

VICTORIA.

Diocese of Melbourne.

COLLATION OF ARCHDEACONS.

Canons Rascoe Wilson and J. A. Schofield were collated as Archdeacons by the Archbishop at Evensong at the Cathedral on Tuesday, June 30. Archdeacon Wilson becomes Archdeacon of Kew, and Archdeacon Schofield of Essendon. There were presented to the Archbishop by Bishop Baker, after which they were collated and blessed by the Archbishop.

CATHEDRAL HUT.

The additions recently made by the League of Soldiers' Friends to the Cathedral Hut, providing extra accommodation in the dining room, and a special room for members of the Women's Auxiliaries, was opened on July 9 by Lady Dugan in the presence of a distinguished gathering. His Grace the Archbishop extended a most cordial welcome to Lady Dugan.

HOSTEL FOR SEAMEN.

The Lord Mayor (Sir Frank Beaurepaire) officially opened a wing of the Victorian Missions to Seamen remodelled as a hostel for men of the merchant service on Saturday, July 4. In performing the ceremony, the Lord Mayor said that in the past too little had been done for the seamen who braved all the dangers of war on the high seas, but a step in the right direction had been taken by the members of the Footscray branch of the Comforts Fund, who had provided more than £300 towards the cost of the improvements to the Institute. The chaplain (Rev. R. D. Lloyd) said that many seamen had walked the streets at nights when obliged to remain in port since they felt that they could not use the hostels established for the use of men in uniform. Now they would know that they had their own hostel, where they could obtain comfortable accommodation.

Diocese of Gippsland.

A LETTER FROM THE ADMINISTRATOR.

Dear Church People of Gippsland,

Details of the arrangements for the consecration and enthronement of the Bishop-elect are given below.

As the date of his coming to us draws near one realises more fully that the Church is one great family in which the welfare and happiness of each member depends upon the understanding and co-operation of the rest. The Bishop is the head of our diocesan family. Let us resolve to surround him with our presence and prayers, as far as in us lies, both at the consecration in St. Paul's Cathedral, Melbourne, and at the enthronement in Sale.

You will agree with me when I say that the Church does not exist for the

sake of the happiness and well-being of its members alone, however. Every-where around us are those who are in need—as we ourselves are—of the faith, hope, courage, and sanity of outlook which acceptance of the Good News of Jesus Christ, the Son of God, inspires. In proportion as we all—bishop, clergy and laity—trust one another, and perform whole-heartedly the tasks we have undertaken, or should undertake, the great family we call the Church will be able to inspire men to face four-square life as it is to-day.

Yours sincerely,

D. W. WEIR,

Administrator.

The consecration will take place in St. Paul's Cathedral, Melbourne, on Saturday, 25th July, at 10.30 a.m.

The enthronement will take place in St. Paul's Cathedral, Sale, on Wednesday, 5th August, at 10.30 a.m.

The bishop will meet his clergy during the afternoon of that day.

In the evening at 8 o'clock the bishop will be welcomed by his people in the Victoria Hall, Sale.

QUEENSLAND.

Diocese of Brisbane.

SIXTY YEARS ONWARD.

On Monday, June 1, a short service was held in the Cathedral to commemorate the diamond jubilee of the Rev. Alfred Waudby King, and His Grace the Archbishop addressed the clergy present. This service was followed by a luncheon at the Seamen's Mission, given to Mr. King by a number of his fellow priests.

Mr. King was ordained deacon on Trinity Sunday, 1882, and priest in 1883; he served in the following parishes: Grafton, Armidale, Quirindi, Warialda, Glen Innes, Narrabri, All Saints (Ballarat), Moree, Ipswich (Q.), Tweed District, Ballina, Chinchilla, Gatton, Windsor-cum-Kelvin Grove, Redcliffe.

Anniversary of the Ordination of Alfred Waudby King, on Trinity Sunday, 1882.

(By His Grace the Archbishop.)

A King indeed, of more than royal blood.

He's of the line Melchizedek did found
Whose Kings are also Priests, and value more

To serve the altar than to sit on thrones.

His Jubilee we keep, and ten years more,

In glad remembrance of a task well done.

Melchizedek the tithes of war received,
But King the home of his colleagues' love.

Bishopsbourne, Brisbane,
June 1, 1942.

—From the Church Chronicle.

Confirmation
Service

As Approved by the Archbishop
of Sydney.

Price, 1/- per dozen

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN
Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

No. 15—New Series.

JULY 30, 1942.

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

A Solemn Exhortation

By the Council of the Protestant Truth Society

In the midst of a war of greater magnitude than any in the story of the world, the Council of the Protestant Truth Society, impressed by the solemnity of the hour, desires to call for a new spirit of Repentance toward God for the things wherein, as a people, we have sinned, and for much prayer that God's mercies may be manifested.

Whilst the war itself sprang from the Nazi-Fascist greed of conquest based on the pagan doctrine that "might is right," and believing that no peace can be secured without the defeat of this menace, yet we are convinced that victory stands delayed waiting for the day when the people will humble themselves in penitence and prayer, and so seek God's face that He may forgive our sins and heal our land.

We confess with sorrow:—

(a) That the great principles of the Protestant Reformation which came as a new birth in the National life, have been betrayed in our Church by the Bishops and clergy, who had the duty to defend them;

(b) That God's Holy Word has been set at naught by an alien priestcraft, its authority undermined by rationalistic criticism (mainly of German origin), and the volume itself strangely neglected by large masses of the people.

(c) That we have devalued the Sabbath Day by spending it in pleasure, and have neglected the public worship of God.

(d) That in the moral realm alcoholic drinking, gambling at dog-racing, football, etc., and other evils are rife.

Whilst we plead for humbleness before God on account of National sins, yet to each there is a solemn call to repent of our individual sins, remembering that God resisteth the proud but giveth grace unto the humble.

We recall that during the Napoleonic wars, England opened her heart (as she had never done before) to the Gospel message of the Evangelical Revival, and so to-day the call is urgent for the preaching of Jesus Christ and Him crucified in all our Churches, with the expectant hope that God the Holy Ghost may yet give a mighty revival of spiritual religion in our land that multitudes may be found in the Valley of Decision, and that God may have all the glory. We are convinced that the need for constant heartfelt prayer for our beloved King and his advisers, as well as for the Councils of the Allied Nations, in this hour of great responsibility is URGENT.

Pure Raw Milk : : Twice Daily
As recommended by Child Study Association
W. SALISBURY
Cleveland Dairy (Registered)
CARSHALTON STREET, CROYDON

"The Meat of the Milk"
"ALLOWRIE" CHEESE
Hygienically Packed in Convenient Sizes
100% New South Wales Manufacture
GET SOME FROM YOUR GROCER TO-DAY

MAXWELL PORTER & SON LTD.
Slaters, Tilers and Shinglers. Also Felt Roofers.
107 REDFERN STREET, REDFERN
All orders for repairs, also new work, promptly carried out by competent workmen at reasonable prices.
Phone: MX 3157

"THE SPOT BUTCHERY"
27 BRONTE ROAD, BONDI JUNCTION.
QUALITY AND SERVICE
Noted for our Delicious Breakfast Sausages and Sugar Cured Corned Beef
Proprietor: T. H. PARK.
Phone: FW 3304

All Church-people should support . . .

THE HOME MISSION SOCIETY

Diocese of Sydney, which is "THE CHURCH IN ACTION"

The Society helps needy parishes, gives pensions to retired Clergy, maintains important work at the Children's Court, on the Hawkesbury River, at Yarra Bay and the Oilfield, Glen Davis.

Send your Donation without delay.

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

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

THE PUBLIC TRUSTEE

(Established 1st January, 1914.)

ACTS AS EXECUTOR, or JOINT EXECUTOR, TRUSTEE, ADMINISTRATOR, ATTORNEY or AGENT.

Special Statutory Powers enable the Public Trustee to administer Estates at a moderate cost.

Write or call for Free Booklet.

W. B. GEDDES, Public Trustee

THE SAVINGS BANK BUILDING, 21-23 ELIZABETH ST., and 14 CASTLEREAGH ST., SYDNEY.

"IT'S WASTE THAT I OBJECT TO!" said Mr. Jones, impressively.

"Quite," replied the Medical Missionary. "Then you will appreciate the work of C.M.S. Hospitals."

"You see, we can run a 60-bed Hospital in Tanganyika for £320 a year."

"Oh!" said Mr. Jones. "What would it cost here?"

"At least £10,000," came the reply.

THAT'S WHY WE ASK YOU TO SUPPORT THE C.M.S. MEDICAL APPEAL.
CHURCH MISSIONARY SOCIETY
Head Office: 109a Bathurst St., Sydney

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA

Established 1910 and Officially Registered

Public Officer of the Trust and Honorary Treasurer:
MR. F. G. HOOKE, F.C.A. (Aust.)
400 Collins Street, Melbourne.

Members:

REV. C. W. T. ROGERS, Moreland Rd., Moreland.
REV. A. BRAIN, M.A., Elsternwick, Melbourne.
REV. W. T. C. STORRS, M.A., 66 Warrigal Rd., Surrey Hills, Melbourne.
MR. F. L. D. HOMAN, Victoria St., Camberwell.
MR. F. G. HOOKE, 400 Collins Street, Melbourne.
MR. H. J. HANNAH, Warrigal Place, Heidelberg, Melbourne.
MR. W. M. BUNTINE, M.A., Honorary Secretary, 181 Kooyong Road, Toorak, Melbourne.

Property left by Will, or Gifts towards Christian work may be placed in the hands of the Trust for Administration.

SYDNEY'S PREMIER CATERER, MISS BISHOP

Specialising in Weddings, Luncheons, Tea Meetings.
Reception and Ball Rooms—
221 ELIZABETH STREET, CITY.
Extensive Catering plant for Hire. Telephone: M 6351

"THE AUSTRALIAN CHURCH RECORD."

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

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

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

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

Issued Fortnightly.

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

Telephone: MA 2975.

Notes and Comments.

Much is being said and written about a "new order" when this terrible world catastrophe shall have settled down. It shows an optimistic outlook that men can so devote their time and thought to the enquiry of the bringing in of this new order.

Sometimes the optimism is hardly a healthy optimism in that it provides men of "pacifistic" tendencies with an escape from the burdens that the prosecution of the war of necessity should bring to us. Sometimes the ideals set out are due to an obsession of the practicalities of life in this mundane state and the spiritual hopes of men are discounted and men's own capabilities to produce this new order are over emphasised.

The great South African Christian and political leader recently stressed the paramount consideration and basis of all true reform. General Smuts, on the occasion of the Centenary Celebrations of the Dutch Reformed Church of the Transvaal, said, "Fundamentally the world has no need of a new order or a new plan, but only of the honest and courageous application of the historical Christian idea. Our Christian civilisation is based on eternal order, an endless plan in the message of Christ."

We should like to see more enthusiastic endeavour and prayer for new men and new women reborn through the power of the eternal spirit. The function of the Church of God is not to fawn upon the world of man and flatter fallen human nature, but to fearlessly and lovingly proclaim to men the challenge of the Cross of Christ with its stern denunciation of sin and revelation of the helplessness of man to atone for his sin or to rescue himself from its toils. We have too long been seeking to interpret the old gospel to the new age, forgetful that the new age shares with all its predecessors the same handicap of "the old man."

