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August 30, 13th Sunday after
Trinity.

(Sent to Printers)
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September 6, 1st Sunday after
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September 13, 8th Sunday after
Trinity.

September 20, 15th Sunday after
Trinity.

September 27, 22nd Sunday after
Trinity.

October 4, 29th Sunday after
Trinity.

October 11, 5th Sunday in
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October 18, 12th Sunday in
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October 25, 19th Sunday in
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November 1, 26th Sunday in
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November 8, 1st Sunday in
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November 15, 8th Sunday in
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November 22, 15th Sunday in
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December 6, 29th Sunday in
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December 20, 13th Sunday in
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December 27, 20th Sunday in
December.

January 3, 27th Sunday in
December.

January 10, 4th Sunday in
January.

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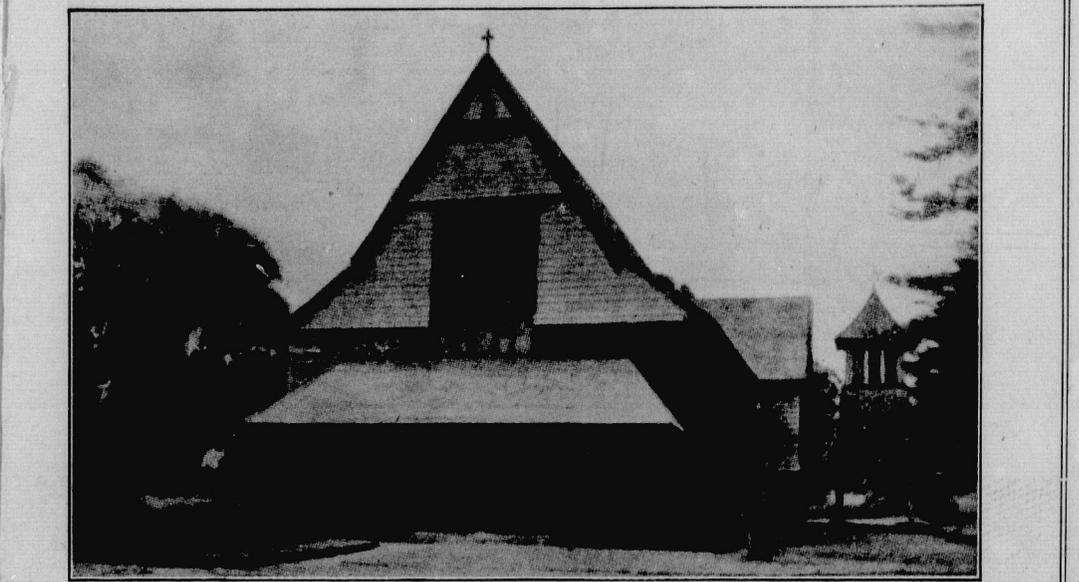
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THE PAPER FOR CHURCH OF ENGLAND PEOPLE
THE AUSTRALIAN
Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED
No. 18—New Series. SEPTEMBER 10, 1942. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper

The Church of St. Barnabas,
Norfolk Island



THE BISHOP PATTESON MEMORIAL CHAPEL.
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 Patteson, first Bishop of Melanesia. It is said to be one of the most beautiful Churches in the Southern Hemisphere. The Rev. Harold Sloman, the new Chaplain, is to be married on September 19.

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Editor, Diocesan Church House, George
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munications to be addressed to the
Secretary, Diocesan Church House,
George Street, Sydney, N.S.W.Victoria.—Melbourne: Rev. A. Law,
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Notes and Comments.

From the beginning of the war our Royal House has shared with other members of the "Noblesse Oblige." dangers and hardships that the war has brought to us. Our noble King and his gracious Queen have not shirked the dangers that threaten most of those who seek to do their duty. Even the young Princesses have not been sent away to some safe refuge, but have been allowed to share the dangers common to so many of England's children. And in the fighting forces are to be found members of the Royal House doing their "bit" and courting death in the doing of it. The Empire, as one man, is at present filled with a sorrowing sympathy with the Royal Family, and especially the Duchess of Kent, in the tragic happening that cost the Empire the life of the Duke of Kent, a gracious and heroic man, and those other brave lives which were lost in the same terrible plane smash in Scotland.

Quite naturally we think first of the Duke of Kent in our mention of the accident; but there is just as much sympathy outgoing to those others, wives, parents and other friends whose loved ones have been taken from them. Very earnestly loyal Britishers, the Empire over, have been pray-

ing that the God of All Comfort will comfort His bereaved and sorrowing children.

News from all fronts is encouraging. Russia still holds out at Stalingrad, in spite of Germany's enormous offensive, and is practically on the offensive in the other spheres of the Russian campaign. The Libyan situation is still holding in our favour—Rommel seems to be in difficulties and is suffering setbacks in all his patrol sallies. In our own particular sphere the Americans are still in charge in the Solomons' area and our men are holding well in New Guinea. Our other great ally, China, seems to be gradually driving the Japanese forces back and is gaining aerodromes from which it will be possible to give Japan a little of her own medicine. It is one of the hardships of the world position that we have to rejoice over these successes that extract such suffering from friend and foe; but victory is needful, humanly speaking, to preserve the only ideals of life that make life worth-while. Under such circumstances, we are convinced that "the battle is the Lord's," and our eyes look to Him for deliverance and peace.

It was a great tribute to an oppressed people that a leading bishop of the Church in Norway. Sweden made on the Norwegian National Day celebrated in Stockholm last May. After a reference to the splendid heroism of the people, Dr. Gustav Aulen said:—

"We see Norway beaten, bound, tormented, racked in body and soul. But we also see something more. We see a nation unwavering, enduring and suffering, but standing firm, staunchly and immovably firm. I doubt if this can be described better than in the words of the Bible, 'Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.' As having nothing, and yet possessing all things; as dying, and behold we live." Yes, Norway lives, and shall live."

From another source we are told that there has resulted "a revival of religion and a keener sense of the meaning of Christian discipleship."

Browsing in unusual pasturage, we came across an unusual and rather scornful indictment of the kind of "Scared of Sunday." people who are on the warpath against the observance of Sunday as a day of rest and quiet. Under the caption of this note the following appeared in a recent edition of the Sydney "Bulletin":—

SCARED OF SUNDAY.

Aside altogether from the rights or wrongs of Sunday entertainment, the fact that the claim is being made that workers need some form of relaxation on a Sunday ought to receive the attention of educationists. A demand for entertainment on the Sabbath argues that a large proportion of the population not only have empty minds but are afraid of being alone with themselves.

Australia has six Government educational systems, numerous private and denominational schools, six universities and a university school. Among the lot it would be thought that they could turn out finished products who would welcome a few hours every week in which they could rest and ponder the many things that should be pondered. But no, the vast majority is frequently heard complaining that it has nothing to do, nowhere to go. Nobody, it seems, wants to do any thinking.

The desire to go in herds is stronger than ever. In olden times, of course, humans herded together for protection. To-day that need doesn't ordinarily exist; there are police forces and laws. To-day the human herds together for escape—escape from himself. The average finished product of the Australian educational system is more scared of being left alone than of enemy air raids. And if he can get into a picture show or to a sports meeting and forget himself for a couple of hours he is even happier.

Yet, as those capable of doing it know, to be alone for a few hours and ponder lightly, fancifully or seriously over a variety of things—in other words, to contemplate life—engenders a happy philosophy that is proof against almost anything. The scholar in his library and, yes, the Murray hater in his bend enjoy life far more than those who run away from themselves to picture theatres and other escape-holes.

The main defect of our educational systems is that they fail to teach pupils to think. They impart knowledge by the ton, but not the taste for self-knowledge. A first essential in any Australian post-war plan is a complete overhaul of these systems with a view to establishing one as good as that of Scotland. And a first beginning should be a full appreciation of all that the word education means.

This is taking the war into the

enemy's territory with a vengeance, for herein is contained the inferential accusation that the loud-voiced "Liberalism" of thought and action, which gibes at the "wowsers" which would maintain the due observance of the Sunday rest, is after all a rationalised escapism that is afraid of its own thoughts.

But on the wider issue of a true education we support the strong indictment of our whole educational system. It is too narrow. There is too much "tabloid" instruction and too little encouragement to a generous diet to be quietly digested so as to become part and parcel of the mind that assimilates it. Anyone who knows anything about the *modus operandi* in our Australian universities knows the one inherent weakness of our system is that the staff that teaches is the staff that examines. One only needs to think of the "subjectivism" of such subjects as History, Philosophy, Psychology and other allied subjects to see at once not only the tendency to narrowness of thought but to even graver dangers attending the implementing of that teaching in life.

Have these difficulties never occurred to these educational leaders? Would it not be practicable to introduce new blood in examination conduct by some interchange of personnel between the various Universities of the Commonwealth? We see no hope of a truly broad and broadening education under the conditions that have for so long obtained in our University system.

