

tionably right when he invited Dean Armour to the Newcastle Deanery; but now he was losing him. He had been wholeheartedly loyal, entirely unselfish and highly efficient. His departure meant the loss of one of the most devoted colleagues a man could have, a very good friend, and a very fine parish priest."

Presenting the Dean with a Bishop's cope, on behalf of the clergy of the diocese, Archdeacon Wood recalled five out of seven deans of Newcastle had become diocesan bishops. They did not grudge Newcastle's gift to Victoria, but they sincerely regretted Dean Armour's departure.

Canon Withycombe said, "A capacity for winning friendships was one of the Dean's outstanding characteristics, a talent helped by an amazing memory for names and faces. His loss would be felt in the family home as well as in the Cathedral." Dr. Wilfrid Nickson said, "The Cathedral wardens were going to present the Dean with an episcopal ring, which unfortunately was not ready for presentation to-night."

Presentation of a cheque from the parishioners was made by Mr. A. S. Challen, whose remarks were endorsed by speakers representing young people's organisations, the Women's Guild, Women's Auxiliary and Mothers' Union.

VICTORIA.

Diocese of Melbourne.

ILLNESS AMONGST WORKERS.

"Since my last letter another valued parish priest, Canon Baglin, has been ordered to take a short leave of absence for health reasons. I hope it may not be long before he is able to return to duty. The Rev. H. J. Harvey, whose faithful but quiet, unassuming work at the Melbourne Hospital has been so much appreciated, is now seriously ill in one of the wards. Rev. C. L. B. Glaysher is making slow progress towards recovery, but is still far from well. Deaconess Thelma Wirth, who has been in the Alfred Hospital for an operation, is now moving towards recovery. Rev. W. P. Bainbridge is rejoicing in the knowledge that an expected term in hospital seems to have been averted. I saw Rev. R. McCoy since his discharge from hospital and am very glad to know that he has made such a splendid recovery. The Sisters and the Community of the Holy Name, and the girls of the House of Mercy who were victims of the typhoid epidemic which swept through the Cheltenham district are almost recovered, but the memory of those trying days will linger in their parish and community for long years to come. Canon Wenzel, who was also in hospital when I wrote my last letter, is now convalescing and hopes to be home shortly. Our prayers and thanksgiv-

ings should mingle as we remember these our fellow workers in the Church of God."—From Archbishop's Letter.

OPEN-AIR SERVICE.

The things people can say only inside the church can be said outside, in the open air. F. W. Coaldrake said last night at an open-air service held at St. Paul's Cathedral Street, in the afternoon, the first service of its kind at the Cathedral. This is to be continued on future nights.

Mr. Coaldrake said to tell the people that the guiding Power, a sustaining and an uplifting Hand, to let our failures be also to proclaim the truth, took our nature upon became one of us in Christ.

"We should pause and ask God's Will?" rather than the stars or fortune-tellers about to decide how much income or which girl, whether to have a doctor or cobbler, let God rule your life. Dean Langley also took part in the service.

ST. JOHN AMBULANCE.

Members of the A.A.A. in pale blue and white, an impressive sight, as the St. John Ambulance filled the whole of the nave of St. Paul's Cathedral morning week. It was the church parade of the St. John Ambulance Association, which 700 attended.

Archdeacon Roscoe, in his address, pointed out in his address that the order was made up of rows put together in order to become a cross of the fallen. It was a symbol, representing two—man the destructive and redemptive.

The work of the St. John order during the English cities symbol of Christ and the fire of the Spirit, in contrast to wrath. This fire of the Spirit, which filled man with compassion, was needed to the hearts of men to through allowing the inflame our hearts to meet the situations, period and make a be-

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At the close of the service, Sir Winston Dugan, Governor, inspected the parade drawn up in Flinders St.

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

14—New Series.

JULY 8, 1943.

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

"Pray for the Peace of Jerusalem"

Forgotten! No; that cannot be:
All other names may pass away,
But thine, MY ISRAEL, shall remain
An everlasting memory.

Forgotten! No; that cannot be:
Beloved of thy God art thou,
His crown forever on thy head,
His name forever on thy brow.

Forgotten! No; that cannot be:
Inscribed upon My palms thou art:
The name I gave in days of old
Is graven still upon My heart.

Forgotten! No; that cannot be:
Sun, moon and stars may cease to shine,
But thou shalt be remembered still,
For thou art His and He is thine.

—Horatius Bonar.

THE CHIEF RABBI OF ENGLAND, writing to the Council of the World's Evangelical Alliance on February 5, 1943, said:—

"A sentence of death has been pronounced upon the entire Jewish population on the Continent, and—by machine gun and poison chamber, by torture and famine—a million of my brethren have already fallen victims to the Nazi fury. In such a time, when multitudes of my brethren are daily consigned to slaughter, the sympathy of our countrymen strengthens our faith in humanity. May God hear our united supplications, and speedily send victory to the Forces fighting for freedom and righteousness."

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NOTES & COMMENTS.