The Queen, with her usual graciousness, sent a congratulatory message to the Medical parent C.M.S. in connection with the Jubilee Celebrations of the Medical Missions Auxiliary. Her Majesty wrote:—

"The Queen is greatly interested to hear of the Jubilee of the Medical Missions Auxiliary of the Church Missionary Society, and is very glad to send to the Society a message of goodwill and congratulation on this auspicious occasion."

"Her Majesty realises the high importance of the Church's task of bringing healing, for body and soul, to all the world, and she recognises with thankfulness the wonderful pioneer work which has been accomplished by Medical Missions."

"It is her earnest hope and prayer that God's blessing may continue to rest upon this work of mercy."

This message must have given a peculiar satisfaction to the recipients, but that satisfaction will be heartily shared by the great majority of Britishers who appreciate highly the Queen's clear confession of her faith in God and her desire for the extension throughout the world of our Lord's kingdom. It is interesting to note that the first C.M.S. Medical Mission was opened at Srinagar, Kashmir, in 1865 by Dr. W. Emslie, at the request of British officials. From such small beginnings, with four or five patients, has come a hospital which was the first of the famous chain of hospitals at Tank, Bannu,

Quetta and other places along the N.W. Frontier. More than 13,000 inpatients are treated in these hospitals, and some 290,000 visits of outpatients are recorded in the course of a year.

To this day the Government Officials, realising the value of this medical missionary work for the peace of the frontier peoples, encourage and actively assist in the formation of pioneer medical camps on the very borders of Afghanistan. To these camps thousands of the hill country people come for treatment year by year. In this way, through the loving help given, prejudice is broken down and an approach on the basis of friendship and gratitude is ensured amongst these wild and restless peoples.

The present appeal for help for our Medical Missions should receive whole-hearted and generous support.

From one of the many diocesan papers that come to hand we call the following, Easy which will interest Dogmatic. many of our readers:

During this war, as during the last, attempts have been made to show that certain events are a direct fulfilment of Biblical prophecy. The following article, published in the "South African Church Weekly," shows the right approach to the study of the prophetic books. They are not predictions of specific happenings of a future age, but the exercise of spiritual discernment in dealing with the problems of the times. The spiritual truths, however, apply for all time.

We are not inclined to take our view of Old Testament and New Testament prophecy from the Church of South Africa. While we query many of the interpretations of Bible Prophecies rife in our midst to-day, we cannot agree with this dogmatic premise that these prophecies "are not the predictions of specific happenings of a future age, but the exercise of spiritual discernment in dealing with the problems of the times." It sounds well, perhaps, but how about the generally acknowledged Messianic prophecies? How about our Lord's prophecy about the utter destruction of the Temple, to say

nothing of many a special prophecy about the future destiny of some of the great nations. We are to posit in the prophets men of large spiritual vision, a natural gift by the way, who were able to read the signs of the times without any special intervention of the Spirit of God. Such a view of prophecy vitiates claim after claim of the Divine Master to find in the Old Testament scriptures prophets who wrote of Him, foretelling His sufferings and death as well as His Resurrection.

A writer in an English exchange draws attention to the aptness of the Litany to the present situation. He writes:—

"That it may please thee . . . to show thy pity upon all prisoners and captives." These words meant something when our English Litany was promulgated. That Litany has been largely relegated to the waste-heap by the advocates of "shortened services." To-day we need it. How much of the responsibility of "Hong Kong" rests upon those English folk who have in the past made profit out of arms and ships sold to a people of venerated savagery? "Come, Lord, and tarry not . . . Come with Thine iron rod, smiting Thy foes before Thy face, Most Mighty Son of God."

Surely it is patent that the hurry and restlessness of the world has influenced our Church services to such an extent that our people are not trained in Meditation, nor in reverent approach to Divine Worship. The world has taken almost complete charge of our Christian Sunday, to such an extent do we clip our times of worship to a minimum. No wonder men charged with large responsibility for the Church are realising the loss of generous readings of God's Word provided by the services as arranged in our Book of Common Prayer. We are experiencing the Nemesis for past thoughtlessness and lack of vision.

We cannot congratulate our contemporary for the ultra-liberal space it has been assigning to questions of sex. We have wondered to what further

extent the writer could go in muddying the stream of sweet innocence. The little babe on its mother's bosom and the little toddler riding on his father's foot are not exempt from the murky suggestion. Gravest of all the sacred intimacies of wedded life are dragged into public notice by a vulgar description, and further reference is made to a bibliography which include some books in our opinion, bordering on the obscene.

The Archbishop of Melbourne has made same strong statements in condemnation of the Liquor Traffic. In his monthly letter Dr. Booth states:—

"I would now like to say a word or two about some of the evidence which was published in connection with the trial of the American Private E. J. Leonski.

"If it is true that hotels are not observing the regulations which are laid down by the law of the land, why not? Are we so short of police supervision that we are unable to enforce the law? Has public opinion reached so low an ebb that it will do nothing to support those who seek for law enforcement in the carrying out of the task? Is the liquor trade so selfish that it will not realise the consequences of excessive drinking, that it will not itself protect those who have lost control or who abuse their freedom in the taking of overmuch intoxicating liquor? Surely the time has come when thoughtful citizens should ask for a full and searching enquiry into these abuses and their remedy. It seems very definite that what this country needs is consecration to a great purpose. How can we serve the world in which we live if we are allowing conduct which is prejudicial to the best interests of our people? I have watched this accursed thing destroy and spoil many lives. My hope is that a wise and honest Government will say, 'These things shall not be,' and protect us from the consequences of such abuses. It is a tragic thing that at an hour like this so much time, effort, and money is being spent in the enjoyment of strong drink and its production."

Melbourne has had some rather unusual experiences of late and sights have been on view practically indescribable according to the testimony of a Warden as he came off duty at 4 a.m. on a recent Sunday morning. An editorial note in the Melbourne "C.

E. Messenger" indicates the prevailing alarm. Under the caption "Liquor Lawlessness," the editor writes:—

"Those who dislike to associate with the advocates of total prohibition find themselves in something of a quandary when they note scenes daily enacted in our streets whilst pondering the evidence of a recent trial where sworn testimony disclosed an amount of after-hours trading suggestive of a callousness to the welfare of its customers beyond the power of words to describe. We are glad to learn that the Victorian Government and police are taking action in the matter. If the trade has a conscience surely it can take drastic action itself."

But the Trade has no conscience of right—the only "consciousness" it has is that of money. It obeys no law that conflicts with its money-grabbing propensities, except under the severest sanction, and manifests not the least regard for public morals or welfare. Although it knows the debilitating effect of liquor on our war services, it still sells all the liquor it can regardless of cost to the country's welfare. We do not wonder that Archbishop Booth is driven to regard it as "this cursed thing." Oh for the wise and honest Government who would dare to say "These things shall not be!"

Quiet Moments.

THE COMFORT OF THE SCRIPTURES.

(By C.B.)

St. Paul, writing to the Romans, speaks thus of the purpose of the gift of Holy Writ, "that through patience and comfort of the Scriptures we might have hope."

In the present days of world-wide trouble, people everywhere are realising more and more fully that comfort is to be found in the Word of God. Happy indeed are they whose delight is in the law of the Lord, who meditate on it day and night, for they find infinite stores of heavenly truth available for man in every conceivable circumstance of life. If their minds are stored with Scrip-

tural passages, they find no lack of thoughts to cheer and maintain them during the day and in the silent watches of the night, "when sleep withholds its balmy power." Bishop Ken, in his evening hymn, prayed

"When in the night I sleepless lie
My soul with heavenly thoughts supply."

and these thoughts will assuredly come to us in our times of deep need if we have given due study to the truths of God as set forth in the Book of Books.

An Infinite Source of Comfort.

What a wealth of comfort does the Bible contain! Alike in prosperity and adversity, in joy and sorrow, in success and failure, in every phase of human life, we can thence derive strength, hope, edification, encouragement, warning, and salutary reproof.

So that when in times of deep affliction, of sore trial, of bitter bereavement, of crushing anxiety, men and women either collapse entirely under the strain, or set themselves stoically to bear the inevitable, lacking the "comfort of the Scriptures," it is not because they have no resources, but because they have not stored their minds with the exceeding great and precious promises made by God to those who need His help. Wise indeed are we if we give first place each day to the Holy Word, so that in moments of need there may come to us like a flash a message from the Father as familiar to us from our intimate knowledge of Scripture.

Poverty Amidst Plentiful Resources.

There comes to one's mind the story of sailors out of sight of land perishing of thirst, and crying out for water to the crew of an approaching vessel for relief in their dire need. The answer to their appeal was, "Dip up the water round you; you are floating on the waters of the Amazon!"

During the last war a bereaved mother was talking to the present

writer about the loss of her son on active service. She was bearing her grief bravely, because she was one to whom the truths and consolations of our most holy faith were real and sustaining. But she said, "You would pity the boy's father if you knew him; he has no comfort, no hope of ever seeing his dear son again, for to him, alas! the Word of God is as nothing."

Only those who give to God's Word a due place in their reading and meditation can hope to escape from spiritual starvation and thirst. Nothing short of familiarity with Divine truth as enshrined in Scripture can suffice in times of the swelling of Jordan; but enriched by it we have comfort in every trial, and assurance of Divine love and final victory over sorrow and even death itself.

(To be continued.)

Personal.

Lieut. Kenneth John Oram, who recently graduated from Duntroon Military College, having specialised in artillery, has won the Sword of Honour for exemplary conduct, and also the King's Medal for having graduated first in his class. This is only the third occasion in the history of Duntroon when one graduate has won both distinctions. Lieut. Oram is the son of Mr. and Mrs. R. J. Oram, of Brook Street, Coogee, and brother of Betty Oram, a member of St. Luke's G.F.S., and secretary of the Young People's Fellowship.

Official notification has been received that the Rev. C. H. Patmore, rector of Castlemaine, Vic., who is an A.I.F. Chaplain, is a prisoner of war. Mrs. Patmore, who is now living in Melbourne, will be glad to have even this news of her husband. In a recent letter she says that she has heard from some men who escaped that he looked fit and well when they last saw him.

On Trinity Sunday, Canon Francis Vanston, V.D., celebrated the 50th anniversary of his ordination to the priesthood and, to mark the occasion, the Lord Bishop created him a Canon Emeritus, making the announcement at the morning service, at which he was the celebrant and special preacher, in St. Mark's, Golden Square, Bendigo, where Canon Vanston is at present vicar.

On Whitsunday, the Bishop of Bendigo ordained the Rev. Eric J. Nixon to the priesthood and Messrs. William C. F. Nellor and Alexander McIver Wright to the diaconate in his cathedral. To fill these vacancies, the Bishop has appointed the Rev. R. P. Blennerhassett, Th.L., of Christ Church, Daylesford, and the Rev. E. H. Pickford, Th.L., of St. Paul's, Bendigo, and the new appointments were announced on Trinity Sunday.