From the columns of a Canadian contemporary we extract the following note:—

Rome and
Freedom. **PROTESTANTS HAVE
HARD TIME IN
SPAIN**

There is no doubt that all the ancient repressions of the Roman Catholic Church against "heretics" have been resurrected in the Spain of Franco, according to reports of the persecution of Protestants in that coun-

try, coming from Geneva. Many Protestant pastors have been able to flee from Spain, but those that remain, together with members of their churches, are being openly persecuted. One report states that "even peasants are not able to sell their produce because they are Protestants" and that laborers and office-workers cannot find work or receive Government assistance if they are known to be Protestants."

The information upon which this statement is based comes from an authoritative and trustworthy source in Geneva. From this source we gather further significant information:—

"The hardest blow has been the prohibition of the Bible. The stocks at Madrid were burnt. In the country, the prohibition of the Bible was carried to the extent of confiscating the copies owned by individuals.

"Permission to open a Church for Swiss Protestant services was given fairly quickly. At first no reserve was made. A fortnight later, however, instructions were given that the sign outside the Church must be taken away and no mark would be tolerated showing that the building was a church; no propaganda could be made; only members of Swiss nationality were authorised to attend services, the authorities stating expressly that they reserved the right to examine at any moment the passports of those attending the church."

Surely a more unworthy apology for opposition to Prohibition in wartime could not be found than the "Church Standard" has had the hardihood to republish with approval from "the Living Church" the official organ of the "Protestant Episcopal Church in the United States of America." The editor of that Church paper must have forgotten the "Protestant" in the official title of his Church. Milwaukee is a far cry from Australia, and very probably there are nothing there like the numbers of the fighting forces we have massed here in Australia. Consequently the sore experience here, which has caused an outcry in least expected quarters demands something less puerile than the following sentence, which our contemporary reprints with enthusiastic approval:—

"There is no question that alcoholic drinks, especially in their potent forms,

can be harmful; equally unquestionable is the fact that temperate enjoyment of alcoholic drinks is certified by the Holy Scriptures to be one of the rights of humanity—from the wine that maketh glad the heart of man," which Psalm civ cites as a blessing from God, to the first miracle which Jesus did at the wedding in Cana."

Our contemporary seems hardly to be aware of the tremendous shock the public conscience is suffering from because of the prevailing wave of drunkenness and immorality.

As a proof that the present condition of the Liquor Traffic is far more serious than our contemporary's note would indicate, we reprint the following matter of interest from the Archbishop of Brisbane's monthly letter to his diocese:—

"The question of the Drink Traffic is still occupying public attention. It is possible indeed that it is attracting an undue amount of notice. Nevertheless, as at present conducted, the Traffic is an undoubted source of evil, and the supporters of law and order must use the present opportunity to get it more completely controlled.

"A breath of fresh air has relieved the heat of the controversy through an article in July's Economic News. This paper is a bulletin issued each month by the Queensland Bureau of Industry, and as the article is unsigned it may be looked upon as official. The chief fact to which it draws attention is that outside Norway ours appears to be the most drunken of the countries for which statistics are available, showing nearly eight times as many convictions for drunkenness per thousand inhabitants as England or France.

"This may seem at first sight surprising when it is remembered that in France nearly fifty times as much wine is consumed per head as in this country. But out of that comparison the writer of the article draws his most interesting proposal for reform, namely, that an end should be put to the present saloon bars, and drink should be provided only in cafes of the French description where men may sit at separate tables with their families. Certainly few methods could be more degrading than the one most common in this country, where men are crowded together at a bar like so many animals at a trough.

"But such reforms will have to wait a long time to be introduced. To meet the present emergency something must be done at once. A number of clergy who met for an At Home at

Bishopsbourne considered the question and found that they could agree upon the following recommendations:—

(a) The demand for a Royal Commission to go into the whole question of the Drink Traffic and its more adequate control;

(b) Regulations for lowering the alcoholic content of beer; and

(c) The War-time prohibition of spirituous liquors.

These have since been sent round to all clergy of the diocese and they have been accepted by practically all. They will be presented to the Diocesan Council, and if accepted there will be forwarded as the official opinion of the Church of England to the Prime Minister and the Premier."

This action of Brisbane churchmen is all to the good. Our leaders are at last waking up to the fact that this source of so much evil must be controlled or ended.

Quiet Moments

THE WORLD BEYOND.

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

The Resurrection of Jesus Christ from the grave brings before us the important truth of what happens to us after death? The important part of our outlook on this life must be that in which we look beyond the gates of death. Many questions arise as we lift our eyes beyond the horizon and ask, "Is there a life beyond, and if there is, what is it like?"

Life will continue on this planet for millions of years after we are dead. It may be that this earth, if something should go wrong with the "traffic control" of the stars, might come to a sudden and violent end. But this needs no serious consideration. Scientists see ahead a slowing down of the earth's impulse, a cooling down of the earth, and ultimately physical life "frozen out," like a clock running down. They tell us that there is little or nothing from a physical point of view, to encourage a hope in life after death.

As individuals, are we going out or are we going on? Is nothing to be left of all the human love and sacrifice and effort? Is human history merely an episode? Even as individuals, is

man merely composed of muscles and tissue. Has he not a spiritual significance?

Man's power of reasoning and recollection, of his will and love cannot be accounted for by laws of nervous energy. Thought and attention are more than mere vibrations of the matter of the brain. Man's personality remains through all his physical changes. Death destroys the body, but does not destroy the enduring soul. Our souls are no more made by our bodies, than electricity is made by the conductor through which it passes.

The idea of immortality has been held by various races for centuries. The burial places of the ancient Egyptians is evidence of a preparation made for a life beyond this world.

A future life is demanded as a kind of inevitable instinct if life is to have any consistency. For death appears at times to be a very devastating thing, destroying all evidence of life. It is difficult to believe that all the information and experience of life is "snuffed out" at death. Real love demands a future life with a most passionate eagerness.

It is not a question as to whether there is a future life or not. We cannot escape it. We have to face a judgment in which all that we have done is revealed and our lives evaluated.

Christ's outlook on the future life was the basis of all His teaching. He taught the sacredness of personality and the idea of human worth. His teaching has been the moving force of all human worth: the abolition of slavery, factory reform, slum clearance, rescue work, of missionary effort, all preaching and healing. What is the use of all this effort if this is the only life? If men are worth saving at any cost, it is because of the fact of immortality.

Christ deepened human affection, purified home life, persuaded men to forgive their enemies, loved little children with a tender reverence. If death ends all, then all this is sheer cruelty.

He also kindled in men a bond of love in Himself. A love

which nothing could separate them from. It sprang from the heart of God. This presumes immortality.

What is the nature and quality of the future life? It is more than mere survival that is promised. The defect of physical research and spiritism is that they offer mere survival, and picture the future life as crude materialism.

Christ says everlasting life does not mean endless existence. It means a quality of life which is offered to us here and now. When we give ourselves to God and know His love and forgiveness, we are brought out of the bondage to a material world with all its values, into an eternal world and begin to live the life that belongs to it.

Spiritual life comes from a perception of the will of God in His Holy Word, and in the circumstances and events of life and our response to them. The real question as we face the future is, whether we here and now possess this eternal life and are living in the power of it. Christ came to prepare us to live a life which never dies. It is the lack of this life from which the world is suffering to-day.

Without this life, the natural forces of the world become devilish. Man is at the mercy of conflicting naturalisms. His power merely to develop natural resources only leads him to self-destruction. Christ came to deliver us from the power and penalty of sin, and to give us the gift of eternal life, and to enable us to live now. "Our mortality shall be swallowed up in life." Heaven will not be a strange land but our Father's Home.

Have men become so absorbed in what is material that they do feel the reality of the spiritual world? If they have it is important that they hear again the voice of God in Jesus Christ and live. He gives His life to us, a supernatural, new-born resurrection life. It endows us with the knowledge of truth which comes only through Divine revelation. It gives us courage and confidence in the hour of trial. It inspires

us with strength and zeal to face life's responsibilities. It enables us to attain qualities of character which the world's most careful culture cannot secure. It all comes from the energies of a new life, joyous and victorious and unafraid of death, the gift of the Prince of Life.

Personal.

Mrs. Constance H. M. Cragg, wife of Rev. Stanley Cragg, died suddenly at her home, Wattle Glen (Vic.), at the end of July. She had been working in the garden until late in the afternoon, and passed away shortly after retiring at about 11 p.m. When Mr. Cragg was forced to retire in 1940 on account of ill-health they settled in Wattle Glen. He has made wonderful progress since that time, and now Mrs. Cragg has passed on first.

The death occurred at the end of July, of Mrs. Catherine Lucy Hart, wife of Rt. Rev. John Stephen Hart, M.A., B.Sc., Bishop of Wangaratta, Victoria. Mrs. Hart, who had been in indifferent health for some years past, was greatly loved by all who knew her.

