

## VICTORIA.

## Diocese of Melbourne.

## BUSH CHURCH AID SOCIETY.

The Annual Rally will be held in the Small Hall, Central House, 174 Collins Street, on Wednesday, May 27, 1942, at 8 p.m. Chairman, the Archbishop of Melbourne. Speakers, the Bishop of St. Arnaud and Rev. T. E. Jones, Organising Missioner. A thank-offering will be made.

## C.M.S. SUMMER SCHOOL RE-UNION.

The C.M.S. Summer School Re-union was held on Saturday afternoon, May 2, at Strathorne School, Hawthorn. The gathering was addressed by the Archbishop of Melbourne, Dr. Paul White and Bishop Cranswick. The Rev. C. P. Young gave out notices in the best Summer School manner.

The Archbishop told of some of his experiences while he was Senior Chaplain to our Forces in the Middle East. His happy conversational manner made the talk very vivid. Dr. Paul White gave a very searching address which was especially impressive to an audience which had recovered something of the Summer School atmosphere.

Our chairman, Bishop Cranswick, took us back, in thought, to our school in the hills, then asked us about the present, our progress or backsliding. A meditation on Psalms 25, 26 and 27 followed. At the close we seemed to be back at Mount Evelyn and we had received fresh help for the future.

Tea followed. It was a very jolly meal. Friends old and new were present and it was necessary to have a word with each. Summer School snaps were enjoyed nearly as much as the meal, for such snaps are no formal things. The Summer School jesters were busy just before the gathering broke up, but wifely supervision prevented serious misbehaviour.

We went away strengthened, refreshed, encouraged and thankful to all who had helped to arrange our re-union.

The Come Ye Apart Prayer Union has considered with great interest and profit Walter Luthi's book, "In the time of the Earthquake." It is quite outstanding, applying the message of Amos to our own times.

## Diocese of Gippsland.

## MOTHERS' UNION NOTES.

The annual Quiet Day was held at Bishopscourt on March 26 and despite difficulties of travel, 60 members came. The day began with a Holy Communion Service in the Chapel administered by the Bishop, assisted by Ven. Arch-

deacon Blundell. The Bishop's address, as always, was most encouraging and full of spiritual help. He based his address on Our Prayer, what it means to us as members of M.U. Its petitions and its first and foremost desire, "Fill us with Thy Holy Spirit."

Reports by branches all showed a marked increase. The president's welcome was sincere and thoughtful as was her message of farewell when she urged us to show motherliness to those who are away from their homes and faithfulness in our own homes to the ideals always remembering our motto, "Ye are My Witnesses."

Mrs. Drought, of East Camberwell, was our visiting speaker this year. Her subject "Fellowship of Marriage," is a very special study of hers and the young wives and mothers who listened so attentively were much impressed with her knowledge, earnestness and frankness. Mrs. Drought has shown that this "junior branch" of M.U. work is most urgently needed especially now, and it is hoped that every M.U. branch will foster it in its parish. We are sincerely and deeply grateful to Mrs. Drought for her able and helpful address.

The members at the close of the gathering requested Mrs. Weir, senior vice-president, to present a personal gift to Mrs. Cranswick in token of their love and esteem and a leather writing case was given containing a fountain pen. Mrs. Cranswick was delighted with this new gift, and just as much or even more gratified with the gift to the diocese by members all over Gippsland of a banner suitably inscribed on its pole with the words "A loving memento of Mrs. Cranswick's work for M.U." The banner is beautifully worked in blue and gold lettering "Diocese of Gippsland," "M.U.," and "Ye are My Witnesses." This banner will remain in the Cathedral until needed by any branch, when it may be borrowed and safely returned to the Cathedral.

Another happy day ended, the last Quiet Day under the guidance and loving leadership of Mrs. Cranswick, who, with her family, has welcomed us all so warmly for many years. We will always gratefully and lovingly remember their kindness.—Diocesan Paper.

## QUEENSLAND.

## Diocese of Brisbane.

## OFFICIAL.

The following licenses have been issued by the Archbishop:—

The Rev. Felix Raymond Arnott, B.A., as vicar of Camp Hill.

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The Rev. Arthur Leonard  
Th.L., as assistant curate  
Valley.

The Rev. Frederick F  
(American Forces) leave  
the Diocese of Brisbane.

The Rev. Canon Reginald  
Massey, Th.L., rector of St  
Sherwood.

The Rev. Henry Kest  
L.Th., rector of St. Paul's

The Rev. Albert Errington  
honorary mission chaplain

The Archbishop has received the  
following resignations:—

The Rev. Robert Henry Mullen,  
Th.L., as vicar of Eidsvold.

The Rev. Thomas Tomlinson, as  
vicar of Bulimba (as from June 30,  
1942).

The Rev. Sidney Harold Down,  
Th.L., as vicar of Mary Valley.

Vol. 6, No. 11

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

# THE AUSTRALIAN Church Record

LIC, APOSTOLIC, PROTESTANT AND REFORMED

JUNE 4, 1942.

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

## Australian Christian Enterprise

### Lord's Prayer in an Aboriginal Language

#### Iwarudj nuje Nagimug

bere Nabaq nawu jini gadum,  
Nuda jinemag  
a jibolganmanbu gunred ge.  
ag binin gabirijime bu nuda jidjare,  
Gurore jiman gadum.

a manbu manne berebojen ganwo.  
a jiburiwe naware nadbere,  
iman nadj nariburiwe naware bedbere  
biribwijiga gandimanejime.

un ganga nadbere bu gubolgware,  
ja ganbebgemen bu gunware.  
a ge bu gunred, gunnudjuwen ge,  
gubolgbame ge,  
Munoi' munoi'. Amen.

the first attempt at translation work in GUNWINGGI.

G. R. Harris, of the Oenpelli Mission Station, with the help of  
v. A. Capell, M.A., Ph.D., of the University of Sydney.

(See page 10.)

CATECHIST wanted for St. David's Church, Arncliffe.  
Apply Rector, Cliff Street, Arncliffe. LX 1449.

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

### "THE AUSTRALIAN CHURCH RECORD."

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### Notes and Comments.

The Archbishop of Melbourne recently called his people's attention to the only true way of providing a new order. His Grace wrote:—

"The days ahead cannot be easy. Whatever comes, the following years will be most important. An era has ended. The coming days will be different. Our social structure will be changed. The Church will be involved in the process. Without the spirit of the Gospel working as a leaven the results will be the poorer. Can unregenerate man really transform himself? A new age needs a new spirit, and man in the mass does not yet possess it. Can we lay hold of the minds of the new generation? Can we call for the enthusiasm of the young? Will our old men dream dreams and our young men see the working out of their vision?"

"The days of our life are darkened, but the day of the Lord is being proclaimed. Some tell us that it will come simply and easily by the application of Government control. Does any thinking man believe that we can have a new world with sinful, selfish man unrepentant and unredeemed? The Church has good news

of a better way. May God help me and you to proclaim it, and to fulfil it."

It is a most hopeful sign that thoughtful men everywhere are stressing the need of spiritual revival in order to prepare for life after the war.

Only recently the new Archbishop of Canterbury, in writing of Democracy, stressed the need of "The Book of Freedom," spiritual power for Democracy to generate the character which it postulates. Man cannot lift himself to the level of true life. He has to learn the lesson of his own impotence for such a task. He has to realise the truth of the Master's statement, "Ye shall know the truth and the truth shall make you free."

It was a singularly timely title that the great Bible Society gave to their popular report last year, "The Book of Freedom" upholds the claim of Christ to deliver men who trust in Him from that bondage of soul which presses so heavily on human life. "The Bible's influence makes for political, religious, economic and mental freedom; but it goes further and deeper; and until we pass from the bondage of corruption in the glorious liberty of the children of God, we fail to avail ourselves of the fundamental office and purpose of the Book of Freedom. That purpose is nothing less than to deliver us from sin and bring us to Christ."

It is the wonderful gospel to which it bears witness that brings to men a new spirit making possible a new order.

A great protest meeting was held in Sydney last month to protest against, (1) The Is It True? further desecration of the Lord's Day, (2) unjust appointments being suggested in the Public Service; (3) the unhindered and uncensored doings and correspondence of the Papal representative. Two serious charges were made at this meeting against Government administration. One speaker averred

that a 25 per cent. Roman Catholic population had an aggregate of 60 per cent. representation in the public service. If this statement be true, it reveals a state of affairs that requires urgent examination. The Roman Catholics have no 60 per cent. in the A.I.F.

The other statement was that we have a Papal Legate, and, by accident of circumstances over which he has no control, his State from which he receives his credentials is in the very heart of the capital of our enemies; and, further, that the ordinary laws of censorship are not applied to his communications with the Head of his State.

If there be any basis of truth in these statements, there must be some sinister influence at work to the detriment of the great majority of the citizens of Australia.

The recent disappointment in Christian circles in connection with "The Sword of the Spirit" Movement will be, to a certain extent mitigated by a new rapprochement that has been made and its consequent success in realising a meeting representative of all Christian Churches in England. The following feature paragraph comes from the "Sydney Morning Herald":—

#### ALL-CHURCH ACTION.

Move in England.

LONDON, May 29 (A.A.P.).

A joint standing committee of the Anglican and Free Churches and the Roman Catholic Church has been established. This action has been warmly approved by the Archbishop of Canterbury, Dr. Temple, and the Archbishop of Westminster, Cardinal Hinsley.

