionaries in the field!"

"Indeed!" said the old man. "I have just seen my lawyer, and arranged to leave a legacy to the work of the Church Missionary Society."

To those of us who have known her only in recent years, she appeared a gracious, handsome old lady, with a wonderful gift of wit and humour, and a charming personality. A person whom one felt it was a privilege to meet.

The funeral took place at 3.30 p.m. on Monday, March 1, the first part of the service being conducted by the Rev. T. H. Sloman, assisted by Canon Rook, in All Saints' Church, Kingston. The hymns sung at the service were, "Thy way not mine, O Lord," and "Guide me, O Thou Great Redeemer," followed by the usual prayers, the 90th Psalm and the Lesson, 1 Corinthians, 15. Mr. Sloman gave a very touching address on the life and character of "Aunt Selina," of the influence for good, of such an example of devoted motherhood and neighbourly kindness and religious devotion. It was fitting she should rest, if for but a short time, in the church of which she had been such a regular attendant. The "Nunc Dimittis" was sung as the funeral procession left the church, followed by Kipling's Recessional and the Dead March in Saul, feelingly played by Mr. Harvey Christian.

Amongst those present were the Administrator of Norfolk Island, Sir Charles Rosenthal, and Lady Rosenthal, Pastor Holland, of the Methodist, and Pastor House, of Seventh Day Adventist Church, Captain Watt, Lieutenant Ray Nobbs, Mrs. Donkin, Miss Val. Nobbs and other relatives and friends.

The rest of the service was read at the graveside in the cemetery at Kingston. Two favourite hymns were sung, "Sun of my Soul" and "Abide with me," followed by the committal prayer and the singing of the Pitcairn Anthem with its inspiring and uplifting words and melody.

PRISONERS IN JAPANESE HANDS.

SPECIAL SERVICE FOR RELATIVES.

Archbishop Mowll conducted a service on July 15, at St. Andrew's Cathedral for the relatives of the men and women of the Forces who are in Japanese hands.

In his address the Archbishop told relatives that they should be assured that the prisoners were being well treated. From letters he had received he was satisfied about that.

After the service relatives met in the Chapter House, where the names of the various camps were prominently displayed, and those whose men folk were in the camps met together and exchanged news.

The service was arranged, with the consent of the Archbishop, by Lady Mackay, Mesdames F. G. Galleghan, D. M. Maxwell, H. Taylor, and Miss Irene Callaghan. Afternoon tea was served by members of the C.E.N.E.F. organised by Mrs. Mowll.



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GIRLS' FRIENDLY SOCIETY.

NEW ROOM IN SYDNEY.

The Club for Civilian Girls, established by the Girls' Friendly Society, was officially opened last week by the Lady Mayoress, Mrs. R. J. Bartley, Archbishop Mowll and Mrs. Mowll, and representatives of youth organisations in the Church of England, were also present.

Archbishop Mowll explained that the club was intended for all civilian girls, especially members of the Girls' Friendly Society and their friends. It was hoped that being centrally situated in the city, the club would be utilised to its fullest extent.

The secretary of the Girls' Friendly Society, Miss M. Milsop, said that much had been done for the girls in the Services, but the business and working girls also merited some attention.

Facilities include reading matter, a piano, games, and a cafe where a hot dinner may be obtained in the evening. A hostess will be in charge each day. The premises are situated in Elizabeth Street.

Sydney has been privileged to have a number of visiting missionaries during the past month. Miss Margaret Young, of the Diocesan Girls' School, Bezwada, was here for some weeks on her return to New Zealand, while a party of five missionaries arrived from Canada, en route to India and China. These were Dr. Wolf and the Misses Jack, McIntosh, Townsend and Turner.

THE JEWISH AND REFUGEE CONTRIBUTION TO THE AUSTRALIAN WAR EFFORT.

With regard to the last war, Mr. Churchill has said, "Although the Jews form only a small part of the population of the British Empire some 60,000 fought in the War in Europe, Africa and Asia. Of these 2324 gave their lives for our cause and a further 6530 became casualties. Five Jew soldiers won the highest honour it is possible to obtain, namely, the Victoria Cross, while a further 1535 obtained other honours."