Rev. F. J. McCabe, rector of Holy Trinity Church, Hobart, has been appointed Diocesan Inspector of Religious Education in succession to Archdeacon D. B. Blackwood (now Bishop of Gippsland).

The death is announced of the Rev. the Hon. J. G. Adderley, Prebendary of St. Paul's Cathedral, London, at the age of 80 years.

With great regret we record the death, on August 31, of the Rev. Charles Hughesdon, at Worthing, England. The deceased clergyman was for some time a C.M.S. missionary in India and later became General Secretary of the N.S.W. C.M.S. The well-known Sydney churchman, Mr. Victor Hughesdon, was the elder son, and Mr. Rex Hughesdon, of St. George's School, Hyderabad, India, younger son of the late Rev. Charles Hughesdon. Mrs. Hughesdon is still in England.

The Rev. G. H. Moody, Kaikoma, in the diocese of Nelson, has been appointed to the P.D. of Belfast and Burwood, in the diocese of Christchurch.

The Rev. G. A. Conolly, of St. Stephen's, Mittagong, N.S.W., has accepted nomination as rector of All Saints', Woollahra, in succession to Archdeacon W. L. Langley, who recently resigned.

Canon H. T. Langley, M.A., of St. Mary's, Caulfield, has been appointed Dean of Melbourne. The news of the appointment has been received with very great pleasure in Melbourne and Sydney Church circles.

A marriage of more than usual Church interest took place last week in Sydney, when Mr. Merrick Long, son of the late Bishop G. M. Long, was married to Miss Jean Mackay, daughter of Mr. A. M. Mackay, of Brenda Station, the property of the Newcastle Diocese, of which Mr. Mackay has been for a good many years the successful manager.

The death occurred last Thursday of Sir Mungo MacCallum, K.C.M.G., M.A., LL.D., D.Litt., whose great gifts of scholarship, eloquence, and counsel won for him a high place among the builders of British universities. He retired at the end of 1936 after 50 years' participation in the affairs of Sydney University. Sir Mungo MacCallum was formerly Professor of Modern Literature and Dean of the Faculty of Arts in the University. In 1924 he was offered the newly-created post of Vice Chancellor, and was elevated to Deputy Chancellor in 1928, upon the retirement of the late Sir William Cullen at the end of 1934, he was appointed Chancellor. He retired from the offices of Chancellor and Fellow of the Senate of the University at the end of 1936. Sir Mungo MacCallum was born in Glasgow 89 years ago. Educated primarily at the Glasgow High School, he was one of a group who, passing late through the Glasgow University, signally distinguished themselves in after life. Graduating with the degree of M.A., Sir Mungo MacCallum won one of the highest academic distinctions that Glasgow could offer—the Luke Fellowship, which is awarded for literature, philosophy and classics; and, after continuing his studies in Germany, was, in 1879, appointed to the Chair of English Literature and History, University College of Wales.

Canon G. Nelham Watson has commenced his new duties as vicar of St. John's, Christchurch, N.Z. He was formerly vicar of St. John's, Rangiora, N.Z.

Canon E. A. Wight, formerly warden of the St. Andrew Bush Brotherhood and rector of Mt. Morgan (Diocese of Rockhampton, Q.), was collated as Archdeacon of Broughton (Diocese of Bathurst N.S.W.), in All Saints' Cathedral, Bathurst, recently. Archdeacon Wight is in charge of the parish of Blayney, N.S.W.

THE HERBERT LANGLEY TRESS MEMORIAL FUND.—To Establish the Herbert Langley Tress Bursary at Moore Theological College.

To perpetuate the memory of one who gave such outstanding service to the Diocese.

Donations may be sent to
THE HON. TREASURERS,
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News has come to hand of the death on July 25, of the Rt. Rev. T. H. Sprott, Bishop of Wellington, N.Z., from 1895-1911. The deceased, who was in his 86th year, had been in declining health for some time. The funeral service at the Cathedral Church of St. Paul, Wellington, took place at 11.30 a.m., on Tuesday, July 28, and the burial at Karori cemetery. The Primate of New Zealand, Dr. C. W. West-Watson, journeyed from Christchurch to conduct the service in association with the Bishop of Wellington, the Rt. Rev. H. St. Barbe Holland, and the vicar of the parish, Canon Davies. Bishops of the Province and many clergy of the diocese were present at the service.

SOUTH AUSTRALIA.

A HAPPY RESULT.

In the B.C.A. Mission of Streaky Bay, on the West coast of South Australia, it was decided to replace the annual fete with a direct-giving appeal. This appeal closed on August 31, with a total of £108, which is a larger sum than that usually raised by a fete. It is anticipated that a few outstanding donations will bring the final total to £120.

This result is particularly pleasing as the parishioners, who are mostly farmers, are experiencing more than usual financial difficulties owing to the war.

Once again, the Lord, Who promised to supply all our needs, has fulfilled His word.

THE CHURCH IN INDIA.

Dewan Bahadur Rujanathan, a great Indian statesman, and formerly Vice-Chancellor of Madras University, who is now in England as advisor to the Secretary of State for India, speaking of the anniversary gatherings of the Church Missionary Society, held in the Albert Hall, London, said that—

"He considered it a privilege to be present at the meeting as a representative of the younger Churches overseas, and more especially of the Church in India. India was to-day passing

clear sense of its mission. The Society's report evidenced that the Church in India was alive and growing, and that God was using it as a means of revealing His purpose to the people of that land. But they had to remember that the members of that Christian community were a small and crude minority in the midst of a great non-Christian population. It was likely, with the political developments in the near future the Christian community would have to face many subtle forms of persecution. The speaker referred to the influence of missionary work among the women and girls of India.

"The Church Missionary Society now had a good proportion of women missionaries on its staff in all parts of the world. They lifted up their hearts in thanksgiving to God for the great service that the Society had rendered to suffering humanity the world over."

The Church in India is facing crucial issues and it is set in the midst of many and great dangers. Never was its witness to the power of the living Christ more needed than now. It has a great mission in India, and as a part of the Church throughout the world. The personal sense of responsibility and partnership which is expressed by the Rev. Kenneth Jardine at the close of his annual letter belongs to us all: "It is SO important," he writes, "that we should be here to help the Indian Church, at such a critical stage when difficulties and discouragements abound, but Christ's love still more abounds. You MUST get people at home to continue to care and not to let this work drop; for the Indian Church, which will mean so much to the world one day, is still finding its feet, and some of us MUST stand by to help."



A typical Sadhu and his Disciples.

through one of the most critical phases of her history. The situation was of so grave a character as to cause deep concern to all who were interested in the country's welfare, and progress. But the immediate threat of danger, and the supreme need of unity at the present time, was bringing a new spirit of realism into Indian politics. The Church in India was being faced with new dangers and difficulties, but it was facing them with courage and with a

"A.C. RECORD" PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following donations:—Mr. P. R. Ailen, 12/-; amounts under 5/-, 9/5.

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

A CHRISTIAN AIRMAN AT SEA.

(An extract from a Letter.)

"As you may guess there is very little news, as subject-matter is very limited being at sea. However, there is good news as regards our Fellowship, which is steadily growing in numbers. There being no padre we carry on with our own Christian Fellowship meetings every Sunday, Monday, Wednesday and Friday nights in the O.C.'s sitting room. Each chap takes it in turn to lead, purely voluntarily, and he takes the meeting to his own ideas in the form of a discussion, a talk, a Bible reading and the like. So far we have about a dozen regular members and all take a keen interest which is surely an answer to prayer. However, now being in very hostile waters the watches have been increased, which means a few of us cannot turn up as duty comes first I'm afraid. All the same the Lord has blessed our gathering, as it really is a tower of spiritual strength to all of us.

"The Church Parade last Sunday was very pleasing, too. Being purely voluntarily, nearly all the boys turned up. The O.C. being sick, one of the fellows took the service. It was wonderful to see the fellows assembled alongside the swimming pool, miles from anywhere, for a church service. A few of the crew turned out and took part too. It is Sunday to-morrow and methinks the service will be very enthusiastic, for we are really in hostile waters and somehow I think the boys think in that line.

"Am also enclosing to-day's service. One of the chaps read the lesson while I conducted the service."

ANNUAL MEETING.

The Annual Meeting of the Shareholders of THE CHURCH RECORD LTD. will be held at the Company's Office, George Street, Sydney, on FRIDAY, 18th SEPTEMBER, 1942, at 5 p.m.

The Annual Balance Sheet will be presented and Officers elected.



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To Australian Churchmen

The Power of the Word of God

(An Address given by His Grace the Archbishop of Sydney (the Most Reverend H. W. K. Mowll, D.D.), in St. Andrew's Cathedral, Sydney, on behalf of the British and Foreign Bible Society, on Sunday afternoon, August 30, 1942.)

"A great door and effectual is open."—I Corinthians 16: 9.