The Rev. Samuel Manley, vicar of Mooropna (Bendigo) died last month.

The death is announced on May 19, in Winnipeg, at the advanced age of eighty-nine years, of Most Rev. Samuel Pritchard Matheson, who retired from the Primacy of the Church of England in Canada in 1931.

Mr. E. Harris has completed 50 years as a member of St. Andrew's Cathedral Choir. He sang in the choir at the funeral service for Queen Victoria in 1901 and on many other historic occasions. Such a record of service must be very rare, and we are glad that he is still able to be regularly in his place Sunday by Sunday. The Cathedral Chapter marked the occasion by presenting him with an illuminated address.

Rev. Percy Webber, rector of Trentham, in the diocese of Bendigo, intends to retire on August 1.

Mr. F. H. Gray, a trepanger of Groote Eylandt, who has always been a good friend to C.M.S. missionaries, has just been appointed an honorary Protector of Aborigines. Mr. Gray has a station at the north of the island which has been a great help to the men on the seaplane base and the natives.

It is reported that the Bishop of Hong Kong (Rt. Rev. R. O. Hall) will fly to China from Great Britain at the end of this month to ask Japanese permission to see Australian and British prisoners of war. Bishop Hall says that letters from Hong Kong indicate improved conditions there.

Many and sincere have been the congratulations and good wishes showered upon the Ven. Archdeacon Blackwood and his wife on the eve of their departure for Gippsland. His brother clergy of the South farewelled him at Bishops court, Hobart, at the Bishop's invitation, and presented him with an Episcopal ring. St. John's Hospital branches entertained him at Hadley, while Mrs. Blackwood was the guest of the Bishop and his daughters at Bishops court; and of Women Church Societies at St. John Baptist Schoolroom, where she was the recipient of a beautiful stainless steel tray.

Miss Ellen Mort passed away in a private hospital in Elsternwick, Victoria, at the end of June, at the age of 77 years. Miss Mort was formerly a missionary of the Church Missionary Society, and for a number of years she served in Fu-kien Province, China.

St. John's College, now in the premises of the Church of England Grammar School, Newcastle, the school having been evacuated to Morpeth, closed the Lent term on Saturday, May 30, the students then going on vacation for three weeks. The Warden has the responsibility of training the fifteen students alone, since the Vice-Warden has remained at Morpeth as chaplain to the school. The lecturers are the Warden, the Bishop of Newcastle, and the Rev. Mr. Blake, Hobart.

Dr. Paul White, "the Jungle Doctor," is broadcasting from 2GZ, Orange, and 2KA, Katoomba, each Sunday at 6.15 p.m. Both these stations may be picked up in Sydney.

Nurse Scott, of Haberfield, an honorary worker at the C.M.S. Depot and at C.E.N.E.F. Nurses' Club, Sydney, was recently taken seriously ill. We understand that she is making good progress.

The Rev. and Mrs. Frank Cash were recently tendered a special parish party to celebrate their twentieth year in the rectory of Christ Church, North Sydney.

Canon Hinsby, hon. secretary of the Federal Council of the C.M.S. of Australia and Tasmania, has been made a vice-president of the Parent Committee in England. Canon Hinsby is at present chaplain to a hospital ship.

Mrs. Toms, a leading churchwoman of Lindfield, N.S.W., and secretary of the Women's Executive Branch of C.M.S., has undergone a serious operation in the Hornsby Hospital. We understand that she is making good progress.

We desire to express very sincere sympathy with the Rev. and Mrs. G. P. Birk, of Burwood East, Sydney, who have received word that their son Hilary, who was reported missing in the Middle East, is presumed killed. Hilary Birk was an air pilot and only recently was brought down in France whence he escaped to Madrid and finally reached England via Gibraltar.

We are glad to know that Miss Norbury, Deaconess Superintendent of Deaconess House, Sydney, is progressing satisfactorily after her recent operation.

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,
Diocesan Church House.

Within a few months of his induction to the charge of St. Luke's, Vermont, Victoria, the Rev. B. A. Rowell took a chill, which resulted in pneumonia, from which he died on Thursday, July 16. One of three brothers who entered the ministry, the others being the Rev. J. A. Rowell, of Bacchus Marsh, and the Rev. R. J. Rowell, St. James' Old Cathedral, he was ordained by the Bishop of Bendigo, deacon in 1908, and priest in 1910.

The Archbishop-in-Council has appointed Archdeacon Hewett, the Rev. E. J. B. White, Mr. A. O. Henty, Mr. G. E. Langford, Dr. C. F. Tucker and Mr. W. H. Moule to be members of the Council of the Melbourne Church of England Grammar School. Major-General E. F. Herring, Chancellor of the Diocese, is ex-officio a member.

The Rev. H. P. Fewtrell, headmaster of the Church of England Grammar School, Ballarat, has accepted the invitation of the Bishop of Tasmania to become Dean of St. David's Cathedral, Hobart. He will leave Ballarat to take up his new post at the close of the present school term, August 26.

The Right Rev. P. B. Herbert, D.D., Bishop of Blackburn, has been elected Bishop of Norwich, England.

Miss N. Fagan, who has been on furlough in Australia, hopes to return shortly to Southern Melanesia. Miss Fagan has been in charge of the Native Girls' School at Torgil, New Hebrides Islands. Miss R. Cunliffe, who is on furlough in New Zealand, also hopes to be able to return to her work. She was sister-in-charge of the hospital at Lolowai.

Rev. A. Mason, who is on furlough and unable to return to his work in Melanesia, has accepted a temporary charge in New Zealand as priest in charge of St. Mary's, Otaio.

When Rev. C. B. Cotes, B.A., Th.L., was inducted to the charge of St. Peter's, Murrumbidgee, Victoria, by Archdeacon Hewett, of Brighton, there were three former rectors of the parish, in the persons of Revs. W. Green, C. Meredith and H. Potter, amongst those present. Mr. Cotes has succeeded Mr. Potter.

On Monday, June 29, four women workers, trainees of Deaconess House, Melbourne, were commissioned by Rev. F. A. Ray, Th.L.; they were Sister Joyce Rummung, hon. worker in the parish of Lancefield and Romsey; Sister Elsie Wells, St. Stephen's, Richmond; Sister Una Byrne, Christ Church, St. Kilda, and Sister Annie Clapton, St. Augustine's, Moreland.

PROPER PSALMS AND LESSONS.

Aug. 2, 9th Sunday after Trinity.

M.: 1 Kings xvii or Wisd. xi 21-xii 2; Luke i 1-25 or Phil. iii; Psalms 46, 47, 48.

E.: 1 Kings xviii or xix or Wisd. xii 12-21; Matt. xi or Acts xx 17; Psalms 44, 45.

August 9, 10th Sunday after Trinity.

M.: 1 Kings xxi or Eccus. iii 17-29; Luke i 26-56 or Phil. iv; Psalms 50, 53.

E.: 1 Kings xxii 1-40 or 2 Kings iv 8-37 or Eccus. xi 7-28; Matt. xiii 24-52 or Acts xxvii; Psalms 51, 54.

August 16, 11th Sunday after Trinity.

M.: 2 Kings v or Eccus. xviii 1-14; Luke i 57 or Col. iii 12-iv 6; Psalms 56, 57.

E.: 2 Kings vi 8-33 or xvii 1-23 or Eccus. xxxviii 24; Matt. xvi 13 or Acts xxviii; Psalms 61, 62, 63.

A CHINESE HOSPITAL IN WAR TIME.

There has recently appeared in an influential Chinese weekly a striking tribute to the work of Christian missions. In it occurs the following sentence: "They have definitely found their place in the life of the nation, fulfilling great human needs in its time of deepest travail." This quotation, which refers to missions generally, would not be inappropriate if applied to the work of the

Dr. Alfred Craddock and Miss Enid Tindall, the matron. The Chinese medical superintendent, Dr. H. P. Yew, has a magnificent record of service, and, assisted by Dr. Lewis Li, is responsible for most of the major surgery. A man of more than average professional ability and personal charm, Dr. Yew has refused all offers to take up practice in Hong Kong or Shanghai, and has made Yunnan his life work.

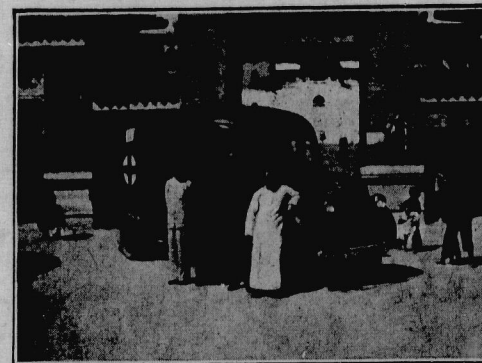
There have been many changes in the social life of China since

The maternity department is probably the largest in Western China. An experienced Christian woman doctor, Dr. Su (herself the mother of four fine children) is in charge. There were over 1000 confinements last year, almost all of them delivered by the Chinese midwives.

The hospital has been seeking to deal with the needs of a people at war, and there is little doubt that the result has been a greater appreciation of what it stands for. It has been a veritable haven of refuge to hundreds of new arrivals—professional, university, business, and ordinary civilian refugees. Many victims of the air raids of 1938 and 1939 were treated in the wards. A special ward for patients from the Government Aviation School was opened in July, 1938, and has been much appreciated.

The hospital exercises a beneficent influence upon missionary work far beyond the confines of our own Church. It is available, and used freely, by most of the missionaries of the province. Kunming is the rail head, and therefore the starting point for missionaries proceeding into the far interior. Relations between the hospital and local Church have been of the happiest, and both are co-operating in the new work at Kutsing, 100 miles to the east, in the establishment of a daughter church and hospital.

Dr. and Mrs. Craddock are now in Kunming after their spell of language study in Peiping. Will you pray for them and for the seriously overworked staff of the hospital, that it may be as "a city set on a hill," witnessing to the eternal, unchanging love of God.



The Needs of a People at War.

C.M.S. Hospital, Kunming, in the far south-west of China. It has become an integral part of the life of the city, and a number of prominent residents (one of whom is the wife of the Governor of Yunnan) are members of its committee.

Opened in 1924, the hospital has now a staff of five doctors, twelve nursing sisters, forty probationers, and forty-five other workers. On this staff of over a hundred, only two are foreign,

the Revolution, and the organization of the hospital has reflected some of these. At one time it seemed a far-off dream that it would be possible, as now, to have women nurses throughout all departments of the hospital. For some years we have been a registered nursing school, and have recently become a teaching hospital of a Shanghai Medical College (now in Kunming). A dental department was added in 1939.



STERLING HOME PAINT

AUSTRALIA'S BEST

STERLING VARNISH CO.

ALEXANDRIA

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY

The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees. Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to Mr. H. G. WILKINSON, Watson House, 9-13 Bligh Street, Sydney; or to—

W. S. LESLIE, M.A., Headmaster.

To Australian Churchmen

"Things Most Surely Believed Among Us."