Announcing this in a broadcast the Bishop of London, Dr. Fisher, who will be chairman of the committee, said it was "a measure of joint action such as has not happened in Britain since the Reformation."

"The committee will embrace 'Religion and Life,' organisation representative of Anglicans and Non-conformists and the 'Sword of the Spirit,' representative of Roman Catholics."

"The joint committee is not an organisation in itself. Its business will be to assist and stimulate the co-operation which has already begun in many localities, and particularly co-ordinate the work of the two organisations."

"It is a new thing in the history of English religion for Anglicans, Roman Catholics and Free Churchmen to stand together with such a measure of official approbation. But such a venture should have the interest and support of all men of goodwill who believe the Christian revelation is indeed the word of God and the only preserver of human society from destructive errors and excesses."

Dr. Fisher said the joint standing committee had agreed:—

1. A compelling obligation rests on all Christians to maintain their Christian heritage and act together to the utmost to secure its effective influence upon social, economic and civil problems.

2. There is a large area of common ground on which full co-operation is possible and is already taking place without raising ultimate questions of Church order and doctrine which divide them.

3. There must be freedom for Christian bodies everywhere to worship according to their consciences, to preach, teach, and persuade in the spirit of Christian charity and bring up their children in their parents' faith.

Later news to hand speaks of the meeting itself, at which Dr. Fisher, Bishop of London, presided. Cardinal Hinsley, Archbishop of Westminster, attended as president of "The Sword of the Spirit." The Archbishop of Canterbury (Dr. Temple) was present as chairman of the Anglican and Free Church Commission of Churches.

The joint statement issued after the meeting said:—

"We agree to act together to secure the effective influence of Christian teaching and witness in the handling of social, economic and civic problems both now and in the critical post-war period.

"We are all profoundly impressed with the increasing danger that in our generation the Christian heritage may be lost and that our country may increasingly slip into accepting pagan standards and ideals.

"The possibilities open to Christians in the period of reconstruction in the national and international field of Christian co-operation should be intensified and extended."

Most of our readers will regret the omission from this statement of the third clause of the Joint Standing Committee's recommended statement. Does it mean that the Roman Church does not agree that "there must be freedom for Christian bodies every-

where to worship according to their consciences, to preach, teach and persuade in the spirit of Christian charity and bring up their children in their parents' faith"?

And yet in President Roosevelt's declaration that is one part and a most important part, of that Freedom for which we are fighting. The experiences of our Evangelical brethren in countries like Spain and Portugal will explain the Roman difficulty in agreeing to such a statement. Rome will not concede such freedom for Christians everywhere to worship according to their consciences. Does not this refusal vitiate the whole concordat so far as the Roman obedience is concerned?

This debatable subject is subject is still not settled. When we were informed

that the Wet Canteens would solve the drunkenness amongst soldiers, so sadly evident in the streets of cities and towns throughout Australia, we joined in the strong protest that was made in behalf of the fine-spirited men of our land who had volunteered in their Empire's defence. In the face of that strong protest the Wet Canteens were instituted.

What is the result?

Drunkenness outside the camps is, if possible, worse than before, and a complaint has been made by a Labour representative in the Federal Parliament that young men in camps are being encouraged to drink excessively. The same member states that he had found on investigation at Victorian Camps that officers were in favour of wet canteens being abolished. The Minister for the Army denies the charge, but the House of Representatives was informed by the Treasurer that the Government was considering the general question of wet canteens in military camps.

May we be allowed to hope that the question may be examined by men who are completely disinterested either financially or in habits.

Our attention has been called to a letter that appeared recently in "Smith's Weekly."

**A Good Sport!!** a N.S.W. paper, we must confess, that we do not often see, from the pen of the Hon. A. H. Griffiths. It makes sorry reading, because of its unworthy gibes at a body of men of whom Mr. Griffiths shows a profound ignorance and whose motives of ministry he must find rather incomprehensible. Must we remind him of the many chaplains, amongst them the holder of the V.C., whose medals belie his descriptions of "a pretty uniform and receive military rank and pay and keep well out of danger (I have never seen the name of a padre in any of the published casualty lists)."

We fear the writer of this unfair statement has a blind eye. His statement about the established Churches in the British Isles really governing the country is just as ridiculously untrue to fact. It only goes to show how baseless and base are the cruel charges he has made against a class of men who are just as willing as any other class of men to consecrate their lives to their country's well-being, and have shown that willingness.

In all the circumstances we feel that the newspaper in question has done a great disservice to an old politician who has had a variegated career, and whom we are glad to remember in his earlier days as an enthusiastic sportsman.

It is a strong word of criticism. It is the term Mr. Fadden has used to describe the senseless folly of certain leading members of the Federal Government. The latest muddle defeats the professed aim of the Government and has wrought confusion in the trading world of Australia. A scorching criticism of Australia's women appeared in the correspondence columns of one of our Australian dailies. We imagine that many of them have lost their heads in the panic necessarily caused by somebody's blunder, and that they

are the victims of the unfortunate methods adopted by the Prime Minister and his fellows. Why, even at this late hour, does not the Government realise its true position and opportunities and give the country what it has every right to expect from honourable men—a National Government, composed of the best men to be found in Parliament irrespective of party and party considerations.

## Quiet Moments.

### LIGHTEN OUR DARKNESS.

#### WORRY.

(By the Rev. A. Ledrew Gardner, Rector of St. Paul's Church, Charlottetown.)

"Take no thought."—St. Matthew 6: 25-34.

In simple words — "Don't worry." This is very easy to say, but not so easy to do, particularly in days such as these when lowering clouds tend to create a gloom and darkness that is not always easy to penetrate. Nevertheless it is not only good advice it is a Divine counsel, if not a Divine command. Worry and God cannot dwell together, and nothing must be allowed to shut God out these days. Yet when worry enters, God has to leave. Where God abides, worry and anxiety can never gain admittance. This cannot be more clearly or more strongly stated than in the words of the Lord recorded by St. Matthew. So insistent is He that worry should have no place in life that in the above passage alone He issues a five-fold warning for as many different reasons.

The first and greatest danger of worry is that it may soon become the master, and it is impossible to serve two masters. One cannot serve God and trust Him and at the same time be a slave to worry. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." There cannot be two aims in life. It is either "God or Mammon," "Life

or meat." It is the life that seeks the Mammon and the meat that is open to worry. He that is God-centred is set free for God is His master. Never was there greater need for freedom from worry.

Worry is futile and unprofitable. "Which of you by taking thought (by being anxious and worried) can add one cubit unto his stature?" What has worry ever accomplished? What has it ever profited? Nothing. Rather the reverse. It is a useless waste of energy, a dissipation of natural forces within, a dulling of the mental powers, and a stifling of the voice of the Holy Spirit. How foolish to indulge in that which is totally without profit and which retards the well-being of body, mind and spirit. God has great plans for the future. He will need then, as always, men through whom His grace and power can have free course.

How unnecessary is worry! "Behold the fowls of the air . . . your heavenly Father feedeth them. Are ye not much better than they? Consider the lilies of the field . . . if God so clothe the grass of the field, which today is, and to-morrow is cast into the oven, shall He not much more clothe you . . .?"

Said the Robin to the Sparrow,—

"Friend, I wonder why 'tis so

That these anxious human beings

Rush around and worry so?"

Said the Sparrow to the Robin,—

"Friend, I think that it must be

That they have no heavenly Father

Such as cares for you and me."

Is there any need to worry when in the keeping of such a Heavenly Father? Of course one can easily understand those who have no such Father indulging in anxiety and worry. But to those who have God for their Father and who believe His word that "Even the very hairs of your head are all numbered" worry is

as impossible as it is unnecessary. There may be ration cards in the darkness of the future, but there is a heavenly Father there, too. No doubt many who do believe in and look to such a heavenly Father worry, not altogether because they doubt His provision, but because they fear He may allow suffering and unpleasant things to come their way. Yes, He may. "Whom the Lord loveth He chasteneth and scourgeth every son whom he receiveth." Even the Beloved One was allowed to go to a cross, but even there He could look up and say "Father."

He cares, He loves, He knows,  
Nothing this truth can dim.  
He gives His very best to those  
Who leave the choice to Him.

Worry is quite unworthy of any of the Children of the Kingdom. "Take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things the Gentiles seek." Yes, these are the things the Gentiles seek and these are the source of most worries. Worry is a characteristic of those outside the kingdom. They are anxious over food, clothing, health, wealth, the future, and a host of things. They labour, they worry, they slave. Not so the Children of the Kingdom. They work, yes, but not for food, clothing or wealth. The King takes cares of these things for them. They have a much nobler aim and a much higher principle. They do not work to live, they live to work. They are citizens of a kingdom ruled over by the most wise, most loving, most benevolent King, and but one thing matters—to render Him true and loving service. He can be trusted to take every care of His loyal subjects. What a day for witness of such a King!

"Take no thought for the morrow, for the morrow shall take thought for the things of itself." How many worries are for "the morrow." The bulk of worries are over things that never happen—naturally, that's why they are worries. It is the uncertain, the unknown that tempts to

worry. But with God there is no uncertainty and no unknown. To Him all is ever-present—no dark to-morrow. The future is in His hands just as to-day is and just as the past has been. Why not trust Him for the future.