I always like to remember that the Bible is the symbol of office of every Bishop of the Church of England. At his Consecration, as at his Ordination, he is presented, not with a pastoral staff nor a paten, but with a Bible. As the proclamation of 1538 described it, it is "the very lively Word of God." It is God's greatest gift to the human race. Had there been no Bible we should have known nothing certain of God, nothing of our precious Saviour's life and His redeeming work, and nothing of eternal life.

There is no situation in human life or experience for which a message of God cannot be found through the Book. As the Rev. Geoffrey Allen recently remarked "To-day the Bible is more relevant than ever, for so much of it was written under the shadow of great aggressor powers; of Empires rising and extending their sway over the smaller nations around them—first Egypt, then Assyria, then Babylon, then the conquests of Alexander, and then Rome.

It was John Buchan who said at an annual meeting, "The fact that the Bible is subject to infinite varieties of interpretation and can be freely handled by the plain man is a proof of its amazing vitality and profundity."

It is the only Book read by every race and by followers of all religions. The Moslems have tried to discredit its message of the cross, and yet the Bible sells in Moslem lands as no other book does, not even the Koran.

The annual report tells of the missionary in Jaffa who met a Jewish Corporal in the Palestine

Pioneer Corps. The man, who was in great spiritual distress, accepted a Bible and promised to read it and pray over it. Later the Corporal called upon the missionary. "I have only a few days' leave," he said, "but I have come all the way from the Western Desert to tell you how happy I am now. We are in a very dangerous place, but I have no fear of the air raids. I read the Bible every night and commend myself to God, and he takes all the fear from my heart. I lay myself down to sleep in perfect peace."

In Czecho-Slovakia there was a circulation of 80,000 volumes last year. "This is a far greater circulation than any achieved in peace time and indicates the growing hunger for the Word of God." In Lithuania a circulation of 83,000 Books is reported, which, apart from that of 1939, was the largest ever secured in that country. More Bibles, New Testaments and portions have been issued by the China Bible House than from the London Bible House. To-day the demand is greater than the supply. "Who wants this Book?" asks Miss Winifred Galbraith. "Christians who have lost their Bibles in travelling or bombing; non-Christians who have heard that it contains something that may speak to their need; the newly literate; the students of the Central Political Academy; the Training School of the new Civil Services wants them." A Chinese merchant has ordered 100,000 copies and wants to present one to every wounded soldier who can read.

When there was a shortage in West China an aeroplane was chartered and 900 Bibles and 3000 Testaments were safely

transported there, but even now in Chengtu the Y.M.C.A. secretary has to keep Bibles under lock and key because of the shortage and the demand for them.

We rejoice that in Australia the Bible Society is financing translations of a Gospel in three dialects for the Australian aborigines, and copies of the New Testament or of a Gospel for tribes living in the New Hebrides and the Solomon Islands, as well as in Papua.

Our offertory is to be given to-day to the fund for distributing New Testaments free to men of the Navy, Army and Air Force, and to members of the Women's Units. Already 75,000 have been handed personally to sailors, soldiers and airmen. What this means is told in the letter from a V.A.D. in a Naval Hospital. "It is striking to see the roughest men, in a moment of boredom, take their New Testaments from their lockers and read with interest. I have never seen such an expression created as on a man who read the Gospel of St. Luke for the first time." The Rev. A. W. Stuart quotes from the letter of an Australian airman to his father, which concludes, "Your previously heathen son is now a firm believer in God and all that God stands for."

"To all serving in my Forces I commend the reading of this Book," said His Majesty King George VI. For the Bible is not only literature; it is not only the greatest literature in the world, but "the Spirit breathes through the Word."

Mr. Middleton Murry once said that when he read Milton's *Areopagitica* it did not make him think of the liberty of printing, but of the immortality of the soul. To the reader of the Bible, what is Jewish, or Greek, or Oriental falls away and there emerges the universal Figure and appeal of our Lord Himself.

In the blitz on London the glorious Wren church next door to the Bible House was gutted, so was the International Headquarters of the Salvation Army on the other side of Queen Victoria

Street, but the Bible House still stands, scarred, battered and surrounded by ruins. Which things are also a parable. An open Bible and our complete freedom to worship God are the priceless heritage of the British race. As the old woman in hospital after an air raid said to Bishop Golding Bird, "I've lost my man, I've lost my bits of sticks, I've lost my home, but," showing him a well-thumbed Bible under her pillow, "I've got this to begin my new home with."

Are we reading our copies of the Bible? Have we learned the Bible's secret? A Chinese Cabinet Minister was recently seen in Chungking turning over the pages of a Bible. "Are you a Christian?" he was asked. "No," he replied, "but I have noticed that all the most self-sacrificing people in China are Christians and I want to know what it is about."

The message of the Bible is the message of sacrificial love focused on Jesus Christ and Him crucified. "We love Him because He first loved us."

SYDNEY AT PRAYER.

For the first time since the declaration of war a week-day has been set apart for intercession. At the request of our gracious King the 3rd of September was observed as a day of prayer.

The Commonwealth Government co-operated with the movement by ordering the closing of all hotels until one o'clock in the afternoon, and by permitting arrangements to be made which would enable workers in munition and other war factories to attend a place of worship.

Business firms followed the Government lead.

A two-minutes' silence was observed at twelve noon.

The Response.

The most optimistic were surprised at the response. Churches everywhere were crowded with worshippers. Reports from all the suburbs indicate that there was whole-hearted co-operation

by very large numbers. Sydney was for once a city at prayer.

In St. Andrew's Cathedral every available space was occupied. People stood in the nave and aisles. The crowd was so great that several women fainted. Nearly 1000 people failed to gain admission. Through the resource of Canon Langford Smith and Canon Robinson, an open-air intercession service was conducted in the grounds. Certainly one thousand people knelt at the Holy Table at the 11 o'clock service. The historic church of St. Philip was filled. Over six hundred joined in a service that had been arranged at the last moment in response to telephone requests. On previous occasions attendances had been so scanty that St. Philip's joined with the Cathedral. This change is accounted for by the fact that workers in the neighbourhood were given the opportunity of joining in prayer and seized it. On Sundays there is a very small resident population in the parish of St. Philip. The Scots Church across the way from St. Philip's, was thronged with worshippers. We have every reason to thank God for the response. One man, on leaving church, was heard to remark, "My wife will get the shock of her life when I tell her I was in church to-day. I haven't been in church for twenty-two years."

The Open-Air Campaign.

The World's Evangelical Alliance organised a series of open-air meetings to reach those who did not or could not go to church. A novel feature was the employment of the amplifier advertising van. The principal streets were paraded from half past twelve until two o'clock. Messages sounded out such as "The King calls you to prayer. Is prayer any use? Of course it is. Hear God's promise. 'Call upon Me in the time of trouble and I will deliver thee.' Your soul is in danger. Call upon God." It was interesting to notice the people turning for a moment as the car passed, evidently listening. The streets were well filled with people, and the challenge reached a large number. One of

the open-air vans was playing "Abide with me." A points-duty man stood to attention and held up the traffic until the verse concluded. Everywhere courtesies of this kind were noticeable. The people were ready to allow the day to be marked as a day of prayer. The authorities gave every facility to those who sought to emphasise the importance of calling upon God.

The Monster Meeting in Martin Place.

Citizens of Sydney are familiar with the slogans, "Your Country Needs You," "Buy War Savings Certificates," that greet them from the open-air recruiting depot in Martin Place. The authorities in charge of the depot most willingly placed the platform at the disposal of the World's Evangelical Alliance for an open-air meeting. The slogans were transformed for the day. A great text, "Repent and be converted that your sins may be blotted out" stretched right across the front and the same text stretched also across the rear of the platform. Notwithstanding his urgent duties at the Cathedral the Archbishop of Sydney managed to spare a few moments to open a great open-air service attended by at least two thousand people. A brass band played hymns for some time and the earnest throng in front of the platform was evidence of the spirit of the day. Addresses were delivered by Pastor Jarvis, Archdeacon Begbie, and Mr. R. H. Gordon. Tracts were distributed and freely taken by the members of the crowd.

Open-air meetings were also held at Wynyard Park, Taylor's Square, King's Cross, Broadway, and a combined rally of the workers at Belmore Park concluded the open-air effort. At most of the centres opportunities were found for personal conversation with some of those present who were impressed.

What Does it Mean?

We are satisfied that the experiences above recorded offer evidence that deep in the hearts of many of the people there is a longing for the old religious char-

acter which some had thought had entirely passed away.

We are told with great airs of authority that the old revival idea can never come back. Be that as it may, there was evidence on Thursday, 3rd September, that many careless folk had still a lingering desire to come to God in a day of trouble. It is our privilege and responsibility to nurture that desire. Let us not worry about methods, but let us deal with facts. The old hymns touched many hearts. The old message reached souls. There are stories of those who confessed to heart hunger that encourage us to believe that if we go in, in faith, we shall possess the land.

SELWYN CENTENARY.

CHARACTER AND ENERGY.