In a statement on bombing, made in his Diocesan Leaflet, the Archbishop of York, Bombing. Dr. Garbett, writes: "I am receiving letters asking me to protest as a Christian against the bombing of German and Italian towns. War is always horrible, and this is true of war from the air. Most of us would wish to see aerial warfare totally abolished, for non-combatants are almost certain to suffer with combatants. Bombing in its most hateful form was used by the Germans when they bombed undefended Rotterdam, Belgrade and other cities, murdering thousands with the deliberate intention of striking terror into the hearts of the civilian population. This kind of bombing has not been undertaken by the Allies. They have aimed at military objectives with the purpose of breaking down the military opposition of the enemy, though unavoidably many civilians have also had to suffer. The total justification for continuing this bombing is that it will shorten the war and may save thousands of lives.

"Those who demand the suspension of all bombing are advocating a policy which would condemn many more of our own soldiers to death and would postpone the hour of liberation which alone can save from massacre and torture those who are now in the power of the Nazis."

Much is being done to foster the spiritual life of our men and women of the Fighting Forces. The B. and F. Bible Society has issued elegant little New Testaments, and there are various publications such as CENEFS "Citadel of the Soul" and numerous publications from overseas designed to help our men to strengthen their faith and hope in Jesus Christ.

In England there is a special committee of the Church Assembly for the provision and dissemination of such helps. Unfortunately all are not of equal value for the building of a sound Christian life. We have just received a small sixpenny pamphlet from the Church Assembly, by Canon Alan Richardson, B.D., entitled "How to read the Bible, with special reference to the Old Testament." When we read the final division on "God's Message for us," we find ourselves in the atmosphere of a clear conviction of the inspiration of this Word. But we find it hard to reconcile this conviction of faith with other passages of this brochure. The advice to begin the reading of the Old Testament with the prophecy of Amos and the other prophets seems curiously out of place. Does the writer forget that he himself almost certainly read the prophets with the background of the Biblical order of narration? Is the earlier part of the Old Testament incontrovertibly the creation of prophetic times and after? Is Canon Richardson's dictum even reasonable that "the Old Testament contains no doctrine of immortality"? Are we still required to regard the stories of Abraham, Isaac and Jacob and all the others, as just fables or allegories designed to teach certain lessons about God to the Jewish people of exilic and post-exilic days? Was it really left to prophets of the later age to realise God's purpose of the world? These are tremendous assumptions which, if true, would seem to seriously modify Canon Richardson's own contention (p. 3): For the Christian "the Bible is important in a way in which no other book has ever been or can

ever be, because it is the record of God's message to men. It speaks of something which God has done and revealed, something which men could not have done or discovered for themselves."

RELIGION AND LIFE.

Two items of news in the past week throw light on the way in which news links are being formed in Britain between "Religion" and "Life." Thirteen hundred people attended a meeting in Manchester on June 4, arranged by Manchester business men who desire to bring commerce and business under the direct control of Christian principles. A speech was made by Mr. J. S. Winant, the American Ambassador, and the following resolution was adopted: "That the fundamental principles of Christianity should be acknowledged afresh by the Nation as the mainspring of public and private actions, and as the touchstone whereby both individuals and the country shall judge of one policy against another." Another interesting feature is the development of the movement for appointing chaplains to factories. According to the Glasgow Herald, June 3, 1943, Rev. W. Bodin, who was released from his church in Dundee to organise the Church of Scotland Industries Chaplaincies, recently stated that 90 ministers are now acting as chaplains in shipyards, war factories and industrial undertakings of all kinds all over Scotland. Speaking of the response which the movement had received from managements and workers, he said that when he began making contacts, he found both managements and workers a little shy at first, but on the whole they responded quickly. "There are some anti-Church people among them," he said, "and there are some people who are against religion, associating it with 'dope' to keep them quiet. But after meeting them and telling them frankly what the Church was trying to do, they seemed to be intrigued by the fact that the Church was ready to go out of its way to come to them. I think the scheme should go on after the war. The Church of Scotland is doing this work as the National Church of Scotland. As the National Church, it belongs to the people, and the fact that many of the people do not belong to it, only increases its responsibility."—Protestant Newsletter.

Church people throughout the Province of New Zealand have learned with thankfulness that Bishop Gerard has been repatriated and is now in England. Bishop Gerard, while serving with the New Zealand Forces as Senior Chaplain in the Middle East, was taken prisoner on December 1, 1941. He has since been in various prisoner of war camps in Italy.

CHRISTIANITY'S ROLE AFTER WAR

JOINT STATEMENT BY SYDNEY ARCHBISHOPS.

DR. MOWLL AND DR. GILROY.

CHRISTIANS' "RALLYING GROUND"

"In view of the importance of a right approach to the problems that must arise in connection with post-war reconstruction, we hope that the following statement, which we have jointly signed, may be a help in guiding the thoughts of the community, and especially of the members of our respective Churches," the Archbishops state.