So long thy power hath blessed me  
Sure it still will lead me on.

The past teaches that the future can well be left in His keeping. He has been equal to the days that lie behind, and can be trusted with the days that are ahead.

Be still, my soul: Thy God doth undertake

To guide the future as He has the past.

Thy hope, thy confidence, let nothing shake;

All now mysterious shall be bright at last.

Be still, my soul: the waves and winds still know

His voice who ruled them while He dwelt below.

Yes, the present may have dark days, there may be darkness in the days ahead, who knows? But one thing is certain—God is there. Why worry?—Canadian Churchman.

#### PILGRIMAGE FROM ROME!

The meeting arranged by the Anglican Church League, and held in the Chapter House, Sydney, to hear the message of the Rev. H. Flores, a former Roman Catholic priest, was very largely attended in spite of a soaking wet night.

Mr. Flores' testimony made a big impression on the large audience. The story of his pilgrimage to the Shrine of Truth will not soon be forgotten by those who had the privilege of hearing it. The address will be printed in the next issue of our paper.

Archdeacon Begbie presided over the meeting and Canon T. C. Hammond also spoke. It was Canon Hammond, then living in Dublin, who had been a guide and friend to Mr. Flores.

CATECHIST wanted for St. David's Church, Arncliffe. Apply Rector, Cliff Street, Arncliffe, LX1449.

#### Personal.

"The Bishop of Norwich having represented to the Archbishop of Canterbury his desire to vacate the See of Norwich on grounds of age, the King has been pleased to approve his resignation." This from No. 10 Downing Street. The resignation will take effect on June 24. Dr. Pollock, who is seventy-eight years of age, was consecrated in 1910. Dr. Garbett's translation to the Archbishopric of York will leave the See of Winchester without a Bishop, and the death of Dr. Hicks has created a vacancy in the See of Lincoln.

Mrs. Marshall, of Karrakatta, W.A., widow of the late Canon A. L. Marshall, passed away at the end of April.

Rev. L. L. Nash, M.A., B.D., has resigned from the position of General Secretary of the Victorian Branch of the Church Missionary Society, as he has been appointed to a naval chaplaincy.

The Archbishop of Melbourne installed the new Warden (Rev. R. H. B. Williams) of the Community of the Holy Name, at the Mission House, Spring Street, on Monday, May 25.

Rev. C. B. Cotes was inducted to the charge of St. Peter's, Murrumbena, by the Archdeacon of Brighton on May 21.

Rev. R. McCoy, St. John's, West Geelong, has been appointed to the charge of St. Matthew's, Cheltenham.

The death occurred recently at Norfolk Island of Mr. Henry Menges, aged 86, who for 40 years was printer to the Melanesian Mission. Bavarian by birth, his family migrated to New York, where he learned the art of printing at the "New York Herald." He later settled in Norfolk Island, where he married, and is survived by his wife and 12 of their 14 children. Bishop John Selwyn, in 1880, engaged him as printer to the Mission, and he retired only when the headquarters were moved to the Solomons, in 1920.

As we go to press we have learned of the death of the Rev. Dixon Hudson, formerly rector of Leura, N.S.W.

Mr. H. P. Williams, Solicitor, of Katoomba, passed away on May 17, 1942. He was a young man who made a great success of his profession after passing through the Sydney University. He was much interested in the various activities of the Mountain town. He was one of the best bowlers in the Western districts, and at one time he was superintendent of St. Hilda's Sunday School, a member of the Church committee and a nominator. Mr. H. P. Williams was the eldest son of Mr. and Mrs. Willis J. Williams, of Strathfield, so well-known in Church circles in Sydney.

The marriage of Monica, second daughter of Rev. and Mrs. A. M. Levick, St. Luke's vicarage, North Fitzroy, Victoria, to Robert George, elder son of Rev. and Mrs. Rowlands, Younger Avenue, Caulfield, was celebrated at St. Luke's, North Fitzroy, on Saturday, May 16. The ceremony was performed by the bride's father. The bride is a niece of the Rev. Horace MacWilliam, of Sydney.

Rev. L. L. Elliott, who has undertaken the oversight of the Seamen's Mission in Melbourne, was formerly rector of St. Thomas', Richmond, Vic.

The death is reported from London of the noted British organist and choir-master, Dr. Alfred Hollins, who gave a series of organ recitals in the Town Hall, Sydney, in 1904. Dr. Hollins was in his 76th year.

Miss Joyce Burgmann, eldest daughter of the Bishop of Goulburn and Mrs. Burgmann, was married in Christ Church Cathedral, Newcastle, on May 16 to Mr. Elgar McLeod. Bishop Burgmann officiated at the ceremony, and was assisted by Archdeacon Pike, Vicar-General of the Goulburn Diocese.

The Australian Board of Missions has received word from England of the death of Rev. John Jones on May 13. Mr. Jones was general secretary from 1912-1917 and first chairman of the Board from 1917-1922.

Miss Helen Alder, of the Church Missionary Society, who until recently was stationed at the Roper River Mission, has arrived in Sydney to take up work amongst the half-castes who have been evacuated from the Northern Territory, and are now in Sydney.

Our congratulations to the Ven. Archdeacon Charlton, of Sydney, upon his 58th anniversary of his ordination on Sunday last. He was one of the earliest ordinands of Bishop Frederick Barker. We regret that the Archdeacon is still seriously ill in St. Luke's Hospital.

Mr. H. L. Tress, of Gordon, a prominent churchman in the Diocese of Sydney, is at present an inmate of St. Luke's Hospital, Sydney, for an operation. We hope for a speedy recovery.

Hundreds would never have known want if they had not first known waste.—Spurgeon.

There was no room for Thee, O Christ,  
That first glad Christmas morn—  
A stable and a manger bare,  
The place where Thou wert born.  
Yes! there is room for thee, O Christ,  
Dwell in our hearts, we pray—  
Grant us Thy love for all mankind,  
And bless our Christmas Day.  
—Willa Hoey.

#### THE GREAT AMERICAN LEADER.

By JOHN BOND.

It is Divine Providence which sets the milestones on the path of life. As we look down the long road the race has travelled through the centuries, experience has shown that beside the milestone stands a human figure, to which God has entrusted the mission of new achievement.

Who can doubt that the time for a new milestone is not far away and that beside that milestone stands the figure of a great statesman and a humble but most zealous Christian—a man, whose peculiar talents and qualities seem to have been fashioned by Almighty hand for ending the crisis, that in these days threatens the destiny of mankind. Franklin Delano Roosevelt at least reads the events, now shaking the world, in the light kindled by the words of the Bible.

The world, the English-speaking world and the Protestants dwelling in the uttermost ends of the earth, should know more about this man, enabling all to measure his stature. Ancestry accounts for Roosevelt's character and above all for his firm faith in the Protestant religion. In this connection I am going to set a story before your readers, which shows the President's inherited kinship with English Puritanism. His mother, a most noble Christian lady, who shaped and moulded the mind and soul of the boy and the youth with such tireless maternal care, was descended of a Dutch-Flemish family, which then known as De la Noye, had taken a most distinguished part in the resistance of the Netherlands to the Spanish yoke and especially to the bloody infamies of the Spanish Inquisition. Philip de la Noye had been with his brother, John de la Noye, the special target of the Spanish tyrants, and both were personally odious to the monster in human shape known in history as Philip II.

Philip de la Noye became a steady companion and eventually a staunch friend of the Puritans, who had been driven out of England and made a temporary home in Holland. In the early part of the 17th century, when the persecuted Puritans decided to seek a new home on the shores of an unknown world, this Philip emigrated to

America with a Puritan family, whose name has been variously spelt as Norton or Noroton. On his mother's side, therefore, Franklin Delano Roosevelt came of the best Protestant stock. The militancy of the President's Protestantism was his gift by inheritance. On his father's side, the President is also descended from a strong Protestant strain. Never fear that Roosevelt will ever enter into any pact with the Pope for any purpose whatever. He has but to pick up a book in his library at Hyde Park, which tells something of his ancestry, to know where the Papacy has always stood on the greatest of the "four freedoms," i.e., the "Freedom of Worship."

Much as his ancestor Philip de la Noye, the present President of the United States is not only fervent in his religion and faithful in its practice, but has always been a champion of democracy in the best sense of this term. His political career into which he was fairly forced by the respect and admiration of his neighbours—the men and women who knew him best—shows a passionate love for liberty. He is a second Thomas Jefferson in his firm conviction that liberty must be made to triumph over tyranny—not only in America, but wherever a conflict arises between the one and the other. No man more readily and more deeply has looked into the dark and sinister designs of this greatest enemy of mankind; himself the victim of a system that has corrupted his soul—Adolf Schickelgruber, named Hitler. (The words are quoted from the parish register at Braunau.)

When so many in America continued to regard the momentous conflict in Europe as merely a spectacle and good material for head-lines, Roosevelt saw the implications of a victory for Hitler and his vision grew more distinct as the days went on, and many times he prophesied the next unfolding in the fiendish scheme of the German Mephisto in flesh and blood. The President ran up against difficulties few could have borne. He was in the position of a man, who knew the rocks were there, now invisible under the water, but sure to wreck democracy unless the pilot followed his chart. With a skill and patience, of which there are very few examples in human history, he held on to his course, which meant that he was bound to remove Hitler and Hitlerism from dominating

this world. In this policy he never wavered and never will waver.