A very notable event in the history of the Anglican Church in New Zealand—the arrival of its first bishop, George Augustus Selwyn, 100 years ago—was celebrated in Auckland on May 30, as the actual centennial day, and on the Sunday following in hundreds of churches throughout the Dominion.

Although a downpour of rain made it necessary to abandon the procession of pilgrimage from St. Mary's Cathedral to the spot where Bishop Selwyn landed at Judge's Bay, the thanksgiving service, which was held in the Cathedral instead, was a notable commemoration. The church was filled by a congregation of nearly 1200, many of whom stood throughout.

Four bishops took part and delivered addresses. There were also present the archdeacons, members of the Cathedral Chapter and other clergy to the number of nearly 40, lay readers, servers, choristers, pupils of Church schools and a small party of Melanesian medical students who happened to be in Auckland. In the congregation were people of all ages whose forbears had been associated in various ways with Selwyn during his quarter of a century in New Zealand.

The service, which was conducted by Dean W. Fancourt, included well-known hymns sung to the accompaniment of a military band which would have led the procession if one had been held.

Selwyn's Landing.

Archdeacon Averill, who addressed himself to the young people present, invited them to picture the landing—the brig becalmed at the harbour entrance, the stalwart young bishop launching his own boat from her be-

fore dawn and steering for the shore, while his chaplain, the Rev. W. Cotton, and a Maori boy named Rupai, a passenger from England, pulled at the oars.

This mode of arrival, said the Archbishop, foreshadowed the great work which Selwyn was to perform for New Zealand and the islands of the sea. In after years he was to steer the boat of the Church, with its Maori and pakeha rowers, through troubled waters into the haven of peace and concord where they would be.

True Christian Manhood.

On the beach there were none to greet him, and no speeches of welcome. People who hurried down a little later found the bishop helping to pull his boat ashore and probably, as on later occasions, doing most of the work. Although his arrival was without ceremony, it could truly be said that he came, saw and conquered.

Selwyn, said the Archbishop, fulfilled the highest ideals of true Christian manhood. His tremendous will-power, energy, and determination were all devoted to doing his Master's will, as when he steered his little 21-ton cutter Undine through uncharted northern seas and went in peril of his life among the natives of tropical islands. Maori, pakeha and the people of Melanesia owed him more than they could ever repay.

Work for Maori People.

Speaking as a representative of the Maori people, the Bishop of Aotearoa, the Rt. Rev. F. A. Bennett, said that Selwyn's pastoral care for his people took him even down to the far southern whaling stations, and to the Chatham Islands, where his memory was still kept green by descendants of those whom he visited. During the period of the war he was misunderstood by the pakeha because he would not sing a hymn of hate against the Maori and by many Maoris because they thought he was currying favour with the pakeha. Yet he ministered faithfully to both races and in none of his writings was there the faintest trace of animosity. When the time came to bid him farewell, the Maoris rightly addressed him as "thou great rata tree under whose branches many, in the days of trouble, found a refuge."

The Bishop of Waikato, the Rt. Rev. C. A. Cherrington, also referred to Maori misunderstanding of Selwyn's work with the British troops when he tended the wounded of both sides without thought of danger. Even to-day the ideas of Maori and pakeha had not been harmonised, said the speaker, and the Church's work would not be accomplished until there was complete unity between them from the Christian point of view, and it was no longer possible to talk of the "Maori Mission."

An Example to Youth.

Selwyn's example to the youth of to-day was stressed by the Bishop of

Auckland, the Rt. Rev. W. J. Simkin. When he landed, said the Bishop, Selwyn was only 33 years old. His office carried great and varied responsibilities and he was placed in authority over men much older than himself in years and local experience. All a young man's enthusiasm was needed, and it sufficed because it was born of his consecration of all he had to the cause of Christ in New Zealand. His youth should make an appeal to the youth of the Dominion to-day in the onerous tasks set them by the war and in the even harder tasks when it was over. Amid the scenes in which much of his life had been spent, Selwyn seemed not a dim figure of the past, but as a man who still lived here and whose energy was still potent. To-day everyone might adopt the motto from a much earlier bishop: "In we are; on we must."

Bishop Simkin celebrated the Holy Communion on Saturday in St. Stephen's Chapel, Judge's Bay, at 7 a.m., about the hour of Selwyn's landing. There were large attendances at two later celebrations in the Cathedral.

CORRESPONDENCE

AUSTRALIAN TEMPERANCE SUNDAY.

(To the Editor, "Church Record.")
Dear Sir,

Apparently there is some doubt as to the date of Temperance Sunday. For some years past there has been confusion owing to Armistice Day clashing with World's Temperance Sunday. Then we tried the first Sunday in September, but this clashed with certain denominational practices. Eventually it was decided to have the second Sunday in September as Australian Temperance Sunday, so that Sunday, September 13, is the day.

We appeal to all ministers and preachers to, as far as possible, cooperate in observing this day. If that is impracticable, then we would urge that on some Sunday in the month Temperance Sunday should be observed.

I am, yours faithfully,

O. A. PIGGOTT.

General Secretary,
N.S.W. Temperance Alliance.

"UNITED PRAYER."

(To the Editor, "Church Record.")

Dear Sir,

May I crave a portion of your valuable space to draw attention to the week of prayer which is to be held from November 1 to 8. This is a very vital matter at this time of world crisis. It is so important that it does not need stressing. An urgent appeal is hereby made on behalf of "The Australian United Revival Movement" to all ministers and secretaries of churches to keep the above dates clear of all

other engagements, and observe the week of prayer in their own churches, or in conjunction with other churches as it is possible to arrange. Let us set aside this special week, not for addresses, but for prayer, knowing that, "If we ask anything according to His will He heareth us . . ." The organising secretary is getting into touch with ministers and churches, and arranging centres for prayer, and we appeal for hearty co-operation. Particulars from Mrs. A. S. Bogg, 21 Manning Ave., Enfield. Phone UM8368.
Yours on behalf of the Committee,
J. PEARSON HARRISON.

RE "THE ACCURSED THING."

Dear Sir,

In the July number you say, "Although the Liquor Trade knows the debilitating effect of liquor on our war services, it still sells all the liquor it can, regardless of the country's welfare." The Liquor Trade thus proves itself to be Fifth Columnist, its aim this debilitating effect on our war services; the Liquor Trade knows that it is reducing the fighting capacity of the servicemen by selling them all the liquor it can, and the Liquor Trade should be publicly charged with being Fifth Columnist and prosecuted as Quislings, for that is what they are; and the Federal Government is shielding them by not protecting the servicemen from the debilitation deliberately

brought about by this treasonable trade.
Yours, etc.,
"LOOK AT THE EVIDENCE."
Westralia, 20/8/42.

ETHIOPIANS AT WESTMINSTER.

A service of thanksgiving was held recently in Westminster Abbey for the liberation of Abyssinia. Up the nave, where a brown-habited English friar was acting as guide to a commando from the Dominions, walked Christian sons and daughters of Ethiopia.

The Emperor Haile Selassie, a familiar figure in England during the days of his exile, was represented at the Abbey service by his daughter, Princess Tenagne Worq.

The service closed with a procession in which the Dean took part, with the Abbey canons and choir. It is interesting to record that the two crosses borne in the procession, one fashioned of gold, the other of elephant's tusks, were both gifts to the Abbey by former Emperors of Abyssinia.

We regret to record the sudden death of the Rev. D. M. Deasey, vicar of Christ Church, Geelong, Victoria, on August 28. He is survived by a widow and family of six children, to whom we desire to express our deep sympathy. The late Mr. Deasey was ordained in 1902 and went to Geelong in 1932.

PROPER PSALMS AND LESSONS

September 13, 15th Sunday after Trinity.

M.: Dan. iii; Luke ix 57-x 24 or 2 Tim. i; Psalms 84, 85.

E.: Dan. v or vi; Matt. xxviii or Eph. iv 25-v 21; Psalm 89.

September 20, 16th Sunday after Trinity.

M.: Jer. v 1-9; Luke xi 1-28 or Titus ii 1-iii 7; Psalms 86, 87.

E.: 1 Kings xix 15 or Jer. v 20 or vii 1-15; Matt. vi 1-19 or John viii 12-20 or Ephes. v 22-vi 9; Psalms 90, 91.

September 27, 17th Sunday after Trinity.

M.: Jer. xvii 5-14; Luke xi 29 or 1 Pet. i 1-21; Psalms 92, 93.

E.: Jer. xviii 1-17 or xxii 1-19; John viii 31 or Eph. vi 10; Psalms 100, 101, 102.

Pass this paper on to a friend.