There is an impression abroad to-day that Christianity is almost extinct. There are many who identify Christianity with the Church. Of course there is a very close connection, but it must be borne in mind that organised Christianity has failed in certain places at certain times, and still the inner spirit remained and re-constituted in time the outward form. It takes more than a war to destroy old institutions.

What are the Things Most Surely Believed?

We are often exhorted to concern ourselves with fundamental facts. Now that the world is shaken with a mighty convulsion we are told there is no time for minor disputes. This is true up to a point. But in order that the truth contained in it may be appreciated there is need to define the important aspects of Christianity and also to guard against the ready assumption that what is regarded as a minor point is unworthy of discussion. What is minor from one aspect may be a major issue from another. Still we are tolerably safe in asserting that the statements which have been accepted by the great majority of Christians in all ages are those which most properly deserve the title of fundamental. As we understand it, these statements are found in the Creeds.

The Attitude to the Creeds.

Up to quite recently no Church has dared to repudiate formally the Creeds. The new movement in Germany is a very wide extension of the movement of the Independents in England. But it has a different outlook. The Independents at least in their inception did not deny the articles contained in the Creed. They were simply averse to putting any formula except one based on the express words of Scrip-

ture in a position of a governing rule for the ministers of God. There is an ironic humour in the fact that some adherents of this principle laid down conditions for the holding of certain properties that has led to the modern protest in the Independent Community against 'the dead hand of ancient trusts.' But the modern German movement has at last reached the stage where Creeds are regarded as mischievous and false. Up to this all organised Churches paid great reverence to these landmarks of religious confession and religious controversy.

On Which Side are We to Stand?

In face of this new attitude, which numbers many sympathisers outside Germany, it is important to determine where we ought to stand. It is no use to declare that the Church of England has adopted a definite policy. Those whom we have in mind are quite prepared to admit it. But they contend that the time has come to abandon this exclusive attitude and to throw the door wide open to all who have any kind of spiritual ideal, even if it means flinging the Apostles' Creed on the dust heap. We cannot any longer evade the issue. Shutting our eyes to difficulties does not remove them. We must take our courage in both our hands and openly declare ourselves on this important matter. Each reader should ask the question, "Do I want the Creeds to go?" This question should be followed up by another, "If I do not, what do the Creeds mean to me?" As those who are convinced that the surrender of the Creeds would be the surrender of vital spiritual religion, we invite an examination of this important issue.

What is a Creed?

Carlyle has written, "Well might men prize their Credo," and he gives as a reason that a Creed is the very marrow of a man's convictions. There never was a greater mistake than to identify "I believe" with either "I hope" or "I think." We English-speaking people have played great havoc with our own language. We have reduced the word "awful" so that it has become a mere stroke underlining any ordinary occurrence. We make "an awful mess" and we are "awfully sorry," but also "awfully surprised" if anyone shows real deep concern. We have made "doubtless" simply possessed of a haunting doubt, and reduced "charity" to the level of a shilling raffle ticket. So when we say "I believe" we hint to neighbours that we are not quite sure. But this is a blunder. Whatever convention may have done to obliterate its early message, the ancient "Credo" was a ringing challenge. It declared to all and sundry, "Here is to be found the last certainty of conviction. On this I rest my soul and my all," and if we are to restore waning faith we must recover this position. We must prize our Credo. If it has any value it represents our deepest convictions.

The Modern Assault.

Many people believed that the so-called mediating school in criticism and philosophy had no sound logical base and that it would take its revenge, in consequence, by driving its supporters to a sounder logical position. They would have to move to the right or to the left. The religion of sentiment would have to give way to the religion of thought or else perish. The modern assault has come from the former supporters of the mediating school and has so far justified this opinion. One bastion after another has fallen. Refuge in the text of the New Testament has been unavailing. Refuge in the Person of Christ along the lines of a limited theology has also proved unavailing.

The modern assault has passed triumphantly from denying the authenticity of the Pentateuch to denying the authority of any revelation as such and finally to declaring that the very existence of God is problematical. Here the caution about too freely regarding certain matters as mere minor points comes in. It would be unjust to say that all who deny the authenticity of the Pentateuch are compelled to deny the certainty of the existence of God. But the grounds of such denial need to be scrutinised. If the denial is based, as it frequently is, on an *a priori* conception of the method of historical development, it may very well command the final conclusion that there is no convincing evidence of a personal God.

Can the Modern Assault be Maintained?

It is our deepest conviction that the modern assault has its roots in an evil heart of unbelief and that nothing which has come to light in science or philosophy can be employed to establish it. We are living in an age of muddled thinking. As in the ancient world so in the modern, faith is destined once more to open a door of hope to the weary. We have no reason to apologise for our Creed. It is more than a religious way of regarding life. It embodies great facts which cannot be brushed aside. The modern physical scientist approaches the Creed from the standpoint of purpose. The stupid people who tell us that what we call purpose is really only "adaptation to environment" are talking of what they do not understand. What is "environment"? The conditions in which we find ourselves. What is "adaptation"? Harmony with these conditions. A fish has gills and lives in water. A monkey has lungs and lives on land. To say that these creatures live because they are adapted to their environment is to propound the illuminating truth that a fish dies on land and a monkey drowns in water. This is perfectly true, but hardly worthy of being called scientific. We are reminded of Bishop Butler's remark "And so men go on

with words." But where the scientist traces adaptations he discovers everywhere a controlling directive intelligence. It was pointed out long ago that if there were chance variations in nature the rocks should be full of tentative efforts lasting for a time but overborne by the advancing tide of nature. But creatures appear suddenly with all their characters fully developed. So the modern scientist is less and less inclined to imagine a haphazard word that in a thousand tries secures a happy "adaptation." The pattern of life is too intricate for any such simple solution.

The modern mental scientist is slowly forming a similar conception. It is early days yet to speak of psychology. What we have are psychologies. And science in the making always suits the speculator. But the mental scientist is getting tired of foolish explanations that carry him round in a circle. The absurdities of Behaviourism are driving thoughtful investigators back to the concept of a ruling inner intelligence. The battle may be raging in places, but modern research is making the task of the materialist ever heavier.

And at last we are brought face to face with personality, not as a postulate, but as a fact. Man is a person and determines his actions by the laws that govern personality. Here in the world room is found for self-determination. Man hears and answers prayer. Man re-directs inanimate forces. And it is this man who has probed the mysteries of Nature. Carlyle was right. Well might men prize their Credo. "I believe in God."

BOOKS

"Fading Light."—The Rev. Canon T. C. Hammond's new book, "Fading Light," recently reviewed in the "Australian Church Record," is now available in Sydney. It may be obtained at the C.M.S. Bookroom, and also at other Sydney booksellers. We understand that another book of the Canon's, "Age Long Questions," is also available. The price of each of these books (Australian edition) is four shillings. Both are well worth reading.

AID RUSSIA COMMITTEE.

Three protagonists of this Committee are featured in our correspondence columns. They concur in deprecating our suggestion of Anti-British tactics on the part of the Aid Russia Committee. We only judge from the official publication of what seems to us a mischievous organisation. One of our correspondents assumes too much ignorance on our part. But the personnel of that committee is fairly apparent. After all, even bishops are not always wise, nor are canons, in spite of their war-sounding titles, necessarily military strategists. Canon Garnsey's subtle suggestion that we are not in favour of a second front is a begging of the whole question at issue. His mention of Roosevelt and Churchill gives the very reason of our deprecation of the Aid Russia Committee's Anti-British tactics. Those men with their military advisers are our masters in strategy. What impudence for the self-appointed Russophile critics to seek to stampede them to strike before their better knowledge of the whole situation demands it. Here are some more of the ignorant statements of which we complain:

"We do expect, and we have every right to expect some decisive blow against Hitler in the West of Europe. Britain owes it to us, to Russia, and to the world. And I believe that she will do it, even if it involves a change of political leadership; for the heart of the British people is sound." Such is the grandiloquent peroration of the Rev. Stuart Watts' plea for a Second Front. Just one more example:

"Open the Second Front now!! (We would use a few more !!!) Without an instant's delay, demand that Britain throw her armed millions into the fight."

"This is not the season for procrastinating soliloquies of 'To be or not to be.' This is the time for action."

Awake! Arise, or be for ever fallen!

Open the Second Front Now!!"

This latter quotation is the

flamboyant peroration of another ebullition of the Aid Russia Committee, dated APRIL 1st !!!!!

We have before in our issue of May 7 quoted the statement of Dr. Churchward published by the same committee, when he asks the question, "But when several millions of trained soldiers are kept in Great Britain awaiting a possible invasion, Can it be said that Britain is doing all that she might do, or ought to do until she sends a force to the Continent of Europe."

We anticipate that ordinary people will hardly agree with Canon Garnsey's disclaimer of any Anti-British sentiments.

We are glad to note that the N.S.W. Government refused consent to the Aid Russia Committee to hold a Sunday sports gala on Sunday last, and at the same time has asked that their books of accounts be made available for inspection. Evidently the Government is not too clear concerning the activities of this committee.

We are surprised that there are Churchmen to be found approving of the Sunday sports gala.

Mr. Bevin's broadcast, just to hand supports our contention. As a responsible Minister of the British Government, he declared that people who were demanding an immediate second front were playing into the hands of Goering and Hitler. It is interesting to note from American Press sources that while Roosevelt is anxious, Churchill is cautious, and both American and British Generals are on the side of caution.

HIS PEOPLE ARE FREE.

Sound the loud timbrel o'er Egypt's dark sea,
Jehovah hath triumph'd; His people are free.
Sing for the pride of the tyrant is broken,
His chariots and horsemen all splendid and brave,
How vain was their boasting, the Lord hath but spoken,
And chariots and horsemen are sunk in the wave.
Sound the loud timbrel o'er Egypt's dark sea,
Jehovah hath triumph'd; His people are free.

HOW ARE THEY GETTING ON?

C.M.S., Groote Eylandt,
May 28, 1942.

Dear Friends,

Well, how are you all. I hope you are well. We are. Some people might wonder where our hearts are—if they are in the right place. Yes, they are. We have no fear of the Japs.

We are still going as usual, still happy. . . . it has been a very long time since I wrote to you; I still think of you . . . and remember you in my prayers.

Crusoe, my dog, is still alive. I am still well and strong, keeping my physical health.

Thank you for the Xmas gifts. Lubacrata's wife died yesterday. I am sorry for him and the little children, but we, too, shall meet someday.

I am still a good fisher and hunter; am still getting good hauls. I'll swim ashore if the Japs come, but I don't think they will.

How are the other missionaries down south?

Mr. Port is very busy, but is still a happy man. He gave us a good time over there. You can see his faith in Christ in his face, and may we all practise that.

Now I must close, remembering you all in my prayers.

Yours faithfully,
GERALD BLITNER.

[Jerry is a half-caste lad of the Groote Eylandt Mission, aged 21 years. An interesting and encouraging note concerning him came through a private letter last week. The writer, not a member of C.M.S., said, "Jerry has been working for the M.R.C., and Mr. Jessup, who has been working him lately, said that Jerry was the one lad who said his prayers at night before going to sleep. So that speaks well for him, I think, that he can still do that out in the bush where he is working with strange men."

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

COURAGE AND VICTORY.