There had been some reluctance in following his leadership; notably in the Middle West, where town and country seemed so utterly beyond the reach of any harm an invader might do to the great Republic. As one who has followed his tactics in dealing with dissenters and meeting opponents in the open, I cannot help confessing that I believed him guided by our Father Who is in Heaven. Doubts were dissipated, hesitation vanished and conversions to the ideals and the policies of Roosevelt altered the whole mood of the nation. This confidence in Roosevelt's perfect leadership is now supreme. As the President himself said recently with that indulgent smile which is all his own, there are few, "very few of my countrymen who are still unaware of the dangers that hang over them." The President is leading his people with prudence, which must lead to the great goal, whether near or far at this particular moment.

The test of any democracy is to choose its leaders and to follow them. Breaking all traditions of the past the people of the United States have chosen a leader, whom they tested, three times in succession. They will not desert him in this crucial hour, when he steps into the arena to kill the beast. — From "The Churchman's Magazine."

#### THE END OF THE ROAD.

Now I have reached the last stretch of the way  
A path to me unknown  
Friends at my side seem dim and far away,  
And I must walk alone.

Love! Nature! Art! beauties of Earth and Sky,  
Oh, were you once so dear!  
I scarce remember all your ecstasy,  
As I walk silent here.

I only feel one Presence at my side,  
To one Hope I hold fast,  
That He, who all through life has been my God,  
Will keep me to the last.

—Lois Saunders.  
Formerly Librarian at Queen's University, Canada; now an invalid living in Kingston, Ont.



## STERLING HOME PAINT

AUSTRALIA'S BEST

## STERLING VARNISH CO.

ALEXANDRIA

## To Australian Churchmen

## The Holy Trinity and the Social Side of Church Life

Trinity Sunday is sometimes a bugbear to clergymen. They feel they ought to say something to their congregations on the important doctrine that receives prominence in all the lessons, and in the Special Preface to the Holy Communion Office. But they are not very sure what they should say. In our own experience we have frequently found the day honoured by the selection of a text such as "The grace of our Lord Jesus Christ," etc. The sermon, however, said little or nothing about the Trinity. Perhaps we were assured that the doctrine of the Trinity is "a mystery of faith" and it is allowed to remain a mystery.

## Evil Effects of a Dormant Doctrine.

We believe that this habit of ignoring any truth is a dangerous one. The burden of an ill-understood opinion rests heavily on the mind. That which is impractical and largely unintelligible first drops into the background of thought, and then wholly disappears. It is not surprising that many professed Trinitarians are practical Unitarians. And so we get the ideas of "a second God," Jesus Christ Who is not God "absolutely," and of a Divine influence, God the Holy Spirit, Who is not a Person, but a radiation of power from a Person.

We need to rescue the doctrine of the Trinity from the realm of the incomprehensible, and make it a living force in Christian experience if we are to combat these dangerous tendencies.

## One Practical Trinitarian Concept

It is not possible within the compass of a short article to do more than indicate one practical form which the doctrine of the Trinity assumes, and to apply it in a special manner by way of illustration.

The Christian God is a social God. The more we consider our

own personality the more we realise that our full life can only be developed in the freedom of inter-relation with others. The Unitarian God is a solitary. In all the vast sweep of uncreated eternity He had no companion. Sometimes the modern theologian, who has freed himself in his own conceit from any dependence on outworn dogma, carries this thought further. God was so oppressed with the loneliness of His self-contained Being that He relieved the monotony by creation. He called into existence subordinate creatures on whom He could lavish the wealth of pent-up emotions. We are asked to accept the idea of a suffering God Who had to create someone for whom He could suffer. The incongruities in this presentation are ignored.

But the concept of the Trinity at least relieves us of the most serious difficulty in this presentation. Instead of a solitary God Who can only find outgoings for His inherent capacities by forming new centres of interest, we have in the Godhead the same fellowship that we enjoy one with another. God the Father, God the Son and God the Holy Ghost hold counsel together. In the unity of the Eternal Nature there are differences which are the full complement and realisation of those differences between man and man that are bridged and unified through our personal experience.

The distinction is that at best ours are but broken lights of reality. We stand apart from one another to the end, and but dimly experience that deeper unity in which we combine to shape each other's destinies. In the Godhead it is not so. There is a fulness of communication and a perfection of harmony. No Person is complete without the Other, and yet the interpretation is so absolute that no unresolved difference remains. One eternal

purpose exhibits itself in the eternal purposes of three distinct centres. One eternal will is expressed in the three centres of volition. God is completely One just because of this eternal difference. Each Person realises His full unity because He is a complete reproduction of the Other.

## The Practical Result.

We see this faintly in human affairs. The teacher fulfils his mission absolutely when his pupil re-echoes his mode of approach. The painter inspires most perfectly when the pupil's canvas reflects clearly the genius of the master. The perfect foil to our efforts is the heart that understands us best. The concept of the Holy Trinity sheds a new light on all human endeavour. It is no longer a mere abstraction—a mathematical conundrum. It is now filled with all the content that belongs to a developed personality, and something more than any approximation of ours can adequately exhaust.

## The Illustration.

Does this new-found truth operate in any way in our ordinary humdrum experience? It is the object of this short article to show that it does. It adds a new dignity to family life. Every family in heaven and earth is named of God. We reach out beyond ourselves to find our true selves, even as God realises His Own perfections in those eternal distinctions that are essential to the Godhead. This is a great truth that is worth pondering upon. But we take a wider reach for our purpose, and seek to show that this conception ought to prove an incentive to social activity.

## The Sydney Home Mission Society.

There is operating in Sydney the Home Mission Society that has many useful activities. Under its kindly guidance the Children's Court work flourishes. A Chaplain and a Deaconess give themselves unselfishly for the welfare of the boys and girls that come under the jurisdiction of the Court. It seems a far cry from the theological doctrine of the Trinity to the evil-smelling slums

## CHURCH MUSIC IN WAR TIME.

## ARTICLE No. 4.

## PRELUDES, RESPONSES, ANTHEMS.

It may be well to make a few observations with regard to the rendering of various parts of our Church service.

Let us again recall that Church music should be reverent, devotional and worshipful—always a help to the congregation in its approach to God and never a hindrance. With this principle in mind, we shall suggest a few thoughts as to the rendering of the service.

## (a) The Organ Prelude.

One of the greatest organists whom it has been my privilege to know, usually omitted the introductory voluntary. I suppose he felt that members of the congregation entering the Church to pray were rather distracted than helped by organ music. For, as we have already remarked, if the music be bad, it makes prayer practically impossible to those who are musically sensitive; while if the music be good, it tends to attract attention to itself. If, however, the Organist decides to play a prelude it should always be of such a nature as to encourage the spirit of prayer. That is to say, a prelude should not be loud. Preferably it should be the composition of one of the great composers, and of a type to lift the spirit heavenwards. In our worship of God we should always offer the best—not what is common and showy and cheap.

## (b) Choir Vestry Prayers.

We would particularly urge that no other music be allowed while the organist is playing the Introductory Voluntary. All bell-ringing should cease, nor should the choir intone a loud Amen in the vestry. Above all, the practice of some choirs of singing the anthem, "Lead me Lord," while the organist is playing the Voluntary is quite intolerable. The clash of the two tunes with the resultant discords is so painful that one wonders how such a custom ever came into being.

## (c) The General Confession.

The first part of the service up to the end of the first Lord's Prayer should, of course, be said in the natural voice. It should be neither hurried nor dragged, but said intelligibly and reverently and quite naturally. It would be a good thing for choirs to practice saying together the General Confession and the Lord's Prayer in an absolutely natural way.

## (d) The Responses.

With the words, "O Lord, open Thou our lips," the singing part of the service begins. It is well to remember that the responses have come down to us from the old Church Plain-song and should, therefore, be sung in the manner of musical speech. That

is to say, the rule for singing the responses correctly is roughly as follows:

- (a) Read the responses over in your natural voice.
- (b) Intone the responses on one note with just the same speed and emphasis with which you have read them.
- (c) Sing the responses to their own tune in the same manner.

In other words, the responses should be sung perfectly naturally and never loud. This, of course, does not apply to the praise responses, such as the Gloria. Everything of the nature of the dramatic and the operatic should be rigorously avoided.

## (e) Intoning.

We have already spoken of the chanting of the Psalms. We, therefore, pass on to the intoning of the prayers. The intoning of the prayers should end at the Third Collect. The final prayers of Morning and Evening Prayer should be always said in the natural voice, the Amens should also be said and not sung.

It is important to keep in mind that intoning is simply natural speech on a note. The rule for intoning properly is first of all to read the prayer naturally and devotionally and then to intone it on a note in precisely the same way. The common idea that the intoning voice should be a kind of operatic sing-song with long drawn-out final syllables is entirely wrong, and very probably accounts for the prejudice which many people have against intoned prayers. Here again the rule—"naturally and reverently" comes into force.

It is best for the choir to take the note for the Amen after an intoned prayer from the voice of the intoning clergyman. If this be done, there is no danger of the organist showing up before the congregation the extent to which the intoning clergyman has gone sharp or flat during his intoning of the prayer. If, however, the organist for one reason or another feels it to be necessary to play the Amen, let this again be done reverently and discreetly, avoiding unnecessary noise.