At the time of the last war the Jewish population in Australia amounted to 17,000. Of these, one in nine volunteered for the First A.I.F. This surpassed the figure for the rest of the Australian population, which was one in eleven. It must never be forgotten that the A.I.F. in the first war was commanded by a Jew, Sir John Monash.

In this present war out of 3500 refugee men between the ages of 18 and 45, 1200 are in the Australian Army as volunteers. Many besides the 1200 offered their services but were not accepted because they were doing important work in factories for our war effort, or because they were medically unfit, or because the authorities were not accepting men over 35. Many of those whose services were not accepted for the Army were scientists and technicians who have performed important work in industry.

Typical of the Jewish eagerness to take part in our war effort is the record of a group of 72 young fellows, members of a Liberal Synagogue in Melbourne; 59 of the 72 volunteered for active service in the Army.

Finally it is interesting to note that Acting Flight Lieutenant P. Isaacson, who commanded the Australian Lancaster bomber which recently has flown to this country from England, is a Jew. His mother lives in Melbourne and is an officer in the A.W.A.S. His sister is also serving in the same unit.

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Australian Church
News.

NEW SOUTH WALES.

Diocese of Sydney.

HOSTEL FOR CHURCH OF
ENGLAND STUDENTS.

Under the auspices of the Deaconess Institution, a hostel has been opened at But-Har-Gra for students attending Sydney University and the Teachers' Training College.

This step was rendered necessary owing to the closing of a similar hostel in Stanmore, which left quite a number of girls without any place to stay. The demands on housing accommodation made it almost impossible for them to secure suitable quarters.

There are 26 students in residence and they are all most appreciative of the provision made for them.

The task of staffing and furnishing the hostel in a time of war presented very great difficulties, but these have been happily surmounted and there is now a comfortable home with a truly Christian atmosphere.

Miss Norbury, the Head Deaconess, has been unsparing in her efforts to put the new scheme on its feet, and she is now assisted by the members of the But-Har-Gra Women's Auxiliary, who have kindly consented to take this new work under their fostering care.

The main items of furniture have been provided by Deaconess Institution but much is still needed. Friends have been most generous in various items of equipment. The hostel requires stair carpets, bedside rugs, curtains, table clothes, kitchen utensils, knives, china. We would be grateful if any of our readers who can help in any way will kindly communicate with Miss Norbury, Deaconess House, Carillon Avenue, Newtown, LA1172. A sewing machine is urgently needed.

SYDNEY PRELIMINARY THEO-
LOGICAL COURSE.

Result of Examination on Old
Testament.

In order of merit.—Mr. G. H. Turner; Miss J. Foster, Miss F. Greenfield, Mr. F. Lough, Miss G. M. Newell; Dr. D. A. Britten, Miss B. J. Winchester; Miss M. Page; Miss M. Driscoll; Miss L. Ashley, Miss B. J. Bayley; Mr. J. R. Payne, Miss C. Rowsell; Mrs. Andrews, Mr. S. J. Hodge, Mr. R. J. Rolleston; Mr. M. Martin, Miss A. Turner; Mr. L. FitzPatrick; Mr. H. A. F. Lockrey, Mr. N. Stokes; Miss M. Atack; Mr. P. Sephton; Miss A. C. Farram; Miss P. Lock; Miss D. Abell, Miss L. Clout, Miss E. M. Payne. Four candidates were unsuccessful.

C.M.S. ANNUAL MEETING.

The annual meeting of the C.M.S.

will be held in the Chapter House, Sydney, on July 26, at 7.45 p.m. The chairman will be the Archbishop of Sydney and the speakers Archdeacon and Mrs. Kidner.

C.E.N.E.F. HUT, SHOWGROUND.

A Hut for use of soldiers at the Showground will be opened by His Excellency Lord Gowrie to-morrow, July 23, at 3 p.m. It is hoped there will be a large number present. All are invited.