Christian men and women do not need to buoy up their spirits with signs and symbols by putting their thumbs up or by inscribing a V on their windows. We may have to meet much suffering and trial because of the terrible sin and selfishness of this modern world of which we are a part. But we "can take it" because we know "in whom we have believed," because our trust is fixed upon our God in whom our fathers trusted. And His command to us is always the same. It is to "go forward." It is to "go into all the world" and call into discipleship men of all colours and nationalities. "Therefore my beloved brethren, be strong in purpose and unmoved ever giving yourselves to the work of the Lord, because you are certain that your work is not without effect in the Lord." (1 Cor. xv. 58, Basic English version.) —From the Bishop of Gippsland's farewell Letter.

AN "ECONOMIC CHARTER."

An "Economic Charter" is set out in a pamphlet entitled "Social Justice and Economic Reconstruction," newly published by the Student Christian Movement Press. The statement is issued with a preface by the Archbishop of York on behalf of the Commission of the Churches for International Friendship and Social Responsibility, which consists of delegates officially appointed by non-Roman Catholic Churches in Britain. The authors have set out what seem to them to be rights and responsibilities that most need to be asserted, because they are at present so widely dishonored. The first five clauses relate to the individual, stating that "man has been wrongfully subordinated to the requirements of the state in some countries and the economic machine in others." The next five relate to industry, and the remaining five points are concerned with international relations. They are prefaced by a declaration that it is incumbent on every nation to direct its industrial, commercial and financial policy along lines that will not threaten the well-being of other nations, but will rather help them to overcome their economic difficulties.

Dr. Van Dusen, from America, who attended the meeting in which this charter was drawn up, remarks that it is "more fundamental in analysis and more radical in proposal than the famed Oxford Conference report on the Economic Order."

—I.C.P.I.S., Geneva.

Correspondence.

BRITISH-ISRAELISM.

(To the Editor, "Church Record.")

Dear Sir,

People who find themselves at loggerheads over the British-Israel theory seldom, so it seems to me, get to the root of the problem. The need is adequately to understand what is sometimes called the doctrine of the Children of the Covenant. Who are these Children of Promise? In this present dispensation which we call A.D., are they spiritual Israel or Israel according to the flesh?

This doctrine of the Children of the Covenant is carefully expounded by the Apostle Paul, chiefly in Romans. As a theological matter, the internally cohering witness of Scripture is of greater value than arguments from genealogies, physical characteristics or geology. Regarding this question, Paul is careful to explain that those who inherit the promises of Scripture are chosen "not from the Jews only but also from the Gentiles." "The adoption, the glory, the covenants, the giving of the law, the service of God, and the promises" belong to anyone "if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead."

Even "when the fullness of the Gentiles be come in and so all Israel shall be saved," "God will graft" Israel according to the flesh in, not in their unbelief, but because they will profess faith in Christ.

It seems clear then that the Church is spiritual Israel, and inherits the promises of Scripture because the children of faith are the Children of the Covenant. Any believing Christian who goes to Church has a right to enter wholeheartedly into our liturgy and to consider himself a British-Israelite. Any African or Indian or Chinese worshipper of the Living God in Christ, however weak and feeble his faith so long as it be sincere, has an equal right to regard himself also an Israelite in Paul's meaning of the word, and also to sing the Venite. In fact they do, for our wonderful liturgy is used in many other countries and languages.

In one matter all can agree: we long for the day when Britain as a nation will be co-terminous with Britain as a church. That will be a day of faith and blessing.

I am, yours faithfully,
L. L. NASH.

July 10.

THE ONLY PROTESTANT HOME OF ITS KIND IN THE STATE!

It embraces all and refuses none who are eligible for admission.

THE HOME OF PEACE

ADDISON ROAD, PETERSHAM. Phone LM 4805.

It is supported by voluntary gifts. YOUR HELP IS NEEDED. "Inasmuch as . . ." The opportunity is here and now. Kindly send your donation to the Hon. Treasurer (above address) and

REMEMBER THE HOME IN YOUR WILL.

EVANGELICAL BELIEF.

(To the Editor, "Church Record.")

Sir,

The correspondence in the last two issues shows there are many aspects on the subject of the Revelation of God in the Holy Scriptures. I believe that if our theology is to commend itself to the present generation it must be scientific. The Archbishop of Canterbury said recently "The Christian Religion MUST MAKE SENSE and be something more respectable than a detached cluster of values or sensations, flapping about like a balloon which has snapped its cables."

It has been the glory of the Church of England, to which we belong, that it has understood the claims of human reason. Its doctrinal system is always in principle the same, and is capable of adjustment in every age to satisfy the claims of reason.

I think the reason why many of our young people have lapsed from their Church is because, gradually or suddenly, they woke up to the fact that they were working with theological conceptions about God, the Bible and the world that were inadequate to meet their desire for the truth. Reason and Revelation should go together and meet in the Person of the Son of God.

All true Christians should recognise the reverent scholarship of those in our Church who have made a valuable contribution to the truth, no matter what they call themselves. All knowledge should be an immense blessing to mankind. Scholarship, education, scientific discovery are all names for God's great and precious gifts to us. We must rate them at their true value and relate them to the revelation of God in His Word and in our own experience.

If we believe that Christianity is an intelligent interpretation of the universe, there will be no fear that our young people will be drawn away towards those other doctrines which are insidious, and clamour to-day for their allegiance.

People in these days need "direction" from those in the Church who are best able to give it and who can tell them what they are to believe and what is the reason behind it. The Bible is the Word of God, but it needs interpreting in a way that will commend itself to the consciences of all seekers after truth.

The ultimate authority of our faith is surely the Holy Spirit of God, whose work it is to "take of the things of Jesus and reveal them to us." Such

knowledge will humble us and send us back to the feet of Him Who is the Way, the Truth and the Life.

W. F. PYKE.

"AID RUSSIA."

(To the Editor "Church Record.")

Sir,

The writer of the strictures on the N.S.W. Aid Russia Committee in your last issue has achieved a degree of injustice only to be equalled by his ignorance of the people whom he attacks. I have been a vice-president of this committee since its inception last August. I have taken part in two great congresses in the Town Hall, and big meetings in the Sydney Domain and in suburban halls. I have heard many words spoken in praise of the heroic efforts made by the people of Great Britain, and not a single word in disparagement of them.

The members of the committee (drawn from various ranks of life) are animated by one feeling, namely, an intense desire for an Allied victory, so that the world may be forever rid of the evil thing known as Fascist or Nazi tyranny.

You speak of handbills. I have seen none which, in my judgment, would merit the violent words in which you describe them. If it is our advocacy of the opening of a "second front" in Europe that your writer condemns, he will have to condemn a good many other people besides our committee, including President Roosevelt, Prime Minister Churchill, many journalists of high distinction, and thousands of citizens in all of the democratic countries.

Yours, etc.,

A. H. GARNSEY.

St. Paul's College.

AID RUSSIA COMMITTEE.

(To the Editor, "Church Record.")

Dear Sir,

I have seen the handbill of the Aid Russia Committee to which you seem to be referring in your issue of July 16, under the heading, "Disruptive Elements." There is no suggestion whatever in the handbill that Britain has been slack or is letting anyone down. There is simply the very strong and reasonable conviction that the whole cause of the Allies, Britain, Russia, America, China, Australia, and the rest, depends upon the opening of a second front. This is a conviction which is shared not only by "Russo-philes," but by leading citizens and statesmen of many Allied Nations, including the leader writers of "The Times," the "Sydney Morning Herald" and the "Evening Standard." The demand for a second front has been made all over Britain, in the House of Commons, and the House of Lords.

I do not believe it is either dangerous or disloyal to criticise the Government in war-time. On the con-

trary, it is dangerous to democracy to regard all actions or inactions of Government as immune from criticism. Then let this particular campaign go forward, backed up by strenuous work and sacrifice; the right decision is then more likely to be made by the powers that be.

Yours faithfully,

D. A. GARNSEY.

St. John's Rectory, Young, 25/7/42.

AID RUSSIA COMMITTEE.

(To the Editor, "Church Record.")

Sir,

I desire to protest concerning the unfair and ill-natured criticism of the N.S.W. Aid Russia Committee expressed in the leading article of the last issue of the "Church Record." Whether or not the committee is justified in encouraging military and political opinions which conflict with those held by you is beside the point. This, we are constantly telling ourselves, is a democratic community in which difference of viewpoint is not discouraged. As one in touch with most classes and types of people, I happen to know that the demand for a second front in Europe has been growing in strength for a long time. With it there has grown an almost equally widespread conviction that much of the opposition to a second front, like that implied in your article, is not based entirely on military considerations. If these feelings are not to be given expression to in a democratic way an unhealthy position is bound to result.

Your reference to the Archbishop of Brisbane's pamphlet is in this connection irrelevant, and an unwarranted aspersion. The reference to Fifth Columnist tendencies is equally out of place. I have been an honorary secretary of a country branch of the Aid Russia Committee for nine months, and in that time I have seen much evidence that the committee is not only successfully striving to assist our Ally in every practical way possible, but is also doing all that it can to encourage in Australia a better and more enlightened understanding of the Russian way of life—which is surely an expression of the spirit of the Anglo-Soviet Treaty. As a Christian, would you prefer another attitude?

Yours, etc.,

HARRY P. REYNOLDS.

West Goulburn Rectory, 25/7/42.

[Our readers will note our patience in the face of a discourtesy of attack. We have dealt with the main issue on our Leader page.]

"A.C. RECORD" PUBLISHING FUND.

The management committee acknowledges with grateful appreciation the following donations:—Amounts under 5/-. 3/-.

A STRUGGLING CHURCH AND A STURDY WITNESS.

There was an interesting gathering in the Chapter House, Sydney, on Thursday, July 2, 1942. The Rev. Stephen Bradley, in the uniform of a corporal of the South African Force, delivered an inspiring address.

In the course of his remarks Mr. Bradley pointed out that it was the Anglican Church League that gave him and his wife a farewell when they left for South Africa.

When he arrived at Durban he discovered that he was an Egyptian, having been born in Egypt when his father, the well-known Cairo Bradley, was engaged in missionary work there. The Customs Officer proposed to ship him and his wife to England. An appeal to higher authority, however, sorted out his difficulty and enabled his wife and himself to settle into their important work.

Mr. Bradley told, with inimitable humour, of a meeting on the hall steps of Johannesburg City Hall. The crowds that came round gave him the idea that he must be a first-rate open-air speaker until one of the company called out, "Hurry up and let us get on with the politics."

The church to which he was appointed in Durban was in a state of bad repair, the sky showed through the cracks in the roof, and there was an average congregation of seven in the morning and three at night. He told how God raised up for their help a remarkable man, Mr. Stanley Sutton. At one time Mr. Sutton was a publican and racehorse-owner. In his last days of racing he lost £70,000 on one horse. This man, with a dark background, prayed on his 72th birthday, "O God, if I can serve you better, help me to give up drinking and smoking." When he was 77 he travelled 42 miles over terrible roads and seven miles on a native pony, to help a native church in its services. Truly a man of initiative and tremendous zeal.