## (f) The Anthem.

And so we come to the Anthem. Here once more it is important for us to remember that the anthem is ideally both an offering of worship to God and a means of grace to the congregation. For such a high purpose only the best music and the best words should be chosen. This does not mean difficult music and difficult words, for the best is generally the simplest. It does mean, however, that words should be chosen which have a message for the hearts of the people, while the music should, let us repeat it once more, be reverent and worshipful.

We would very strongly urge organists and choir masters to avoid the cheap and bad and showy type of anthem which so often seems to find its way into choir libraries.

Not least would we warn against anthems in which the words of well-known hymns are treated by some very fifth-rate composer in such a way as to give opportunities for soloists to display their powers. It would be far better, if the words of a hymn be chosen, for the choir to sing the hymn to its well-known tune. Variety might be given by singing some verses unaccompanied or by a moderate use of the descant and faux-bourdon. The final verse might be sung in unison with dignified organ variations. It is, however, well to remember that often it is far more devotional to sing a hymn in which the congregation can join, than it is to endeavour to sing an anthem beyond the powers of the particular choir.

#### (g) Hymn Accompaniments.

We have already spoken about the singing of hymns. We would, however, add that when the organist plays the hymn tune over, it is quite unnecessary to do so on the full organ, or to use such a stop as the Trombone on which to play the air as a solo. Hymn tunes should be played over exactly at the time at which it is intended the congregation should sing the hymn. If any notes of the air are repeated, these should be repeated by the organist, and not held on into one long combined note, as is often done. Finally in this connection we would remind organists that the traditional organ accompaniment for hymn tunes is played on the "8ft" stops and should be predominantly of the diapason character. Such stops as fifteenth, mixtures, noisy reeds and even principals should be generally avoided. They then can be kept in reserve for some special climax of praise. To use them all the time is at once unnecessary and undevotional.

#### (h) Vespers.

The habit of putting on special vocal music after the Benediction should be discouraged. The Church intends the service to end with the words of peace spoken by the minister, on the Lord's behalf to the kneeling congregation of faithful people. If vespers hymns are to be sung this should be done before and not after the benediction.

#### (i) The Postlude.

Lastly, let the final voluntary or postlude be worthy of the House of God. I recall many years ago hearing an old clergyman say—"Loud final voluntaries are an invention of the devil. They drive out of the minds of the congregation all the solemn thoughts that have been implanted by the service and the sermon." I would not myself go so far as to endorse the old clergyman's words entirely, but they do contain a message which we should do well to heed.

Music is a great gift of God. Let us use it as the Divine Giver intended—to nourish the spirit of worship and of high resolve. Let us use it to help forward the reign of Christ in the hearts of our congregations, and so throughout the whole wide world.

## FRANCE STILL FIGHTS FOR LIBERTY.

### REMARKABLE DOCUMENT.

A remarkable and moving document has reached General de Gaulle's headquarters in London. It is addressed to the "workers of the free world," and comes from the Trade Unionists of France. This is what it says:—

"It is in confidence and hope that we, active Trade Unionists living in France—members of united and Christian unions—who have remained faithful to the national and social traditions of the Labour movement with the knowledge that we represent the unanimous opinion of French workers, on this 1st day of May, 1942, call upon workers all over the world, and more especially upon British, American and Russian workers who share the heaviest responsibility in the task of liberation.

"Comrades, we do not ask your pity. Yet our country is plundered and betrayed—plundered by a pitiless enemy who steals our machines, our food and our labour to wage a war of slavery. Our country is betrayed by the most despicable man in France, a man who served his apprenticeship in treachery at our expense.

"Our plight is serious. The Germans impose low wages, interfere with food supplies and organise black markets. Their export of National Socialism is fundamentally based on social inequality. Our liberties are dead. We have no longer any means of expression, any free trade unions or any social security.

"We do not ask your pity, but we ask you to maintain your confidence in us. We are not the accomplices of traitors. Germany forces some of us to work for her by sheer force or by threat of starvation. They lie who would make you believe we collaborate in the least degree with the invader or his henchmen. On the contrary, it is in you, comrades, that we place our confidence—in you who are working to free us, in you who are making planes, tanks and ships for victory. We are ready to do everything to help you; to sabotage the enemy's production as we can, to accept justified bombing of factories working for Germany and to follow the instructions you may send us.

"Our country is still at war. Our representative, the representative of the people of France, General de Gaulle, fights with the Allies. Although his army is still small, there is a huge imprisoned force behind him in France. The enemy will not perhaps be able to keep this force enchained.

"Comrades, on this 1st day of May, so full of memories for you and for us, our hearts beat with yours. Think of us often and remember that, like miners working to reach their friends after a pit explosion, you are working for comrades in peril."—Department of Information.

## AN AUSTRALIAN CHRISTIAN ENTERPRISE.

The British and Foreign Bible Society has 1047 languages in its catalogue. Some time ago the staff at the London headquarters received a visit from an old lady who asked to see the room where the translators worked. There is, of course, no such room. The translators are missionaries of every denomination working in the five Continents.

Manuscripts are continually coming in from Mission stations on the banks of tropical rivers, from the icy wind-swept steeps of Central Asia, or from little islands in the Pacific where "every prospect pleases but only man is vile."

Before the War most of the editing and printing of new translations was done in London, but events have dispersed this effort.

Australia is now sharing the financial responsibility and we are printing in the Commonwealth Scriptures in four languages—Paama and Ambrymese (New Hebrides), Rennel (Solomon Islands), and Worora (Western Australia).

A new responsibility has now been laid upon us. We have received from the Church Missionary Society the MSS. of St. Mark's Gospel and the First Epistle of St. John in Gunwinggu. These were translated by Mr. and Mrs. G. R. Harris, of the C.M.S. Station at Oenpelli, with the aid of that eminent philologist of the University of Sydney, the Rev. A. Capell, M.A., Ph.D. This language is spoken by about two thousand aborigines in Arnhem's Land. It is also used in Goulburn Island where the Methodist Missionary Society is at work.

This is the first attempt at translation work in Gunwinggu. Hitherto the missionaries have carried on with the English Bible, which is very imperfectly understood by the natives. The need of the Scriptures in the language of the people was constantly felt.

Recently an aboriginal died at a timber camp in Western Australia. Two Christian natives from the C.M.S. conducted the funeral service. It had to be in English, as no portion of Scripture was available in Gunwinggu, their own language. Many converts from this Mission are now working in camps. They take their English Bibles with them and are seen reading them, often, alas! to the amazement of the white men. How much more they would enjoy the Scriptures in their own language.

A girl convert named Garidjala fell ill and it was decided to send her to Darwin on the lugger "South Seaman," which brings the half-yearly supplies to the Mission. Six months later Mr. Higginson, the captain, told Mrs. Harris, the missionary, that Garidjala and a young native named Nowira asked permission to have a service on board each evening. This they conducted themselves and the captain was immensely impressed. Are these people, who show both piety and initiative, not worthy of having the Scriptures in their own tongue?

It is estimated that it would cost £100 to print in one volume the Gospel of St. Mark and the First Epistle of St. John in Gunwinggu. Let us divide the cost into a thousand shares of 2/- each. How many shares will you take in this Christian enterprise of giving a tribe of Australian Aborigines the Scriptures for the first time in their own language?

Contributions can be sent to the Rev. H. M. Arrowsmith, Th.L., Church Missionary Society, 109a Bathurst Street, Sydney, or to the Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary, British and Foreign Bible Society, 95 Bathurst Street, Sydney.

### TIMELY PRAYERS.

(A valued subscriber, looking through pages of an old Prayer Book presented to him by Bishop Barker in 1873, came across a newspaper cutting containing two prayers evidently in use in the time of the Sudan War.)

Oh most glorious and eternal God the Lord of Hosts; in whose hand rest all the issues of war, we humbly commit into Thy righteous judgment the cause of our dear country in this her hour of trial. Send down, if it be in accordance with Thy gracious will, such blessing on our arms (in Egypt) that the clouds of danger may be scattered before us, and the light of peace and happiness be restored, and grant that we acknowledging Thee as the giver of all victory, may strive to use our power as a trust from Thee, for the advancement of Thy glory and the welfare of all the people of the land; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

O God, who hast taught us by the hour of trial, to draw closer the bonds of brotherhood and to rejoice in claiming our share in the dangers and the destinies of our nation, bless, we beseech Thee, with Thy gracious favour and protection, those who go forth willingly from these shores to serve our dear country in her time of need. May Thy fatherly hand ever be over them. May Thy spirit of righteousness and mercy rule their hearts. Bring them back, if it be Thy will, in peace and safety, and whether in life or in death, may Thy blessing rest upon them, for the sake of Him who gave Himself for our salvation, Jesus Christ our Lord. Amen.

## A NEW GENERAL SECRETARY FOR C.M.S., LONDON.

Readers will be interested to know that Mr. Gurney Barclay, Acting General Secretary of the Church Missionary Society in London, has written to Australia regarding new appointments in connection with the headquarters of the Society.

Rev. Max A. C. Warren has been appointed General Secretary. He comes of a C.M.S. family, his father and brother having been missionaries, and he himself having served in Nigeria for a short period. Till now he has been vicar at Cambridge, where he has been in close touch with the University, and with great numbers of the rising generation of evangelical men and women. Mr. Warren is under forty, and so should give a great leadership to the youth of our church.