SERVICE FOR PRISONERS OF WAR.

There was a special service in St. Andrew's Cathedral, Sydney, on July 15 for relatives of men and women of the armed forces who are in Japanese hands. After the service the Archbishop entertained those present at afternoon tea.

ST. MATTHEW'S, BONDI.

William Thomas Wood, at the age of 89, passed into the presence of God on June 12. He was always half an hour early for service, and this time he spent in Meditation and prayer. Last Easter Day he was present with his family. On several occasions he was urged not to attempt the journey on account of the state of his health; his reply was, "If I cannot get to my church then life would be hardly worth living." He was Mayor of Palmerston North, New Zealand, for a number of years, and then for nine years served as a Member of Parliament. He has left an honoured name in New Zealand and is remembered there for his integrity and devotion to the things that are true and good. The Prime Minister of New Zealand, the Right Hon. P. Fraser, sent a special message to Mrs. Wood expressing his personal sympathy and reference was made to her late husband as being remembered as a distinguished Member of Parliament.

BOYS' HOSTEL.

A boys' hostel is to be opened at 59 The Boulevard, Petersham, Sydney, to accommodate boys who are attending school and whose homes are in the country, and boys who are working in Sydney and whose homes are in the country also.

The need is tremendous as there are many boys now living in most undesirable surroundings. Beds, bedding, crockery and all sorts of furniture are needed to furnish the home. Perhaps you may be able to help. If so, will you please ring the Rev. G. Smee (MA5632) or the Rev. G. Delbridge (MA1942).

Diocese of Riverina.

ST. JAMES' CHURCH, WILCANNIA.

The diamond jubilee of the opening of St. James' Church, Wilcannia, in the Diocese of Riverina, was held on Saturday and Sunday, June 26 and 27, 1943. On the Saturday a parochial tea was held, at which a large gathering assembled. Afterwards a

public meeting was held and was presided over by the Mayor, who welcomed the Bishop and Mr. and Mrs. P. W. Gledhill. Mr. Gledhill then gave a lantern lecture entitled "A Trip Along the Darling River," and concluded by giving an account of the opening of the church 60 years ago.

On Sunday the diamond jubilee services were commenced with a celebration of the Holy Communion at 8 a.m., the celebrant being the Bishop, assisted by the rector, Rev. K. Luders. At the 11 a.m. service the rector's baby was baptised by the Bishop. In the afternoon the Church was consecrated by the Bishop in the usual manner. His lordship was assisted by the rector and Mr. Gledhill. During the service a marble tablet, presented by Mr. and Mrs. Gledhill, was unveiled by an old parishioner, Mr. Knox. The tablet records that the church was opened for divine service on April 1, 1883, and was consecrated on June 27, 1943. The service was followed by the sacred rite of confirmation administered to two candidates presented by the rector to his lordship.

After the service the people assembled in the grounds of the church, when three trees were set. The first was set by the Bishop to commemorate the consecration of the church; the second by Mrs. Leckie, to mark the occasion of the diamond jubilee; and the third by Mr. Gledhill, in memory of Archdeacon Boyce, who conducted the first service in Wilcannia in 1874. The evening service was conducted by the rector, at which Mr. Gledhill gave an illustrated lantern lecture entitled "The Cathedrals of Australia."

It is interesting to record that St. James' Church was the first church to be erected in Wilcannia. The building is of splendid white free stone procured in the vicinity of the town. It was designed to seat 350 persons and cost £2500.

The parish of Wilcannia comprises approximately 50,000 square miles of territory and is under the control of the Bush Church Aid Society.

VICTORIA.

Diocese of Melbourne.

ST. JOHN'S, TOORAK.

Mr. O. Michaelis, of the Youth Alien Appeal Committee, gratefully acknowledged the sum of £23, part of our Good Friday collections in church, for the relief of Jewish children sufferers from Nazi barbarity. He writes: "It is most encouraging to us in our efforts to feel that we have the good-will and active co-operation of our non-Jewish friends. The spirit of brotherhood shown by your Church is indeed an encouraging sign for the future."