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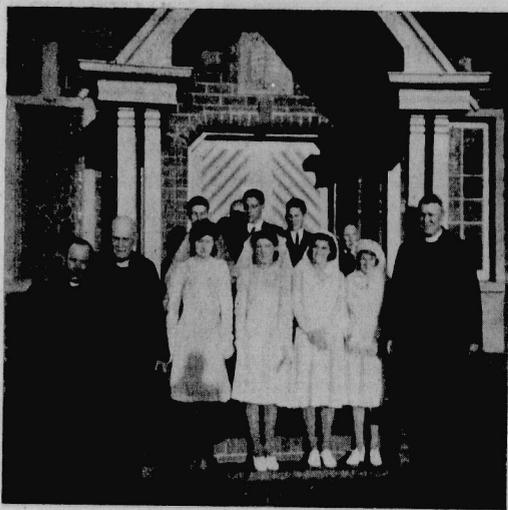
Through the response to the Appeal the Bank overdraft of £5500 of five years ago has been reduced to £1500.

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Hammondville's First Confirmation

It was a red-letter day in Hammondville's story when His Grace the Archbishop of Sydney took the first Confirmation service at St. Anne's Church on a recent visit. There were four boys and four girls. Canon Robinson, the Organising Secretary of the H.M.S., also took part in the service.

BOOKS.

The Bible in a Nutshell, by Wm. C. M. Heerdegen, B.A., rector of Millthorpe, N.S.W. Published by the Anglican Truth Society, price 6d. Our copy from the publishers.

The booklet is fairly true to its description, and will be found useful for teaching. In 20 pp., the author gives an epitome of the Bible, indicating the various books in a simple form designed for the use of children in schools, and "to provide a history of the Christian Religion in an extremely condensed form." The omission of sin's entrance and growth in human life is unfortunate, especially in days like the present.

To Christian England, by John Armitage. Published by Longman's, London. Our copy from the Publishers. English price 5/- net.

The author was a member of the Malvern Conference and his book is along the familiar lines of the conference. In twelve short chapters he outlines the problem, the past and present situation in the English world order, and the inevitable weaknesses, and a suggested scheme for the New Order with an emphasis on the need of Christian research. The writer is not afraid to throw in his own practical suggestions for contribution and debate.

In his plan for Christian Research, which goes to the heart of his message, he says, "I begin with Objects, and I set them out in this form:—

1. To find out how my neighbour lives.
2. To determine whether the conditions under which my neighbour lives enable him and me to live in right relation to God.
3. If the conditions under which my

neighbour lives are not such as to allow him to live in right relation to God, to ask myself, "What am I going to do about it?"

The writer is not unconscious that there is a danger of supposing that for the living of a Christian life suitable social circumstance is essential. The Christian slave of early Christian history shows the fallacy of such a supposition, and is supported surely by the godlessness of the comfortable classes of modern days.

Churchman's Reminder.

"The barrenest of all mortals is the sentimentalist."—Carlyle.

September.

13—15th Sunday after Trinity. Ember Collect daily this week. We pray for Divine help on account of "the frailty of man." How soon man forgets his frailty. How strong he would really be if this prayer were always his.

16, 18, 19—Ember Days. Let us pray for more and better clergy. The new world to be will require them all.

20—16th Sunday after Trinity. These two succeeding Collects call to us all to remember the Church in our prayers. It needs continual pity of the Most High that it may constantly be cleansed and defended.

21—St. Matthew's Day. What we owe to this Apostle for such a record of the life of Christ! Intended specially for Jews (hence its phraseology and reference to Jewish customs), it reaches all men in its stress on the royalty of Jesus as King of the Jews and King of the World.

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The Bibleman's Corner.

(By Rev. A. W. Stuart, B.A., Bible House, Sydney.)

THE ROMANCE OF RENNEL.

PART II.

Goodbye Rennel.

When the party landed and climbed the cliff they found the house had been literally hacked to pieces, the posts torn down, even the square iron tank was gone, the boards split to get the nails. They searched in the bushes and found evidence of murderous attacks upon the teachers and scattered bones spoke of their fate. The narrative continues, "Slowly and sadly we rowed back to the ship with our trophy of death. As we swung idly at anchor the cliff of the dead stood out gaunt and lonely, the gravestone of all our hopes." The next day the missionaries made contact with the Rennelese and endeavoured to express their sorrow, assuring them there would be no reprisals. The old chief came, trembling and hesitating, unable to believe that revenge was not intended. He threw his most precious possession, a gruesome necklace of teeth, round Miss Young's neck and rubbing noses followed. The killing had not been on account of grudge or for cannibalism, but from selfish desire to get the tools and axes.

Finally the bodies of the teachers were reverently buried on the beach and the "Evangel" sailed away to the west. The blood of these martyrs was to be the seed of the Church.

The massacre proved the end of the mission to Rennel for many years. Through Government restrictions, 24 years were to pass without further effort to reach the islanders. Meanwhile a government medical officer was stationed there, and his presence helped the Rennelese to become familiar with the English language.

In 1934 permission was given to revisit the island, and the missionaries were allowed to carry Rennelese lads back to One Pusu in Malaita for instruction. Some quickly learned English and some responded to the Gospel message and gave their lives to Christ. In 1936 the island was again closed, and for two years there were no visits, but the Rennelese converts were witnessing for God on the island.

A Living Church.

In 1938 the missionaries came again and Mr. Waite pictures the scene: "We climbed the cliffs and reached the top, pausing for prayer and guidance. Then we came to the clearing of the village. Suddenly there came into view a well-built church standing on the site of the chief's old tabu house, where for years the people had worshipped their 'atuas' or gods. As the visitors approached, the congregation streamed out from morning worship, and there

was a memorable welcome. This was after two long years of silence. The chief, Taubongi, was in the centre and he led in cheers of greeting. The missionary looked into the face of the chief and saw the marked change. The people appeared very happy, their bodies were clean and their faces were radiant. Then came the question, "Taubongi, you love the Lord Jesus now?" He smiled and replied, "Yes, this time I love Jesus." "But what about your atuas?" "This time we let him altogether atua go finish. This time we have Jesus only."

God's Storyteller.

But that is not all. It is the background to the wonderful climax of the story. For several years past God had been preparing a translator to give the Rennelese the Scripture in their own tongue. Miss Clara Waterston, who had served with the South Seas Evangelical Mission in her earlier years, and who had translated the Scriptures into three forms of speech, had returned to New Zealand and commenced work among the Maoris. One morning at Omaio, in the Bay of Plenty, God wakened His servant with the call to prepare to translate the Gospel for the people of Rennel. Then followed careful preparation of her mind for the work. She lived much with a Polynesian dictionary, and a Tongan grammar, as well as with Bibles in Tahitian, Rarotongan and Tongan. Then the way opened for Miss Waterston to return to the Solomon Islands, and at One Pusu she worked with men of Rennel to produce the Gospel of St. Mark in their speech. The language had already been reduced to writing by Miss C. M. A. Deck. The four lads were keen and useful, and the Maori version was there for reference. At last it was finished and ready to be taken to Rennel for revision.

Arrangements were made to have the scripture portions printed in Sydney, and even as I write, a lad has come struggling into the Bible House with a great package of 1000 Gospels of St. Mark, the first printed book for the Rennelese. How will it reach the island? Well, it is ready when God opens the door. Is it paid for? Yes, friends have subscribed the full amount required, and thus barriers have been surmounted.

So ends the "Bibleman" talk of another romance of the Book. The small island of Rennel is isolated, but one day the sunshine of peace will beam again, and God's Book will reach the infant church. The "Bibleman" would give much to be there on the sandy shore when the cases are opened and the eager men and women stand with bated breath to receive the Word of Life. "Has the Book come?" "Yes," the Book is here. "Praise God from Whom all blessings flow."

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

CHURCH ARMY OFFICER GOES TO CENTRAL AUST.

At a meeting of the executive board of the Church Army, on March 24, it was decided to send an officer to assist the Chaplain working in a dual capacity as Parish Priest and Army Chaplain at Alice Springs. It will be remembered that Rev. P. M. Smith has a parish larger than the British Isles, and including that stretch of new road, 635 miles in length, from Alice Springs to Birdum. It also includes the wolfram and mica fields, well over one hundred miles from the main road over rough and unmarked tracks. It was in this area that the doctor and his wife from Tennant Creek, perished from thirst so recently.

The officer chosen for this task is a Queenslander from Innisfail, who has been in charge of the Church of England League of Patriotic Service Hut, in Largs Camp, which is being worked by the Church Army. This officer has endeared himself to officers and men alike, and the Hut there is the only recreation centre in Largs Camp.

His place will be taken by a West Australian officer, Captain Papprell, from Greta Camp. Captain R. S. Murray, who has seen service with the Church Army overseas, and also with the Missions to Seamen, has taken charge of the Hut at Greta.

The Church of England Church Army Hut at Darwin has weathered the storm up to the present, and Captain Cole, the officer in charge, emphasises the absolute need of books and reading matter for distribution amongst the men in the various stations up there. They can be sent direct to Captain Cole, Church of England Church Army Hut, Parap, Darwin, N.T.

A LITANY.

When our dear ones faint and fall,
When the pains of death appal,
From the depths to Thee we call;
Hear our prayer, O Lord.

Comfort all in their distress—
Prisoners widows, fatherless—
In their loss and loneliness;
Hear our prayer, O Lord.