As Home Secretary, the committee has appointed Rev. T. W. Isherwood, who is at present vicar of the much-bombed parish of Cloughton, Birkenhead. He came to that parish four years ago, after a period of fifteen years at Wycliffe College, Toronto; so he has had experience in the Dominions as well as in the homeland.

These appointments have met with very great acceptance, and we give thanks to God for His guidance and help in the choosing of the right men. The new secretaries will take up their new work in June.

### HATE.

"One of the fruits of war is hate. Even in those who go regularly to Church, hate has arisen. It could be foreseen that this was to happen. But it remains a sad fact. For if we take seriously that Christ has come for all men, then we are not to feel hate for any men. Our Lord forbids us this.

"In what is now coming over Europe we must see a judgment of God. And we must accept this judgment. Only by carrying our 'yoke' and not by demonstrating hate can we safeguard our Dutch and our Christian character. That is the vocation of Holland: to manifest the truly Christian attitude in these present circumstances. Thus only can our nation be justified. If we do not let ourselves be purified, then all our suffering has been in vain.

"The Gospel speaks, however, not only of enduring injustice but also of resisting evil. We are called to reject all that goes against the Gospel of Jesus Christ, Christ did not hate men. He hated, however, all that was against the Kingdom of God. This is truly great and more difficult than the manifestation of hate in such forms as we see around us to-day. This 'holy hate' is demanded from all of us. It combines pity and anger, sorrow and indignation. Thus we will not act in ways which are debasing. We will hate in all tendencies and movements that which goes against the will of our Lord, but we will pity those who are being misled. This pity may force us to be severe in our judgments. In the power of Christ we are to protest against the hate of men and to manifest the holy hate based on Christian mercy."

(A Voice from the Netherlands.)

## PROPER PSALMS AND LESSONS.

### June 7, 1st Sunday after Trinity.

M.: Josh i or Job i; Mark ii 1-22 or Romans i; Psalms 1, 3, 5.

E.: Josh v 13-vi 20 or xxiv or Job ii; Matt i 18 or Acts viii 2; Psalms 4, 7, 8.

### June 14, 2nd Sunday after Trinity

M.: Judg. iv or v or Job 3; Mark ii. 23-iii 19 or Rom. v; Psalms 10, 12, 13.

E.: Judg. vi 33-vii 23 or Ruth i or Job v 6; Matt. ii or Acts ix 1-31; Psalms 15, 16, 17.

### June 21, 3rd Sunday after Trinity

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

E.: 1 Sam. ii 1-21 or iii or Job xxviii; Matt iv 23-v 16 or Acts 7; Psalms 19, 20, 21.

## ARCHBISHOP LANG'S NEW HOME.

When he retires from the Archbishopric of Canterbury at the end of this month, Dr. Lang will live in King's Cottage, Kew Green, Surrey. The house is in the gift of His Majesty, and was previously occupied by Princess Beatrice, a granddaughter of Queen Victoria.

King's Cottage, which is being re-decorated, was originally a royal residence, built by Queen Charlotte. It is a "grace and favour" house—a title given to certain residences in the King's gift which are occupied by members of the Government, royal pensioners, and persons whom the King wishes to honour.

It is a moderate-size square house of two stories about 170 years old, standing flush with the pavement which surrounds the Green.

Just north of it is the Church of St. Anne, with its stone turret and cupola, built in 1714. A sum of £100 was given by Queen Anne towards the erection. The original organ was given by George IV and is said to have been Handel's own instrument. It is an edifice of Italian style and was enlarged by George III and further by William IV under the direction of Sir Jeffrey Wyatville.

### CHURCH NEEDS.

More tithes and fewer drives,  
More action and less faction,  
More workers and fewer shirkers,  
More backers and fewer slackers,  
More praying and less straying,  
More of God's plans and less of man's.

## Churchman's Reminder.

"But Thou art good, and goodness delighteth to forgive."—Burns.

June.

- 7—1st Sunday after Trinity. The beginning of the part of the Christian Year which places before us every Sunday the practical side of our religion. Faith without works is dead, as works without faith is sinful.
- 9—Tuesday. St. Columba, 597 A.D. The missionary who came to Britain just before Augustine landed in Kent. Columba's work became much more lasting than Augustine's, for he built upon the ancient Celtic Church, making it a power, whereas Augustine despised it.
- 11—Thursday. St. Barnabas. The Apostle who was not an Apostle in the strict sense of the word, but is called such by St. Luke, who was St. Paul's companion as was Barnabas.
- 14—2nd Sunday after Trinity. Today we may learn of the need of Fear and Love together. Many people place them in opposition to each other, forgetting there is a Love which Fears, and a Fear which Loves. If this exists among men, must it not be applied to our relationship with God?

## Correspondence.

### THE SILENCE OF THE PRESS.

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

Why the conspiracy of silence on the part of the daily press?

In a very small paragraph regarding Japan's proposed diplomatic mission to the Vatican, in the "S.M. Herald" (14/3/42) it was reported: "The Vatican's acceptance of the Japanese demands would be regarded as an earnest of a rebuff to the Christian world." The same paper reported on 17/3/42: "London and Washington believe that the Vatican's acceptance of a Japanese representative would be bound to perplex the Christian world."

Well, Mr. Editor, the Christian world was certainly very perplexed. So much so that on 16/3/42 Archbishop Gilroy "deprecated such statements," and advised us not to accept such unfounded utterances.

Since then, however, the world has been presented with the "fait accompli" and not a single word of concern has been allowed to appear in the daily press about this momentous move. Why the conspiracy of silence?

The treachery of Japan and the vacillating temper of the Vatican has been made clear by an inch in to-day's "S.M. Herald" (11/5/42). Mr. Harada is reported to have told the Pope that "Japan's ideal is justice." The Pope is reported to have "expressed great pleasure at the re-establishment of diplomatic relations with Japan."

Surely this is not the time for silence, when the Roman Church, so widely established in the Empire, is at this time, above all others, re-establishing friendly relations with the enemy at our doors?

The "S.M. Herald" is quite willing, however, to allow space for favourable reports on Vatican activities. In today's issue, for example, Archbishop Duhig is reported as having preached a sermon eulogising the Pope's services to the world and deploring the idea of air raids on Rome. He says that people "overlook both the world's debt to the Eternal City and the Pope's unique position in relation to the nations." The facts are these:—

Rome is the capital of a fascist enemy. Rome has sent air forces to assist in the destruction of London. Lambeth Palace and St. Paul's Cathedral were not spared. London's contributions to the world's welfare were certainly "overlooked." "The Pope," Dr. Duhig goes on to say, "is above all politics." Surely Dr. Duhig has overlooked the diplomatic missions and the age-long papal claim to temporal sovereignty. Dr. Duhig says further that "the Pope is above all international rivalries and jealousies." On whose side did the Pope stand in "international rivalries" when, as Cardinal Pacelli, he blessed the fascist troops sent out to the inglorious conquest of Abyssinia?

The substance of this letter has been forwarded to the "S.M. Herald," but the conspiracy of silence may be expected to consign it to oblivion.

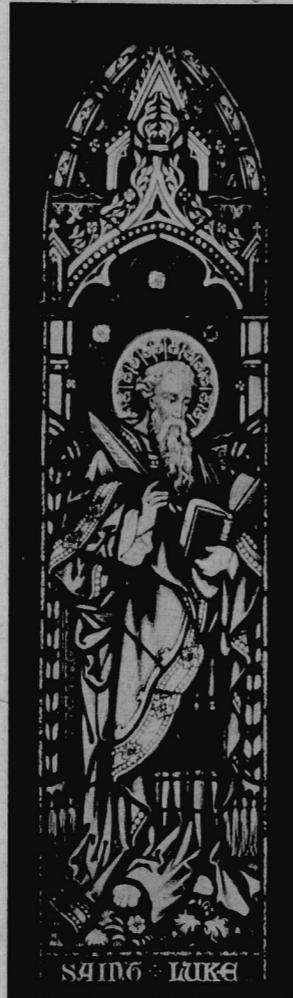
Yours faithfully,  
R. S. R. MEYER.  
Wollongong.

### TOWARDS RE-UNION.

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

In the "Notes and Comments" column of your issue of April 23, you refer to the movement now proceeding in the United States for union between the Protestant Episcopalians and the Presbyterians. You quote a paragraph from "The Canadian Churchman" which speaks of a "joint ordination plan" by which, it is hoped, that union may be effected. It will interest your readers to know that this joint ordination plan is that which has come to be known in America as the Australian plan, because it originated in this country. For the past five years an interdenominational group on which Anglicans, Presbyterians, Methodists and Congregationalists are represented, has been meeting in Sydney for the discussion of ways and means whereby intercommunion between the denominations could be effected. The "joint ordination plan," to which the paragraph quoted by you refers, is the principal fruit of these discussions. We have been immensely encouraged by the favourable attention it has attracted in many influential quarters. The present Archbishop of Canterbury, for instance, has expressed a provisional belief that we have solved a previously insoluble problem. But the greatest encouragement of all has come from the fact that our proposals have been adopted

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virtually en bloc as the basis for the negotiations now proceeding between Episcopalians and Presbyterians in America.