The balance of Good Friday financial result was about £4 in the boxes

at the afternoon meditations, of which sum £1 went as usual to the Garden Tomb Fund, and the remainder to the Diocese of Jerusalem.

On Sunday, July 18, at 5 p.m., our young people held their monthly united tea for C.F.S. and Boys' Club. Visitors were invited. An address was given by Mr. Thoneman, the newly-re-elected Member of the Legislative Assembly for this electorate, after which all went to St. John's for worship.

The Lord Mayor of Melbourne sent a letter of thanks for the sum of £133 4/9, from our Good Friday Village Theatre collection, added to by a generous donor, sent from this parish towards the China Famine Relief.

SOUTH AUSTRALIA.

Diocese of Adelaide.

EDUCATION CONFERENCE.

The annual conference of clergy and teachers will be held on August 7, 1943, at St. Luke's, Whitmore Square, Adelaide.

The opening talk will be given by the Diocesan Inspector of Church Day Schools, Rev. Canon E. C. Loan, B.A.

Practical talks, followed by discussions, will be given on the Teaching of Doctrine to Senior, Junior and Kindergarten Classes by Misses G. M. Millington, headmistress of Woodlands, M. Dyke, Rev. C. C. Chittleborough and Deaconess Mabel Walker.

An illustrated talk on "The Bible from Hebrew and Greek to Basic English" will be given by Rev. T. T. Reed, M.A.

All those attending will have tea together, and in the evening a service will be held, which will be conducted by Rev. C. W. J. Gumbley, M.A., and at which the Lord Bishop will be the preacher.

WESTERN AUSTRALIA.

Diocese of Perth

ORDINATION.

The Primate of Australia and Tasmania, Most Rev. Henry Frewen Le Fanu, on Tuesday, June 29, 1943 (St. Peter's Day), in the Cathedral Church of St. George, Perth, ordained the following to the diaconate:—Rev. Jack Cecil Arthur Watts, Rev. Jack Gratian Booty, Rev. John Lawrence Ford.

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"A LEAF FROM THE CHAPLAIN'S DIARY."

Children's Court.

An upstanding lad of 16 is before the magistrate. The three charges are read out: Breaking, Entering and Stealing, Stealing, and goods in custody.

The police report is a bad one. The boy has been seen in company with one of Sydney's worst gunmen. He is not likely to make good. A term in an institution is recommended.

The Chaplain has other ideas. He can see some good still in this lad. Perhaps a Big Brother can help. An appeal is made to the magistrate for release on probation—the appeal is opposed, but the magistrate is prepared to give the boy another chance.

Can't you remember the words in Matthew 15: 21? "How oft shall my brother sin against me, and I forgive him?" Isn't this the Gospel of another chance?

In a few weeks a report on the lad's conduct is due. The Big Brother advises that he can only say that the lad has settled down, but in six weeks he will report again.

The six weeks pass and the name is again listed. The Big Brother reports that the lad is a new lad and that further supervision by the court is unnecessary.

Talking to the Big Brother after the case, the Chaplain asked what had happened for such a change to come over the boy. The answer was "Prayer. I have a group of 20 persons who have prayed for this boy every day."

"God has answered our prayers."

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THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

Church Record

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Who Really Saved Australia ?

Mr. Curtin assures Australia that his Government did a good job.

It did—but could any Government in the circumstances, with the enemy at our front door, have done other than that without being recreant to the trust the people placed in it?

Mr. Curtin infers that his Government saved Australia.

No Government and no politician saved Australia.

That job was done by the men who fought for Australia, died for Australia, took wounds for Australia.

It was done by the men, and women, who worked themselves to a standstill in the munition factories.

It was done by the men of the American Fleet and Air Force in the battle of the Coral Sea, and by our own sailors who fought with our Allies.

These are the people who saved Australia.

Not the politicians of any party.

—From Sydney "Sun," July 27.