But Mr. Bradley felt his great work was amongst the tribes. The Zulus were great warriors. They had defeated a British Army at Isandwhlana and hemmed in a British force at Rorke's Drift. Bishop Colenso proved a great friend to the Zulus. He learnt their language in order to give them the Bible and the Prayer Book in Zulu. He also gave them a Zulu grammar and other literature. One of the bishop's ablest helpers was Joseph Ntuli, who had been a savage warrior. At the battle of Isandwhlana it was his job to follow the foremost Zulu troops and stab to death all the wounded. Shortly after he was converted to the Lord Jesus Christ and has founded no less than ten or twelve strong mission stations. He always wears a frock coat, salt and pepper pants, a shirt when he can get one. But nothing would induce him to wear shoes or stockings. At one of the churches which

Stained Glass



**John Ashwin
& Co.**

(J. RADECKI)

Artists in Stained Glass

Studio and Works:

41, DIXON ST., SYDNEY

Off Goulburn St., Near Trades Hall
Established 1870. Tel.: MA 3467

Joseph Ntuli founded, Mr. Bradley addressed 3500 members on an Easter Sunday.

The Zulu work had two main divisions, inland and coastal. The inland work was in charge of a Zulu with great initiative, unfortunately spoilt by pride. The coastal work was in charge of a man of deep godliness but no initiative. The poor man in the coast very often had no income. He walked 23 miles on one occasion to welcome Mr. Bradley. The man was attending to an area from 100 miles north to 100 miles south of Durban without any stipend. The inland man, through his initiative, bought himself a car and drove about amongst 40 churches. He said that he was well paid.

There are altogether some 80 or 90 mission stations all through Natal. These were in all poor areas and the only contact the natives had with Europeans was through Mr. Bradley and his wife.

Amusing accounts were given of meetings for conference. A catechist would complain that a chief's cows were eating his vegetables. That meant a letter to the chief. Another would complain that there were no communions at his church. Inquiry elicited the fact that the minister's car got stuck in a river. When asked where the car was then he would reply, "Oh! still in the river." That would be after a lapse of two months. Yet this man—so casual about his car—walked 200 miles to Ladysmith to fulfil engagements there.

Mr. Bradley has succeeded, in concert with the South African General Missions, in securing a course of Bible instruction for the native teachers. He spoke very warmly of the work of the Bible women, of whom there are 7000. They enter the kraals, help in housekeeping and then gather a little congregation round the fire at night and sing hymns. The Zulus take the parts naturally and are fine singers. He painted a graphic word picture of a hymn being sung, the notes swelled out over the valley and were taken up by distant kraals until the whole valley resounded with song.

Mr. Bradley touched lightly on the struggle of the Church of England in South Africa is waging with another denomination that broke off from the Church of England under the leadership of Bishop Gray, and now calls itself the Church of the Province of South Africa. As a result of steady opposition by the local clerical representative of that Church, he had been in the Supreme Court twice and in the Magistrate's Court time without number, and always as defendant. Bishop Gray had determined that the Church of England should join the Church of the Province or be blotted out. The Church of England could not do that, as Bishop Gray's Church was frankly ritualistic. He disliked evangelicalism and decided to blot it out.

That spirit animated Canon Robinson in Natal. He determined to blot

out the Church of England. There is a law that where you have an established mission no other can be opened within five miles. Before Mr. Bradley came, Canon Robinson claimed several mission stations. But the natives refused to attend and held services in the open-air. Since Mr. Bradley came he has been trying to claim mission stations but has lost his suit in the courts.

When a native minister had to be removed for indiscipline, he tried to get sympathy from Canon Robinson. On one occasion this minister entered a church and knocked people down. They had to get police protection for the church members. A case was brought for unlawful dismissal, but it was thrown out of court. Proceedings of this kind go on all the time and reveal clearly the spirit of opposition to evangelical Church life displayed by members of the Church of the Province.

When complaint was made in Durban against the Church of the Province calling itself Church of England, and announcing mass, confession, etc., as services and usages of the Church of England, one of the ministers preached against Mr. Bradley.

He said, "He was born in Egypt, brought up in Australia, and ordained God only knows where. I was born in England, brought up in England, ordained in England—who do you think belongs more to the Church of England?" As a result, several of his congregation went to hear Mr. Bradley. He preached a strong Gospel sermon and some of the best workers of to-day are converts won at that service.

The minister in question and Mr. Bradley are now good friends and work on committees together. One day Mr. Bradley said to him, "Do you prepare a series of sermons or just preach what comes into your mind?" "Why do you ask?" he said. "Oh! I'd love you to have another crack at me, as I still have a few empty pews."

In thanking Mr. Bradley, Canon Hammond pointed out that a Dr. Wirgman, Archdeacon of Port Elizabeth, in a book called "Foreign Protestantism within the Church of England," denounced Bishop J. S. Ryle and Dr. Griffiths Thomas as "foreign Protestants." That might show ordinary people the length to which the opposition of which Mr. Bradley spoke really went.

A RELIGION

That Does Nothing
That Gives Nothing
That Costs Nothing
That Suffers Nothing
Is Worth Nothing.

The death has occurred at East Malvern, Victoria, of Mr. G. H. Ingram, who has been an official of All Saints' since its foundation in 1921.



THERE is
quiet beauty
in the complete, comforting
services of Australia's Premier
Funeral Directors

WOOD COFFILL
810 GEORGE ST., SYDNEY
Telephones:
Head Office M 4611. Newcastle 282. Katoomba 41
CHAPELS IN ALL SUBURBS

A PRAYER.

For those we love we kneel and pray
to Thee,
Be Thou their Shield by land, by air,
by sea.
Whene'er our foes assail them in the
fight
Guard them beneath Thine all-pro-
tecting might.

We pray for strength that we may
never lack
Courage to save our homeland from
attack.
Even the weakest with Thine aid is
strong
To help our cause, that right may van-
quish wrong.

We pray for faith; in Thee we place
our trust,
Thou wilt not fail us for our cause
is just;
And as our faith is great we dare to
ask
Thy power to help us in our present
task.

We pray for those who in this world-
wide strife
Lay down their lives; grant them eter-
nal life.
For those who mourn let this rich hope
remain—
In Heaven to meet their loved ones
once again.

C. Fitzgerald Fraser.

Tune: Ellers, A. & M. 31.

Pass this paper on to a friend.

Churchman's Reminder.

"Beneath the mount is toil and pain,
Till we transfigured, too, shall reign."
August

- 2—9th Sunday after Trinity. The Christian's chief struggle is against innate feeling of self-sufficiency. How frankly the Collect makes us declare ourselves: "We who cannot do anything that is good without Thee."
- 6—Thursday. The Transfiguration of our Lord. What a pity this foretaste of Resurrection and Ascension is not commemorated by a high festival! We need vision, as the chosen three saw with their eyes of the Lord triumphant here and now.
- 9—10th Sunday after Trinity. How well our Prayer Book instructs us in praying. The "Open Ears" of God—what an expressive term! How this should teach us to be careful to ask what pleases God.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

A CLOSING SERVICE.

A service to mark the close of the ministry of the Ven. Archdeacon Langley was held in All Saints' Church, Woollahra, on Sunday, June 28, at 11 a.m. It was felt that the occasion of his relinquishing his duties as rector of the parish could not be allowed to pass without marking it in a special way, and by giving parishioners and friends an opportunity of showing their appreciation of his distinguished services. Invitations were sent out accordingly to parishioners, both past and present, with the result that a large congregation attended and joined sympathetically and wholeheartedly in every part of the service.

Apologies and expressions of regret and warm regard for the Archdeacon were received from many clergy who had been associated with the rector, and whose Sunday duties made their attendance impossible, and also from many parishioners who were not able to be present. Two former curates, the Rev. C. E. Adams, now rector of All Saints', Petersham, and the Rev. C. A. Lucas, now rector of St. John's Church, Darlinghurst, were present and took part in the service; and also the Rev. Canon Barder, rector of St. Mark's, Darling Point, and Acting-Rural Dean.

Although the Archdeacon himself could not be present, Mrs. Langley and her two sons were there.

A sense of sadness, naturally, pervaded the congregation, which, however, voiced with devotional spontaneity feelings of thanksgiving as well. It was a memorable service as well as a high and moving tribute. Among the large number were many parishioners of the past who still retain affectionate memories of happy association, and came distances in order to be present and do honour to their friends. The Double Bay Sunday School children also marched up and attended en masse.

The service was preceded by a brief introduction explaining its purpose, and then proceeded, step by step, with devotional regard to that purpose. The Most Rev. the Archbishop had kindly consented to preach, although it meant his hurrying after an engagement at Naremburn. He arrived just in time, and spoke words of appreciation which must have found echo in the hearts of all who heard them. His Grace took for his text words which had been quoted by the rector in the parish paper on the first anniversary of his induction: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15: 58). He traced carefully and in detail the long series of important events which had marked the Archdeacon's ministry, his continuation of the beautiful and artistic conception of the church bequeathed by the first rector, Canon Mort, the addition of new stained glass windows, the building of the northern and southern porches, together with the beautiful front drive and garden, with their approaches, and the completion recently of an improved system of lighting for the church, while all the time the fabric of the church was maintained in good condition.

The Archbishop made reference to the many activities, parochial and diocesan, in which the Archdeacon had taken part.

UNUSUAL LANTERN LECTURE.

The next monthly meeting of the Young Evangelical—Churchmen's League will feature an unusual series of lantern slides, which will be thrown on the screen to illustrate an address entitled "The Holy Communion and the Mass." The speaker will be the Rev. B. R. Horsley, B.A. The meeting will be held at 7 p.m. in the rectory of St. Philip's Church, York Street, Sydney.

HAMMONDVILLE

An interesting confirmation was held at Hammondville on Sunday last, conducted by the Archbishop of Sydney. This was the first service of that nature held in the village. Eight persons received the "laying-on of hands" in the presence of a large congregation. It was a pleasure to note that Archdeacon Hammond was able to attend and present the candidates.

"MARKET FAIR"

What has been formerly known as the annual sale of work of the Women's Executive of the Church Missionary Society, will be called this year a "Market Fair," and will be held in the Chapter House on Tuesday, September 29, opening at 2 p.m.

LADIES' HOME MISSION UNION.

In spite of an early announcement that a sale of work would be held again this year, we hear that this has been cancelled and that a direct-giving appeal is being made instead. Already branches have been arranging special efforts to take the place of gift afternoons to stock stalls, and friends who would have been present at the sale have sent gifts instead. We hope all are looking forward to the dedicating of these gifts and giving thanks to God at the L.H.M.U. annual Holy Communion service in the Cathedral at 11 a.m. on Thursday, 24th September, which is to be followed by a basket luncheon, when Deaconesses supported by the L.H.M.U. will speak of their work. Friends are being requested to remember this day in prayer.

PARRAMATTA S.S. TEACHERS' CONFERENCE.

The 120th quarterly conference will be held at St. Philip's, Auburn, on Monday, August 10, 1942.