On one point, however, you would seem to be under a misapprehension. Your paragraph suggests that this movement towards reunion would not have the approval of Anglicans "of the extreme ecclesiastical type." If, as I suppose, that phrase is intended to designate those who are more usually referred to as High Churchmen or Anglo Catholics, I can only assure you that you are mistaken. From churchmen of that type we have had the warmest approval and support of our efforts. The "joint ordination plan" itself was framed by one whom all churchmen of the Anglo Catholic school of thought would recognise as one of their leaders. The only opposition which has been manifested towards our plan has come to us from the opposite end of the ecclesiastical spectrum. To our great sorrow and disappointment we have so far been unable to enlist the sympathy and support of leading Evangelicals. But your cordial endorsement of the plan adopted by the negotiators in America encourages me to hope that you and those whose views you specially represent will extend a similar endorsement to the same plan in the country and city of its origin.

I may add that the Rev. J. W. Burton (Methodist), the Rev. H. L. Hurst (Congregationalist) and I have been commissioned by the group to write a book in which the history of our discussions and the results so far achieved will be fully described. This book will be published as soon as we can find time to write it. Meanwhile the proposals have been briefly summarised in a pamphlet, of which some copies are probably still available. Enquiry about this pamphlet should be addressed to the secretary of our group, the Rev. J. W. Burton, Methodist Church Offices, 139 Castlereagh St., Sydney.

I am, Sir, yours very truly,  
FRANCIS NEWCASTLE.

### WHAT IS AN EVANGELICAL?

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

In your last issue you ask me at the foot-note of my letter on "What is an Evangelical?" to explain my view of Revelation.

The Bible is a wonderful collection of books and includes a great variety of subjects. There is history, fiction, poetry, drama, sermons, prayers, speculative philosophy, records of mystical experiences, letters to churches and to individuals.

The Old Testament is pre-Christian and the revelation of God is only partial as men were able to bear it. The full revelation came in Jesus Christ. The writers and compilers of the various books were men subject to human limitations. There is no evidence that

they were endowed with miraculous powers of discernment. In all matters of knowledge, they were men of their own age and echo the ideas of their own times.

Out of Israel came great religious teachers who boldly proclaimed the One Supreme God as against the tribal gods of their neighbours. These prophets were men of clear spiritual insight. They interpreted the mind and will of God. Sometimes their utterances display the wrestling of the human mind to a fuller understanding of the mysteries of life. God spake through the prophets "in divers manners and modes." Spiritual vision, insight, ecstasy were all mediums of revelation.

The New Testament writers claimed to be inspired by the Spirit of God. The effect of inspiration was not to obliterate the natural gifts or faculties of the writers, but rather to heighten them. It does not dispense with the labour of investigation or relieve them of the need of thought or reflection. There is also evidence of a development of the full implications of Christ's revelation. There are also the limitations of the common outlook of their own age. No single writer perceived the whole fulness of the truth as it is in Christ.

Inspiration is spiritual, not verbal or mechanical. Neither the Church or the Scriptures have defined inspiration. The Bible asserts it. Both the Divine and the human elements are in the Scriptures. God inspired the writer and the pen that writes the sacred page is a pen of a man's hand. It records in human language what a human mind has perceived and a human soul has experienced.

But the thing perceived is a Divine Revelation, not the human imagination, and the soul's experience is the fruit of the fellowship with the Spirit of Christ. The men who wrote were men who had been with Christ either in the days of His flesh or in the days of His ascended glory or in both.

We know the sacred text only through many translations. A comparison of these show how perilous it is to rely on a theory as the "Infallibility or inerrancy of the Bible" as we have it. Such a belief only plays into the hands of unbelief and leads to disillusionment.

God has not only given us a collection of Books, but a complete Revelation of Himself in Jesus Christ. Revelation and the Bible are not synonymous terms. They are related, as a picture is to a frame or a diamond is to its setting.

The Canon of Scripture which settled what books were to be included and what were to be rejected shows the wisdom of the Church was inspired by the Holy Spirit. Some books like the Revelations nearly missed inclusion.

The New Testament is the Church's Book. It grew up out of the Church's life. The stories and incidents of our



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Lord's life and the letters of the Apostles were ultimately gathered into a collection of one volume and finally accepted by the Church in the seventh century.

The Gospels grew up in the process of time to meet the needs of those who, having not seen Jesus, had believed in Him. It is not their spirit alone that speaks but the spirit of Christ. The utterance they give is that of their own tongue or pen, but the substance of their utterance is the Word of God.

Dr. D'Arcy, the late Archbishop of Armagh, in his book on "Anglican Essays," says: "No controversy can be settled by the fiat of any man or any society of men, or by the authority of any tradition or body of teaching. Only by evidence and demonstration of fact, presented in terms intelligible to the mind, can scientific truth be established so as to claim the general assent of mankind."

"This is not as some seem to think, the assertion of material methods. Quite the contrary. It is the liberation of spiritual principles. From the religious point of view, it is a triumph of faith and hope over ignorance and superstition. There is no conflict between religious and scientific truth because God is revealing Himself through both means. There can be no disassociation in the Divine nature."

This method has stood the test of time, and the Bible is still the "Best Seller." In it lies the great fact which is the heart of the Gospel, the fact of Jesus Christ.

W. F. PYKE.

May 29, 1942.

**"BRITISH ISRAELISM."**

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

In the first sentence of his letter, May 21 issue of the "Record," your correspondent commends my indignation against wrong; in his last sentence he adopts the warning attitude, akin to that which was attacked by me.

His illustration of Anglican Churches is inapt. I imagine your correspondent would not consider as paltry instances, church false innovations and wrong methods of their introduction. He does not approve of these banalities; neither do I.

The B.I. false prophecies and absurd warning to those not adopting B.I. teaching came first, then came my evidence. The Prime Minister of Britain takes a chance of his instances—unorthodox warfare argument—being labelled paltry, when he threatens to use poison gas if Hitler uses it first.

I pass on the charge of paltriness to those B.I. instances that first earned the title. I am entitled now to use this method of argument. A B.I. advocate may give a Gospel message—splendid by itself, soiled by addition of B.I. I love the Gospel of the grace of God.

There appear three steps, heresy, schism, disruption. Let B.I. move out of the Church, and let the Church be spared the risk of quarrelling disruption!

In my view, British Israelism is heresy.

Yours faithfully,  
R.J.T.

Cronulla.

**"INROADS ON THE LORD'S DAY."**

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

As the majority of the Christian people of Sydney foresaw, the introduction of amusements on the Lord's Day was only the thin end of the wedge. Now we are to have the issuing of ration tickets for tea and for clothing, and those in authority apparently believe that "the better the day the better the deed," and have fixed upon Sunday, 14th June, as one of the two days for the issue of these tickets.

Furthermore, many churches have been asked to co-operate in this barefaced and unnecessary prostitution of the Lord's Day, to the extent of allowing their School Halls to be used as centres of distribution for ration books. As usual, national emergency is the excuse; it would be more honest to call it "governmental expediency."

Many people have forgotten that the Lord's Day is not a working day simply because our ancestors felt that it ought to be a day devoted to the worship and praise of God. If we moderns have no intention of using it as such, then in common honesty we ought to ask our government to remove Sunday from the list of holidays. At present we are misappropriating God's Day to our own uses, while our government,

tongue in cheek, asks the Churches to hold days of prayer, meanwhile doing all that it possibly can to ensure that people will be otherwise engaged.

The national cause will never be best served by exterminating the religious life of the nation, and it is time that our politicians gave the worn-out excuse of "national emergency" a long-deserved holiday.

Yours faithfully,

BOYCE R. HORSLEY.

St. Luke's Rectory,

Arden St., Waverley, 26/5/42.

**WHAT IS AN EVANGELICAL?**

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

I am obliged to the Rev. W. F. Pyke and Mr. Donald Robinson for their courteous comments on my letter. It is pleasing to find that one has so much in common with a convinced and experienced Evangelical like Mr. Pyke. Mr. Robinson's letter, however, calls for some rejoinder from me.

1. It is good to receive his assurance that Evangelicals have no intention of giving anything but the first place in their preaching to the good news of the love of God for every individual human being. The gist of my criticism of the article out of which this correspondence has sprung is that along with this glorious gospel they appear to be trying to force men to accept a view of the Scriptures which cannot be reconciled with reason, science or experience.

2. I am unable to agree with Mr. Robinson when he appears to minimize the importance of "proportion" in the teaching of the Faith. Were not the Pharisees rebuked for neglecting this principle by scrupulously tithing certain herbs and forgetting "the weightier matters of the Law"? Does not St. Paul subordinate every spiritual gift to the supreme grace of Love? And does not his handling of the disputes among Roman Christians as to food and sacred days illustrate this principle? (see Romans chapters 14 and 15). The "weak" brother is he who is scrupulous in such matters; the "strong" is he whose robust faith lifts him above such scruples. "Let each man be fully persuaded in his own mind" is the Apostle's advice; but above all things let brotherly love prevail.

3. Mr. Robinson detects "a grammatical error" in my quoting "In the beginning God," as if there were a full stop after "God." I cannot feel that the criticism is terribly devastating to my peace of mind. But I am quite willing to conform to the usual punctuation and quote the whole phrase: "In the beginning God created the heaven and the earth (full stop)." Then my argument, that the Scriptures open with a tremendous affirmation about God and the universe, still holds good just as it did before. Man is not brought upon the scene until we reach verse 26, wherein we read that he is

be made in the image and likeness of God. Moreover, the account of his fall into sin does not occur until we reach chapter 3, a long way forward in the second document which appears to many scholars to begin in the middle of chapter 2, verse 4. Yet Mr. Robinson says my quotation is "immediately" followed by the accounts of man's creation in innocence, the Fall, etc. Should he not be more careful in his choice of words?