To Thy keeping we commend
Those who sick and wounded tend,
Minist'ring to foe and friend;
Hear our prayer, O Lord.

Grant that hate and war may cease,
Love and brotherhood increase,
Till all strife be hushed in peace;
Hear our prayer, O Lord.

A CONVENTION

will be held (D.V.) at

ST. PAUL'S, CHATSWOOD,

on

EIGHT HOUR DAY—OCTOBER 5.

For Details of Speakers, etc., see next Issue. — Book the Date Now!

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

CHURCH OF ENGLAND HOMES.

The annual fete is to be held in the Fellowship Hall, "Bible House," 95 Bathurst Street, Sydney, on Friday, September 25, 1942, from 11 a.m. to 5 p.m. There will be a buffet luncheon and afternoon tea.

ANNUAL REFORMATION RALLY.

The Reformation Observance Committee has arranged for the Reformation Rally to be held in the Chapter House on Tuesday, October 17. Book the date now. Canon T. C. Hammond will preside and the special speakers will be Archdeacon Denman and the Rev. D. J. Knox. Many parishes will observe Sunday, October 25, as Reformation Sunday.

"POST-WAR RECONSTRUCTION."

At the last quarterly conference of the Parramatta Rural Deanery Sunday School Teachers' Association, it was unanimously decided, on the recommendation of the President and Rural Dean, the Rt. Rev. Bishop W. G. Hilliard, M.A., to hold a special "open meeting" at St. John's, Parramatta, on Saturday afternoon and evening, October 31.

At this meeting all members of the Anglican Church over sixteen years of age, including clergy, church officers and members generally, youth organisations, fellowships, and S.S. teachers, are being invited to attend and confer upon the subject, "Towards a Christian World."

A carefully prepared and interesting programme for the afternoon and evening, commencing 2.30 p.m. and concluding about 9 p.m., will provide for two opening addresses by well-known speakers of the diocese, on—

1. "To-day's Challenge to Christianity."

2. "Our Immediate Christian Tasks."

Upon these subjects organised group discussions will take place throughout the afternoon, followed by a fellowship tea.

The evening session will be devoted to the presentation of summaries of the "Findings," general discussions, etc., concluding with a short service in the church.

It is hoped that this meeting will be the forerunner of further conferences when other Protestant denominations will unite to discuss and determine upon the momentous matters concerning the Christian Church's life and witness in the world to-day.

LADIES' HOME MISSION UNION.

The L.H.M.U. warmly welcomes all friends to the annual service of Holy Communion at 11 a.m. on Thursday, September 24, in St. Andrew's Cathedral, which will be followed by a basket lunch in the Worker Building (behind the Cathedral), at which Deaconesses will speak of their work in the parishes which they represent. We are looking forward to praising God at this service, when the gifts from the Direct Giving Appeal (instead of a Sale of Work) are dedicated to God.

All who are anxious for the work of the Church of England and the extension of the Kingdom in the crowded areas of the City of Sydney, are invited to share in helping us support the Deaconesses who are working in these parts. Gifts may be sent to the secretary, Diocesan Church House, George Street, Sydney.

WAR-TIME SERVICES.

"We have all been proud and saddened by the news which has reached us that the Canberra has gone down off the Solomons after noble resistance. Our sympathy goes out to the relatives and friends of the officers and men who gave their lives. We shall remember also the Bishop of Melanesia and his staff still carrying on in certain parts of the Solomons, as well as the Bishop of New Guinea and his staff carrying on in that diocese. Latest reports from both, I am glad to say, are that all are well.

"On September 1, His Excellency the Governor has kindly consented to open the extension to the Hostel adjacent to the Cathedral. This extension will provide an extra 38 beds for men of the Services. The existing Hostel, with its 42 beds, is usually booked out early in the day. At the same time the Lady Wakehurst will open the club for service women in the Lower Chapter House. This will be the special responsibility of the wives of our chaplains and others. It will provide 12 beds and a club for service women.

"Our share in the work of the Federated War Work Council is £631 11/8, if each diocese does its share on the basis of proportionate responsibility for General Synod expenses. It will enable a Hut to be erected at Port Moresby, eight Mobile Units to be provided for the military in Western Australia and Queensland, and for the R.A.A.F., twenty tents for the use of chaplains in remote areas, note-paper and envelopes for troops within the Council's sphere of operation, and certain grants to chaplains.

"Let me remind you that September brings us to the third birthday of C.E.N.E.F., which will be celebrated on Friday, October 23, by a service in the Cathedral at 7.45, followed by a rally in the Chapter House, as that will be the date of the third anniversary of the Women's Branch of S.D.C.A. I hope you may keep the evening free to be present.—From the Archbishop's Letter.

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CAMPERDOWN CEMETERY.

A large gathering of people assembled in the Camperdown Cemetery last Saturday week to participate in the annual commemoration of the Wreck of the Dunbar at which a number of functions of historic interest were included.

Mr. Gledhill gave a welcome to the visitors, amongst whom were His Honor Mr. Justice Street, Sir Samuel Walder, Messrs. Aubrey Halloran, H. S. Barrie, Acting Surveyor-General, H. Cramp, B. Steven, President of the Royal Australian Historical Society, and many others. Mr. Gledhill then called upon His Grace the Archbishop to unveil a tablet recording that the cemetery was consecrated by Bishop Broughton in 1849. His Grace then removed the Union Jack from the tablet, on which is inscribed:

Camperdown Cemetery.
Right Rev. W. G. Broughton, D.D.
Bishop of Sydney
Consecrated this Cemetery
16th January, 1849.

The Archbishop gave an interesting address on the life of Bishop Broughton and referred to the fact that his wife is laid to rest in this historic cemetery.

The next function was the commemoration of the Wreck of the Dunbar. A short service was conducted by the chaplain, Rev. A. E. Rook, after which Mr. Aubrey Halloran—in place of His Honor Mr. Justice Ferguson, who was ill—gave a brief review of the Wreck of the Dunbar.

The next ceremony was that of declaring open a new concrete path leading to the tomb of Sir Thomas Living-

stone Mitchell. Mr. Gledhill said it was his sad duty to announce that Dr. H. Peet, who was to have performed the ceremony, was unable to be present owing to his wife receiving the "Home Call" on the previous day. Mr. E. H. A. Lambert took the doctor's place and with a few appropriate words cut the ribbon and declared the path officially open.

The party then proceeded along the path to a site specially prepared for a tree, where the Chairman of the Trustees, Mr. P. W. Gledhill, set a tree in memory of those buried in the Balmain Cemetery, whose headstones have been removed to this cemetery. He then read the list of names on the eleven headstones.

The people then gathered around the tomb of Sir Thomas Livingstone Mitchell, who was a former Surveyor-General of N.S.W. Mr. H. S. Barrie, Acting Surveyor-General, gave a very interesting and descriptive account of the life of this great explorer and surveyor. Mr. Barrie then set a beautiful Norfolk Island pine in memory of Sir Thomas Mitchell.

The next place of meeting was at the tomb of John Connell, where Mr. Gledhill called upon Sir Samuel Walder, as President of the Captain Cook Landing Trust, to unveil a tablet. Sir Samuel, after an appropriate address on John Connell and his connection with Kurnell, then unveiled the tablet, which revealed the following inscription:—

John Connell
died 18th August, 1849,
aged 90.

A resident of Sydney for 50 years, he received a grant of land in the vicinity of where Captain Cook landed at (Kurnell) Botany Bay. It is stated that the name Kurnell is a corruption by the aborigines of the name Connell.

Mr. Aubrey Halloran, a former Trustee of the Captain Cook Landing Place, then set a Middle Harbour pine tree—donated by the Trustees of the Captain Cook Reserve—in memory of John Connell.

The last function for the afternoon was the setting of a Western Australian gum tree in memory of Major Lockyer. This tree was set by Mr. A. E. Watson, who stated that the tree was grown from a seed of a tree brought from Western Australia. It is interesting to record that Miss Lockyer, daughter of Major Lockyer, who is 84 years of age, was present and assisted in preparing the hole to receive the tree. Part of the inscription on Major Lockyer's tomb is:

"As Commandant at King George's Sound, he hoisted the British Flag on January 21st, 1827, in assertion of the first official claim by the Imperial Government to British possession over the whole continent of Australia."

The gathering then assembled in St. Stephen's Church, when the beautiful hymn, "Abide With Me," together with a closing prayer by the chaplain and singing of the National Anthem brought to a close a very successful gathering.

JOTTINGS FROM OUR PARISHES.

Holy Trinity, Concord West.—The parish branch of the Churchwomen's Association of C.E.N.E.F. has recently completed another year of service.