From 6 to 6.45 p.m. tea in the Parish Hall, adjoining the Church, kindly provided by the teachers of St. Philip's; 6.50 to 7.20 p.m., service in the church, intercession in connection with the war and short devotional address by the Rev. W. J. Reboul; 7.30 p.m., conference in the Parish Hall.

Business: 1. Chairman's opening remarks. 2. Minutes of last conference. 3. Proposal that next quarterly meeting take the form of a Saturday afternoon and evening conference on the subject, "Towards a Christian World." 4. Announcements. 5. Questions, motions, and other business relative to the meeting which members wish to bring forward. 6. Address, "The Bible as the Living Book," by the Rev. A. W. Stuart, B.A., General Secretary of the N.S.W. Auxiliary, British and Foreign Bible Society. 7. Comment and discussion. 8. Close. National Anthem, Doxology, Benediction.

Chairman: Rev. W. J. Reboul, rector of St. Philip's, Auburn Parish.

All clergy, officers and teachers are cordially invited to attend.

Diocese of Armidale.

SCHOOL FOR PREACHING.

It was a happy thought when the Bishop of Armidale planned a "School for Preaching," and it was attended by most of the clergy of the diocese and military and air force chaplains. The New England Girls' School, with its beautiful chapel, was placed at the disposal of the Bishop during the winter vacation, and provided comfortable and suitable accommodation for the gathering of the clergy.

ter vacation, and provided comfortable and suitable accommodation for the gathering of the clergy.

In his introductory lecture, the Bishop (the Rt. Rev. J. S. Moyes, M.A., Th.Soc.) gave an excellent summary of the principles of good preaching, and stressed the need for a clear and vigorous proclamation of the Gospel in order that the life of the community as a whole might be brought under the sway of Christ.

Exposition.

The Rev. H. E. S. Doyle, Th.L., vicar of Emmaville, preached an expository sermon on Romans 1: 18 to 3: 20, and pointed out how St. Paul, in preparation for the presentation of the central theme of the Epistle—the Righteousness of God as a free gift to all who turn to Him—is at pains to convict all men of their sin, and of the inescapable judgment of God, because of their neglect of God's own revelation of Himself through nature, conscience and the written word.

The discussion which followed brought out the need for using the Bible as the primary text-book of the Faith, and for teaching the truths of the Bible in a clear and simple fashion. Many speakers said that the growth of many modern "isms" were due to the fact that these professed to have a basis in the Bible, and the great majority of the people accepted their teachings because they themselves did not really know what the Bible taught. It was felt that expository sermons, in which the teachings of the Word of God were made plain to the people, were an essential need in every parish in the present day.

Doctrine.

A doctrinal sermon on the Holy Trinity was preached by the Rev. C. R. Rothero, Th.L., vicar of Pilliga-Barradine, who dealt with the development of this doctrine from the experiences of the first Christians as recorded in the New Testament. This sermon led to a very helpful discussion of the place, purpose and plan of teaching in the programme of the parish. Some of the military chaplains said that experience with the Forces had shown that the majority of men were largely ignorant of the fundamental doctrines of Christianity, and it was difficult to minister to them as effectively as could be wished because of this lack.

The Bishop said there was a grave danger of teaching doctrine in an abstract fashion, and not relating it to life. Surely the doctrines of the faith were the real dynamic of Christian living, and unless they were presented as such, and used as the basis of a challenge to holiness of life and conduct, the mere preaching of abstract truths was of no value.

Preparation.

A paper on the Preparation of a Sermon in relation to the Needs of the Congregation, written by the Rev. Canon Charles Murray, of South

Yarra, Victoria, was read by the Bishop.

Canon Murray emphasised that the sermon had three objects—to teach truths and open up lines of thought; to arouse some attitude of assent, wherein the hearer says, "Yes, I see that, I am bound to say that is right, I must do something about that"; and, finally, it must move the hearers to some Christian resolve and action. Having these objects in view, the Canon's paper showed how the sermon must minister to the known needs of at least some members of the congregation, and so make every point tell in the execution of the ministry of the spoken word.

The Rev. Captain J. S. Cowland, Federal Secretary of the Church Army of Australia, in opening his lecture on the Delivery of a Sermon, said that he felt like a little lion in a den of Daniels! But as he continued with his paper, it was apparent that the "lion" was not overawed by his audience. He felt that one of the primary reasons why preachers failed to obtain results from their sermons was that the Bible was often the last book referred to in preparation or delivery. Preaching, he declared, was the conveyance of divine truth through human personality, and systematic reading and study, based on a sound knowledge of the Scriptures was a "sine qua non."

Captain Cowland said that the ignorance of Bible truths among both clergy and laity was appalling. Children frequently received more moral teaching than religious instruction, and adults apparently had never taken to heart the page in the Catechism which taught love to God and neighbour. The preacher, he said, had to establish a claim to a good hearing, and beware of giving the impression of being about to say something rather than having something to say. Clarity of expression, aptness of illustration, and a little well-placed humour were invaluable, but studied mannerisms and extravagant gestures were to be avoided. The preacher, he emphasised, should never be afraid to apply the truths he sought to proclaim, and to preach for a verdict.

The closing sessions of the School dealt with the subject of Evangelism, an evangelical sermon to children being delivered by the Rev. Chaplain A. J. Wagstaff, of the A.I.F., formerly vicar of Boggabilla, while an evangelistic address for a general congregation was given by the Rev. Captain J. S. Cowland, and formed the basis for the final discussion circle.

VICTORIA.

Diocese of Melbourne.

MRS. BOOTH WELCOMED.

More than 200 members were present when the executive of the Girls' Friendly Society invited presidents, associates and officebearers of G.F.S.

branches to an at home on a recent Saturday, at Jerram House, Spring St., to welcome Mrs. J. J. Booth, the new president of the society. Mrs. C. H. Edmondson, deputy president, received Mrs. Booth and presented her with a spray of orchids and also sprays for her daughters, who were unable to be present.

A display of English and Continental folk dancing was given by branches of G.F.S. at St. Paul's, Canterbury, and Holy Trinity, Balaclava. Miss Irene Doig entertained with songs.

INTERCOLLEGIATE CONFERENCE.

The annual conference of the Melbourne Theological Colleges was held in the Independent Hall, Collins St., recently. The subject chosen was "The Church, the Ministry and the Sacraments."

Representatives of each denomination presented a paper setting forth the standpoint of their respective churches. The gathering was representative of the students from the various colleges.

The speakers were Dr. Calvert Barber, Ph.D. (Methodist), Rev. John Morley, M.A. (Baptist), Pastor Lyall Williams (Churches of Christ), Rev. W. H. Raynor, B.D. (Congregational), the Right Rev. Bishop Baker, D.D., Principal of Ridley College (Anglican), and Professor N. MacLeish, M.A. (Ormond College, Presbyterian).

Interesting discussions took place after each session. The retiring president was Mr. Ronald Albiston, of the Congregational College, and Mr. Ronald Blackwood, of Ormond College, was elected president for 1942-43.

IN MEMORY OF

A SAINTED LEADER

Contributions are invited towards perpetuating the memory of

THE MOST REV. FREDERICK
WALDEGRAVE HEAD, M.C., D.D.

Whose loving ministry was an inspiration to the Church in this Diocese.

The Memorial will take the form of

- (1) A portrait in oils to be hung in the Chapter House.
- (2) An Opus Sectile Tablet in the Cathedral.
- (3) For the assistance of necessitous persons, including the provision of homes for aged clergy or their widows.

Contributions should be sent to the Registrar, Cathedral Buildings, Melbourne, C.I.

BISHOP OF GIPPSLAND.

At St. Paul's Cathedral, Melbourne, on Saturday morning last, Archdeacon Donald B. Blackwood, of Hobart, was consecrated Bishop of Gippsland by Archbishop Booth, Metropolitan of

the Province of Victoria. The solemn and impressive service began when the Cathedral Choir, theological students, deaconesses, and lay readers and clergy of the dioceses of Gippsland and Melbourne entered the cathedral in procession. A second procession included Archbishop Le Fanu, Primate of Australia and Tasmania; Archbishop Booth, Bishops of Bendigo, Ballarat, Wangaratta, and St. Arnaud, and Bishops Ashton, Baker, Cranswick, and Stephen. There were about 170 in the two processions.

The sermon was preached by Bishop Cranswick, formerly of Gippsland, and now Chairman of the Australian Board of Missions. He said that the new Bishop came into office at a time of solemn challenge and hopeful opportunity. Christianity was now on trial, as it had been many times before, but days of stress had ever been of benefit in rescuing the Church from stagnation and enlarging her vision. Against the present dark background he saw the sunshine of a wonderful hope in the Christian Church. In Christianity was the only solution to the world's problems.

The sermon was preceded by the ancient Edding prayer of the Church of England.—From "The Argus."

TASMANIA.

DIOCESAN CENTENARY.

The Bishop writes:—

"I wish this letter to be a special reminder to you that on August 24 this year we celebrate the Centenary of the foundation of the Diocese of Tasmania and the consecration of its first Bishop, Francis Russell Nixon.

"As we look back, not only over the period of one hundred years of existence as a separate diocese, but the beginnings of Church life in the Island in 1804, we have much for which we ought to thank God. Our forefathers built wisely and well and we have entered into a goodly heritage. St. David's Cathedral and many of our parish churches in town and country cannot be surpassed anywhere in Australia; our Church Schools have a long and honourable record, and the Church, through her institutions, organisations and activities, has always had a care for the moral and spiritual welfare of her people. The generosity of Church folk, particularly in those earlier years, has been truly amazing, and to this we owe not only our beautiful churches, but the sound financial position of the diocese which has enabled the Church to provide for the manifold needs of her flock in every part of Tasmania.

"As an expression of our thankfulness for God's mercies we wish to make a thankoffering to establish a 'Church Extension Fund.' Growth is the surest sign of life, and we are faced with the immediate necessity of providing for the spiritual needs of

large numbers of people in the growing suburbs of our cities and towns, and also for new work in country districts."

LORD'S DAY OBSERVANCE.

At a meeting held recently the United Social Service Committee of the Churches of Tasmania considered that the community was in danger of losing the spiritual values that for centuries have characterised the observance of Sundays throughout Christendom.

The committee issued the following statement of principles:—

"We recognise the distinction between Sunday as a day of rest for all and as a day of worship for Christians.

"We emphasise the importance of retaining the same weekly rest-day for all so that the opportunity for worship may be secured by all.

"We support legislative regulations to protect this day so that it may be the possession of everyone.

"We repudiate coercion to secure the religious observance of the day.

"We recognise the special responsibility of Christian people to protect and observe this weekly rest-day as the gift of Christianity to the world.

"We consider that the day, being definitely connected with our Lord's resurrection should be a day of life as well as of rest dedicated to the renewal of our highest powers."

CHANGES.

The death of Canon Muschamp and the departure of Archdeacon Blackwood have resulted in several important moves amongst the clergy. The Rev. M. J. May, who has proved so capable a precursor to the Cathedral for several years past, well deserves his selection to the parish of Holy Trinity, Launceston. The Rev. F. J. McCabe comes with a fine record of sterling service at Burnie to the parish of Holy Trinity, Hobart; and the Rev. R. C. Brown is to take charge of the ever increasing parish of Burnie. Hamilton and the Cathedral are now the centres of speculation, and the Southern Archdeaconry.