4. Admitted that we of the twentieth century must go to the Scriptures for our Gospel, I follow the lead of Richard Hooker and many other Anglican writers in urging the claims of reason in the interpretation of the Scriptures. And if reason suggests that true conceptions of God may be conveyed or untruth dispelled, by means of an imaginative tale, I can see in such a suggestion no disparagement of the "essential trustworthiness" of Scripture.

5. I did not in my letter "accuse" St. Paul of anything. I merely took certain narratives as they stand in Acts and noted what they say and what they omit.

6. When Mr. Robinson talks about the "absolute trustworthiness" of Scripture, does he mean that each and every particular statement made therein is literally true? If he does, I cannot avoid remarking that such assertions have driven many good men and women into unbelief, antagonism or at least utter indifference to the message of the Church. For instance, though I have read many attempts to reconcile the first chapter of Genesis with the results of geological science, I have not found one of them satisfactory. I also believe that the most elementary knowledge of astronomy will show the impossibility of the sun standing still at the word of Joshua; and I believe that the Book of Jonah, if read as an imaginative tale, conveys a most instructive and beautiful lesson, whereas, if the literal interpretation be pressed upon a well-educated reader, it is likely to fail of any good result. What matter? One does not go to the Bible for information on questions which may be elucidated by the patient use of those faculties implanted in us by the Creator for that very purpose. We go to it for its revelation of the character and will of the Creator Himself; and that revelation, as we may learn from the writer to the Hebrews, was given to the fathers "by divers portions and in divers manners" (Heb. 1: 1, R.V.).

Yours, etc.,

ARTHUR H. GARNSEY.

St. Paul's College, May 26.

There are a thousand hacking at the branches of Evil to one who is hacking at the root.—Thoreau.

Work well done is what determines results, and this is service. The only thing that will produce results is service.

**THE CHURCH OF ENGLAND  
EVANGELICAL TRUST.****MELBOURNE.**

In doing the work of the Church there are always those who find that they can render their best service in co-operation with others who have gifts and opportunities similar to their own. Thus it comes about that boards, unions, societies, leagues and such-like come into being. Through these groups often the most effective results are obtained; and the Church has a right to expect from them thoroughness and devotion in the responsibilities they undertake. Sometimes the work engaged in is of such a nature that publicity matters little; nevertheless it is carried out quietly, earnestly and conscientiously. It is the purpose of this article to refer to one of these groups of workers whose services have extended over a period of 30 years, and which in that time has greatly lightened the burdens of those who have the care of Educational, Missionary and Social branches of the Church's work, and to review very briefly its activities over three decades in the Diocese of Melbourne.

It came into being early in the year 1910, and its first meeting for business was called together on June 14 in that year. Canon Sadler, M.A., B.D., then incumbent of Christ Church, St. Kilda, and later Bishop of Nelson, New Zealand, was responsible for its inception, and had previously discussed the plan privately in his study with persons who he considered would be able to set it going. It was modelled on the "Simeon Trust" in England, of which he had intimate knowledge.

Those present at the first meeting were: The Very Rev. Dean Macullagh, of Bendigo (Chairman); Rev. A. J. H. Priest; Rev. W. T. C. Storrs, M.A.; Rev. C. H. Barnes; the Hon. William Pearson, M.L.C.; Mr. James Griffiths, Hon. Treasurer; Mr. W. M. Buntine, M.A., Hon. Secretary.

In the Trust there is provided a permanent body, duly constituted according to law, and registered at the Titles Office, Melbourne, to which may be entrusted the control and administration of funds given for Church purposes.

The members of the Trust are required to declare their acceptance of the Evangelical principles of the Church of England, and this should commend it to a large number of Church people in this and other States, by whom these principles are held dear. Further, in dealing with bequests or gifts entrusted to their care the scope of their operations is strictly limited to the directions laid down by those who have made the benefaction. Some idea of the service rendered by the Church of England Evangelical Trust can be gathered from the following facts:—

Since its foundation, 20 individual bequests or gifts have been entrusted to its administration. These have

amounted to many thousands of pounds and the funds have been distributed to various agencies of the Church, principally those of educational, missionary or philanthropic character, as already indicated.

Ridley College owes much to its support; indeed, in its early stages the Trust acted as Trustee of the College property. Further, at different times, the Trust has handled no less than 10 bequests from which the College Council has benefited, some of these provided endowment for scholarships in perpetuity. From other bequests funds were provided for the purchase of the property of the College or for the maintenance of its buildings.

The Church Missionary Society has received free of cost the use of St. Hilda's House for the training of women recruits for the mission field. Moreover, for some years St. Hilda's played an important part in the work of training deaconesses for the Diocese of Melbourne. For this the late Archbishop and Mrs. Head expressed their warmest thanks and appreciation.

For the maintenance of St. Hilda's House (the splendid gift of the late James and Emily Griffiths), the donors made a very generous and ample provision; so that those who had the care of the training provided for Deaconesses and Missionaries, were entirely relieved of any responsibility concerning the upkeep of the property. Funds, too, available from another source, may be drawn upon for assistance towards students' fees in the case of Missionaries.

Considerable assistance is given to the Church Missionary Society from funds held by the Trust. The Mission of St. James and St. John also receives from another bequest a much appreciated half-yearly grant, and the China Inland Mission receives a similar grant.

In the performance of its important functions, and acting under the instructions laid down by a devout and honoured churchman, who has long since passed to his reward, regular half-yearly payments have been made available to certain aged clergy and other individual members of the Church.

The Honorary Treasurer is Mr. F. G. Hooke, F.C.A. (Australia); and the registered office of the Trust is c/o Messrs. Hooke and Graham, 400 Collins Street, Melbourne. The Honorary Secretary is Mr. W. M. Buntine, M.A., 181 Kooyong Road, Toorak. Other members are: Rev. W. T. C. Storrs, M.A. (Chairman); Rev. A. Brain, M.A.; Rev. C. W. T. Rogers; Messrs. H. J. Hannah and F. L. D. Homan.

He who does not think too much of himself is much more esteemed than he imagines.—Goethe.

Anger is not only the prevailing sin of argument, but its greatest stumbling block.—Gladstone.

**Australian Church  
News.****NEW SOUTH WALES.****Diocese of Sydney.****JOTTINGS FROM OUR PARISHES.**

**St. Philip's, Eastwood.**—The Sunday School anniversary will be celebrated on Sunday, June 14. The services of the day will be Holy Communion at 8 a.m., Morning Prayer at 11 a.m., when the Rev. B. R. Horsley, B.A., will be the special preacher; and a children's service and distribution of prizes at 2.45 p.m. Mr. Rees, of Moore College, will give the address. Evening Prayer will be at 4 p.m.

**St. Andrew's, Roseville.**—The Confirmation service will be held on Sunday next at 11 a.m.

**FOR YOUNG PEOPLE.**

The next monthly meeting of the Young Evangelical Churchmen's League will be held at St. Philip's Rectory, York Street, Sydney, at 7 p.m. on Friday, June 12. The speaker will be the Rev. B. H. Williams, B.A., and his subject is "Our Appeal to Holy Scripture." Young people of the Church are cordially invited to be present. Recent publications of the League will be on sale.

**LADIES' HOME MISSION UNION.**

On May 27 a meeting was held at St. Peter's, Burwood East, in order to form a branch of the L.H.M.U. The General Secretary of the Home Mission Society, Canon R. B. Robinson, and the General Secretary of the L.H.M.U., Miss E. Stokes, addressed the meeting. Much encouragement was given them by the enthusiasm and readiness to help shown by the rector and Mrs. G. P. Birk and all those who were present.

A visit to the South Coast will be paid by the L.H.M.U. Secretary during the first week of June, when addresses will be given at Austinmer, Dapto, Gerringong, Kiama, Jamberoo and Nowra.

**NEW C.E.N.E.F. HUT.**

Major-General A. C. Fewtrell officially opened last week a new hut for service-men in the precincts of St. Andrew's Cathedral. The Archbishop and Mrs. Mowl were present at the ceremony. Archdeacon Johnstone, secretary, made a statement of the work that was being done by C.E.N.E.F.

**MOORE COLLEGE CONVENTION.**

The annual convention was held at the close of the term last week. Students and their friends were present at the gatherings throughout the day. The speakers included the Archbishop, Archdeacons Begbie and Denham, Canon Robinson, Rev. D. J. Knox, and the Principal. The guest-speaker was



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

The convention meetings were very much appreciated.

#### THE A.C. RECORD PUBLISHING FUND.

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

#### Diocese of Grafton.

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

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

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

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

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

#### VICTORIA.

#### Diocese of Melbourne.

#### SUNDAY ENTERTAINMENT FOR THE TROOPS.

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

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

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

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

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

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

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

#### THE EMPIRE'S SERVICE.

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

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

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

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

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

# THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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## The Church of St. Barnabas, Norfolk Island



THE PATTENON MEMORIAL CHAPEL—INTERIOR.

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

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

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