During the year a sum of £243 was raised and 847 articles made. In addition to the following appeals being well supported, i.e., Jack's Day, Russia Day, Prisoners of War, Allies Day, Bomb Victims, sums totalling £110 were sent to the head office of C.E.N.E.F., to assist in its numerous canteens, hostels and recreation huts. Of this amount £23 was used to supply a Communion Table, linen and service, etc., for use of the Chaplain at the 113th A.G.H. In the near future the Branch hopes to pay for the furnishings of the Chaplain's office at the Military Hospital. The cost will be nearly £20. Throughout the year flowers, cakes, soap, washers, cushions and other comforts have been sent to the 113th A.G.H. at regular intervals. The War Savings Group, under the leadership of Mrs. Eastway, has raised £156 for the war effort. The Rest Centre, now established in the hall, and the St. John's First Aid Class of 44 members just completed, had their beginning in the C.E.N.E.F. branch. One of the members gave the piano now in use at the C.E.N.E.F. King's Cross canteen. A large part of this work is carried out irrespective of the denomination of the men. Added to all this work is the continual volume of prayer offered for the men and women of the Fighting Forces, for the Nation and for the Peace of the World at the daily intercessions attended by members of the Association.

VICTORIA.

Diocese of Melbourne.

On Sunday, August 16, at 4 p.m. the Most Rev. J. J. Booth, Archbishop of Melbourne, confirmed a large number of boys, girls and some adults at St. Mary's, Caulfield. The church was

filled to overflowing for this beautiful service.

The Archbishop, in his first address, told of the brave stand which Elijah made against the prophets of Baal on Mt. Carmel, and how God wants men and women to make a stand for Him to-day. He reminded the candidates of the sacred baptismal vows which had been made on their behalf and which they were now going to ratify for themselves.

After the laying-on of hands the Archbishop gave the confirmed some helpful advice for living the Christian life. He recommended to them constant prayer and Bible study, the regular attendance at public worship, especially Holy Communion, and the carrying out of some useful service in connection with the life of their Church.

The Archbishop addressed his final words to the parents of the confirmed and reminded them of their responsibility to God to set a Christ-like example in the home for their children to follow.

On Sunday, August 16, at 6 p.m., the Young People's Fellowship of St. Catherine's, Caulfield, held their monthly Fellowship tea. The tea was held in the spacious and well-appointed parish hall, which was recently completed.

After a happy time of fellowship over sandwiches, cake and hot tea the young people repaired to the upstairs class room to hear a challenging address by Mrs. H. Anderson, secretary of A.B.M.'s Heralds of the King. Mrs. Anderson spoke of the missionary calls of the Bible. In the Old Testament the calls of Abraham, Ezekiel, Amos and Jonah were described and the part which they played in God's great plan for the salvation of mankind which culminated in the Incarnation. Mrs. Anderson passed then to the New Testament, where the message and life of Jesus Christ, with its worldwide missionary implications, was portrayed. The immediate outcome was seen in the missionary labours of the Apostles, and the later development of modern missions. Mrs. Anderson closed her address by reading some thrilling passages from the charge of the Bishop of Papua to his colleagues in that field when they decided to remain at their posts in the face of threatened invasion.

The Young People's Fellowships of St. Margaret's and St. Mary's were present.

On Monday, August 24, at 11 a.m., six young clergy and a theological student from Ridley College met at the vicarage of St. Mary's, Caulfield, for fellowship. The meeting was held in Canon Langley's study round a homely fire. The meeting was opened with a short time of devotion by Rev. A. Donnelly. Rev. E. D. J. Shacksted read a paper entitled "The Ministry in the Acts of the Apostles." He gave a survey of the relevant passages in Acts concerning the ministry of the Apostolic Church and then drew from

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this survey the lessons which needed to be learnt to-day. The main lesson which was brought out was the need for a renewed emphasis on the ministry of the Word. This was the subject of a very fruitful discussion which followed.

After lunch the practical application of the paper was discussed. The main need which all felt was for more time, amidst their busy parish life, for prayer and the study of the Word of God, so that they could more effectually feed their flocks, even if it meant the exclusion of many things of less importance in the parish.

The Rev. A. R. Mace was the preacher at morning prayer at St. Paul's Cathedral on Sunday, August 16. His message was based upon St. Paul's exhortation to the Christians at Ephesus to pray "with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints." The preacher spoke of the necessity to-day for constant, persevering and prevailing prayer against the powers of darkness. He said that we have lost the sense of prayer as a struggle against the unseen powers of evil and had become content with merely rendering well-intentioned but ineffectual petitions. He said that in spite of the prevailing disbelief in a personal antagonist to God, Satan and his hosts are real and formidable and need to be taken into account if our prayers are to be effectual.

QUEENSLAND.

Diocese of Brisbane.

SAILORS AND SOLDIERS' C. OF E. HELP SOCIETY.

Garden Party—This function, held at Bishopsbourne on August 8, was an outstanding success. It turned out to be a lovely afternoon in spite of an unpromising morning, and a large crowd attended. The opening ceremony was performed by Major-General J. M. A. Durrant, who spoke in most appreciative terms of the work of the Help Society for the men of the Services. Twenty stalls were conducted by various parishes and branches of the Brisbane area. These were well stocked and there was very little left in any of the stalls at the end of the afternoon. At the time of writing the sum of £510 for the funds of the fete has been received. The estimated expenditure is about £20, so the final result is a very handsome one. The committee is most grateful to the Archbishop and Mrs. Wand for allowing us the use of their beautiful grounds for the fete, and to all the stall-holders and their helpers, and all who contributed towards its success.

St. George's Hostel.—The Society's new Hostel, "Eskbank," Wharf St.,

which will be known as St. George's Hotel, No. 2, should be in use by the time these notes appear in print. Accommodation will be available for 80 men. The cost of equipment and renovations will be nearly £1000, towards which the Queensland Patriotic Fund has generously promised us £250. We are most grateful to the committee of the Patriotic Fund for their generous assistance in this project.—Brisbane Church Chronicle.

CENTENARY CELEBRATIONS.

Details have just reached the C.M.S. from Dornakal, telling of the celebration of the centenary of 100 years' missionary work in that well-known South Indian diocese. The centenary celebrations culminated at Masulipatam on October 28, 1941.

More than four thousand people took part in the celebrations. There were representatives from all parts of the Dornakal diocese. Clergy, teachers, and members of town and village congregations came by bus and bullock bandy and train. Friends from other dioceses of the Church of India, Burma, and Ceylon; friends representing other churches and missions, and many old students of Noble College and Noble High School also came to join in the thanksgiving for the achievement of the past hundred years.

The proceedings began with a service of Holy Communion at which the Bishop of Dornakal, the Rt. Rev. V. S. Azariah, was the celebrant and gave the thanksgiving address. There were about two thousand five hundred communicants. After the service there was a procession, including representatives of the various organisations of the church and mission, carrying their banners, and more than a hundred and forty of the clergy, to St. Mary's Church compound, where a service was held at the grave of Robert Noble.

In the afternoon a Centenary Pageant, depicting outstanding scenes in the history of the Dornakal Mission, was staged in the compound of the Robert Noble High School. During the centenary meeting which followed the pageant, letters of greeting were

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read from Dr. W. Wilson Cash and other friends, including one from the Rev. Canon Anantnam, who is the only Christian still living who knew Robert Noble.—Record.

Pass this paper on to a friend.

Barker College Scholarships

An Examination will be conducted on November 26 to decide the allocation of seven entrance scholarships to Barker College, Hornsby, for boys under thirteen years of age. One scholarship will be restricted to **sons of Church of England Clergy**. This is valued at £100 a year, and is tenable for three years. Other scholarships open to all boys under thirteen include one valued at £100 a year, tenable for three years, and five varying in value from £60 to Ten Guineas per annum, tenable for five years.

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this survey the lessons which needed to be learnt to-day. The main lesson which was brought out was the need for a renewed emphasis on the ministry of the Word. This was the subject of

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which will be known as St. George's Hotel, No. 2, should be in use by the time these notes appear in print. Accommodation will be available for 80 men. The cost of equipment and renova

Confirmation

CONFIRMATION... CENTENARY CELEBRATIONS... QUEENSLAND... SAI... Barker College Scholarships

Barker College Scholarships

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St. George's Hostel.—The Society's new Hostel, "Eskbank," Wharf St.,

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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

6, No. 19—New Series.

SEPTEMBER 24, 1942.

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

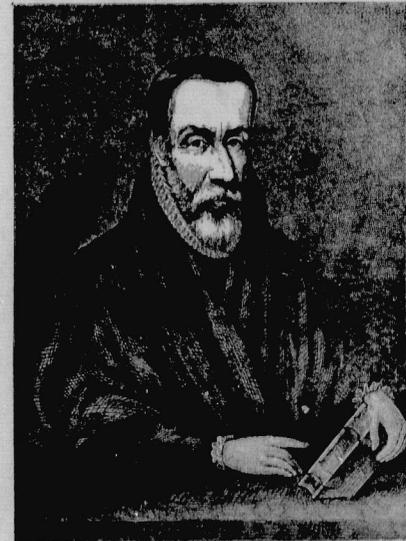
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Reformation Rally

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