QUEENSLAND.

Diocese of Brisbane.

OFFICIAL.

The following licenses have been issued:—

Rev. John Alfred Swan, Th.L., assistant curate of St. Paul's, Ipswich.

Rev. Henry Rupert Orme, Th.L., assistant curate at St. Andrew's, Indooroopilly.

Rev. Alexander Peter Bruce Bennie, M.A., Th.L., vicar of Mary Valley.

Rev. George Arthur Lupton, assistant curate of St. Paul's, Ipswich.

Confirmation Service

As Approved by the Archbishop
of Sydney.

Price, 1/- per dozen
(Postage extra).

See us when requiring . . .
Induction Services, Parish
Papers, and all classes of
Church, Commercial, or
General Printing.

WM. ANDREWS PRINTING
CO. PTY. LTD.
433 KENT STREET
SYDNEY.

Phone: MA 5059

A REMARKABLE PRAYER.

A Canadian has recently told of a visit he paid to the home of Madame Chiang Kai-shek in Chungking.

He said that he was invited to be present at family prayers, which the General himself conducted, reading from the Bible, then praying.

I never expect to hear such a prayer again in my life. The General began with the simple expression of thanks for personal safety, then he added thanks for the courage of the nation under fire; then he prayed for strength for men in the field and along the firing line, and he prayed for strength for himself.

But the most amazing thing in his prayer was a plea that God would help him and help China not to hate the Japanese people.

He prayed for the Japanese Christians and all the suffering people of Japan.—Taken from "Under Fire," by A. N. Chirgwin.

The King's O

13th. AUGUST 1942

IN S.C.E.G.G.S. D'HURST.
AJAX ELECTRICAL
DEACONESS HOUSE
AUSTRALIAN COLLEGE OF THEOLOGY 2* S/C

OUT BARKER COLLEGE
HOME OF PEACE
HOME MISSION SOCIETY.
HERBERT LANGLEY TRESS
A SAINTED LEADER

more S.C. Keep Cross memorial also in for 2 more issued
not S.C. L. Reps to at good place
good office situation (block)
more college
miss. High 2/2 bon
St. Stephen's Milloughay 2/1

the Province of Victoria. The solemn and impressive service began when the Cathedral Choir, theological students, deaconesses, and lay readers and clergy of the dioceses of Gippsland and Melbourne entered the cathedral in procession. A second procession included Archbishop Le Fanu, Primate of Australia and Tasmania; Archbishop Booth, Bishops of Bendigo, Ballarat, Wangaratta, and St. Arnaud, and Bishops Ashton, Baker, Cranswick, and Stephen. There were about 170 in the two processions.

The sermon was preached by Bishop Cranswick, formerly of Gippsland, and now Chairman of the Australian Board of Missions. He said that the new Bishop came into office at a time of solemn challenge and hopeful opportunity. Christianity was now on trial, as it had been many times before, but days of stress had ever been of benefit in rescuing the Church from stagnation and enlarging her vision. Against the present dark background he saw the sunshine of a wonderful hope in the Christian Church. In Christianity was the only solution to the world's problems.

The sermon was preceded by the ancient bidding prayer of the Church of England.—From "The Argus."

TASMANIA.

DIOCESAN CENTENARY.

The Bishop writes:—

"I wish this letter to be a special reminder to you that on August 24 this year we celebrate the Centenary of the foundation of the Diocese of Tasmania and the consecration of its first Bishop, Francis Russell Nixon.

"As we look back, not only over the period of one hundred years of existence as a separate diocese, but the beginnings of Church life in the Island in 1804, we have much for which we ought to thank God. Our forefathers built wisely and well and we have entered into a goodly heritage. St. David's Cathedral and many of our parish churches in town and country cannot be surpassed anywhere in Australia; our Church Schools have a long and honourable record, and the Church, through her institutions, organisations and activities, has always had a care for the moral and spiritual welfare of her people. The generosity of Church folk, particularly in those earlier years, has been truly amazing, and to this we owe not only our beautiful churches, but the sound financial position of the diocese which has enabled the Church to provide for the manifold needs of her flock in every part of Tasmania.

"As an expression of our thankfulness for God's mercies we wish to make a thankoffering to establish a 'Church Extension Fund.' Growth is the surest sign of life, and we are faced with the immediate necessity of providing for the spiritual needs of

large numbers of people in the growing suburbs of our cities and towns, and also for new work in country districts."

LORD'S DAY OBSERVANCE.

At a meeting held recently United Social Service Committee, Churches of Tasmania considered the community was in danger of losing the spiritual values that for centuries have characterised the observance of Sundays throughout Christendom.

The committee issued the following statement of principles:—

"We recognise the distinction between Sunday as a day of rest for all and as a day of worship for Christians."

"We emphasise the importance of retaining the same weekly rest-day for all so that the opportunity for worship may be secured by all."

"We support legislative regulation to protect this day so that it may be the possession of everyone."

"We repudiate coercion to secure the religious observance of the day."

"We recognise the special responsibility of Christian people to protect and observe this weekly rest-day as the gift of Christianity to the world."

"We consider that the day, being definitely connected with our Lord's resurrection should be a day of life as well as of rest dedicated to the renewal of our highest powers."

CHANGES.

The death of Canon Muschamp and the departure of Archdeacon Blackwood have resulted in several important moves amongst the clergy. The Rev. M. J. May, who has proved so capable a predecessor to the Cathedral for several years past, well deserves his selection to the parish of Holy Trinity, Launceston. The Rev. F. J. McCabe comes with a fine record of sterling service at Burnie to the parish of Holy Trinity, Hobart; and the Rev. R. C. Brown is to take charge of the ever increasing parish of Burnie. Hamilton and the Cathedral are now the centres of speculation, and the Southern Archdeaconry.

QUEENSLAND.

Diocese of Brisbane.

OFFICIAL.

The following licenses have been issued:—

Rev. John Alfred Swan, Th.L., assistant curate of St. Paul's, Ipswich.

Rev. Henry Rupert Orme, Th.L., assistant curate at St. Andrew's, Indooroopilly.

Rev. Alexander Peter Bruce Bennie, M.A., Th.L., vicar of Mary Valley.

Rev. George Arthur Lupton, assistant curate of St. Paul's, Ipswich.

The Management Committee acknowledges with grateful appreciation the following donations:—
Mr T.A. Strudwick £1-1-0; Mr C. McMartin 10/-

their
be sent
Flinders

the Province of Victoria. The solemn and impressive service began when the Cathedral Choir, theological students, deaconesses, and lay readers and clergy of the dioceses of Gippsland and Melbourne entered the cathedral in procession. A second procession included Archbishop Le Fanu, Primate of Australia and Tasmania; Archbishop Booth, Bishops of Bendigo, Ballarat, Wangaratta, and St. Arnaud, and Bishops Ashton, Baker, Cranswick, and Stephen. There were about 170 in the two processions.

The sermon was preached by Bishop Cranswick, formerly of Gippsland, and now Chairman of the Australian Board of Missions. He said that the new Bishop came into office at a time of solemn challenge and hopeful opportunity. Christianity was now on trial, as it had been many times before, but days of stress had ever been of benefit in rescuing the Church from stagnation and enlarging her vision. Against the present dark background he saw the sunshine of a wonderful hope in the Christian Church. In Christianity was the only solution to the world's problems.

The sermon was preceded by the ancient bidding prayer of the Church of England.—From "The Argus."

TASMANIA.

DIOCESAN CENTENARY.

The Bishop writes:—

"I wish this letter to be a special reminder to you that on August 24 this year we celebrate the Centenary of the foundation of the Diocese of Tasmania and the consecration of its first Bishop, Francis Russell Nixon.

"As we look back, not only over the period of one hundred years of existence as a separate diocese, but the beginnings of Church life in the Island in 1804, we have much for which we ought to thank God. Our forefathers built wisely and well and we have entered into a goodly heritage. St. David's Cathedral and many of our parish churches in town and country cannot be surpassed anywhere in Australia; our Church Schools have a long and honourable record, and the Church, through her institutions, organisations and activities, has always had a care for the moral and spiritual welfare of her people. The generosity of Church folk, particularly in those earlier years, has been truly amazing, and to this we owe not only our beautiful churches, but the sound financial position of the diocese which has enabled the Church to provide for the manifold needs of her flock in every part of Tasmania.

"As an expression of our thankfulness for God's mercies we wish to make a thankoffering to establish a 'Church Extension Fund.' Growth is the surest sign of life, and we are faced with the immediate necessity of providing for the spiritual needs of

large numbers of people in the growing suburbs of our cities and towns, and also for new work in country districts."

LORD'S DAY OBSERVANCE.

At a meeting held recently United Social Service Committee Churches of Tasmania considered the community was in danger of the spiritual values that for centuries have characterised the observance of Sundays throughout Christendom.

The committee issued the following statement of principles:—

"We recognise the distinction between Sunday as a day of rest for and as a day of worship for Christians."

"We emphasise the importance of retaining the same weekly rest-day all so that the opportunity for worship may be secured by all."

"We support legislative regulation to protect this day so that it may be the possession of everyone."

"We repudiate coercion to secure the religious observance of the day."

"We recognise the special responsibility of Christian people to protect and observe this weekly rest-day as the gift of Christianity to the world."

"We consider that the day, being definitely connected with our Lord's resurrection should be a day of life as well as of rest dedicated to the renewal of our highest powers."

CHANGES.

The death of Canon Muschamp and the departure of Archdeacon Blackwood have resulted in several important moves amongst the clergy. The Rev. M. J. May, who has proved so capable a precursor to the Cathedral for several years past, well deserves his selection to the parish of Holy Trinity Launceston. The Rev. F. J. McCab comes with a fine record of sterling service at Burnie to the parish of Holy Trinity, Hobart; and the Rev. R. C. Brown is to take charge of the ever increasing parish of Burnie. Hamilton and the Cathedral are now the centres of speculation, and the Southern Archdeaconry.

QUEENSLAND.

Diocese of Brisbane.

OFFICIAL.

The following licenses have been issued:—

Rev. John Alfred Swan, Th.L., assistant curate of St. Paul's, Ipswich.

Rev. Henry Rupert Orme, Th.L., assistant curate at St. Andrew's, Indooroopilly.

Rev. Alexander Peter Bruce Bennie, M.A., Th.L., vicar of Mary Valley.

Rev. George Arthur Lupton, assistant curate of St. Paul's, Ipswich.

The King's Call to Prayer--Sept. 3rd

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

ries.

AUGUST 13, 1942.

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

Pilot Chadwick talks to his base.



The Bush Church Aid Society maintains its own independent medical air service, coordinating the work of its five South Australian Mission Hospitals. The staff of eleven trained nurses, doctors and air-pilot. Each worker, while being skilled in their job, is also a Christian Missionary. Pray for them—help them. Donations may be sent to Bush Church Aid Society, Church House, George Street, Sydney, or Bible House, Flinders Lane, Melbourne.