"A common peril threatens us today as citizens of Australia and of the British Commonwealth. All who profess the Christian faith—without compromising their own doctrines—possess in the virtue of love or charity common ground on which to rally.

"Disregard of charity and justice by individuals and peoples has been responsible for the national and international disorder we see around us. The part of religion in the conduct of public affairs has declined. There is a tendency to regulate life by purely economic standards. Christians, however, are in duty bound to plan and work for a reconstruction of society on Christian lines so as to obtain right order for the nation, and co-operation between all men.

"The Christian way of life is not just a matter of personal choice. It is an ideal that applies to the community as well as to the individual, an ideal that should permeate all institutions of government and public administration. The understanding of Christian principles should create a desire for the fuller practice of Christian virtues, and should make plain the obligation to work for social betterment.

CHRISTIAN PRINCIPLES.

"The time is opportune, we believe, for a restatement of certain principles to which all Christians should adhere:—

"(1) Man's first and fundamental relationship is to God his Creator.

"(2) As the result of that relationship, man's destiny is not limited to this world and this life, but is a preparation for the life and the world to come.

"(3) Subject to this first and fundamental relationship, two other relationships arise from man's nature; his relation to others as a member of a family; his relation to others as a member of a State.

"(4) The relationship of Man to God imposes on man a double obligation: (a) adoration, praise and reverence for God, and (b) obedience to God's law and will.

"(5) This obligation of adoration, etc., requires external expression. The public expression of religion, therefore, is not merely useful, it is a necessary obligation of man's nature.

"(6) Man, being obliged to worship God, should be physically free to do so; consequently, no one, individual or State, has the right to prohibit or interfere with man in the just and proper fulfilment of his obligation. Rather, the State, for example, should encourage and help man to fulfil this obligation, and protect him in the exercise of his natural right.

GOD'S LAW.

"(7) In regard to man's obligation of obedience to God, God's law manifests itself to man through his conscience. Through conscience all men possessed of reason are aware that good must be done and that evil must be avoided. This obligation of conscience does not arise from the evolution of social taboos, or from convention, or from any motive of interest or utility, but from God's law imprinted in the nature of man whom God created. The good or evil in any action must be determined by the measure in which that action conforms with God's law in its nature, circumstances, and purpose.

"(8) This fundamental obligation on man to lead a moral life, imposed on man by the law of his nature, has been made more detailed and explicit by God's positive law in the Commandments and in the Scriptures, faithfully and continuously interpreted by the Christian Church. Through our Lord Jesus Christ God has revealed His will in its fullness to man.

"(9) Arising out of the natural law or the more explicit Christian dispensation, man's moral obligations include such duties as: the worship and adoration of God; reverence for God's Name; respect for God's truth; respect and reverence for the Person, Name, teaching, and example of Christ, the Son of God; obligations of filial and fraternal piety; duties and rights as parent or child, as member of a family, as member of a State; obligations in justice to respect the life, person, and property of his fellow-men; he may not kill or maim unjustly, he may defend himself against an unjust aggressor; he may not steal or cheat; he must pay his lawful debts and fulfil the obligations he has freely entered into; he must control by his will his animal nature and its tendencies; hence he may not eat or drink to excess; he is not free to indulge those appetites and impulses

which are the natural means ordained by God for the foundation of the family and the procreation of the human race except within the bond of marriage; he is not free to abuse his nature or pervert it or its functions from their proper purpose.

"(10) These obligations require more than a mere external observance. Man is forbidden to will wrong things, even though he does not reduce this will to act. Hence he may not hate, he may not wish evil, he may not covet or envy.

STATE RELATIONSHIPS.

"(11) From the grouping of men in families with common interests another relationship of man arises—viz., the State. The State is a civil society arising from man's nature, and possessed of rights and duties in conformity with that nature.

"(12) It is the duty of the State to respect the rights of the individual. It may limit or control him only when the exercise of individual claims would be inimical to the rights of other men, or to the general good of the body of citizens forming the State. It has the obligation to protect man in his relationship to God and his relationship to his family.

"(13) The State must ensure freedom to the individual to live in accordance with the law of God in his relationship with his fellow-men as a citizen. It has the obligation of distributive justice, the right to legislate for the general good, and the right to judge and punish the transgressor of its just laws.

"(14) Subject to these conditions the State has authority to regulate the conduct of its citizens in relation to their fellow-men.

"(15) In its relationship with other States—i.e., its international activities—the State, like the individual, has rights and obligations which should regulate its activities.

SOCIAL CONSEQUENCES.

"We propose to set out briefly certain consequences which we believe follow inevitably from the recognition of these principles.

"(1) It is the duty of the State towards its citizens:

"(a) To maintain and develop the conditions necessary for the full realisation of their physical, intellectual, and moral life, as individuals and particularly as members of family groups. (b) To assist them to secure a religious background and upbringing as part of their education, and to guarantee freedom of worship and freedom to propagate religious beliefs, subject only to the requirements of public order. (c) To protect the decencies of life from attack by word or deed, i.e., blasphemy or obscenity. (d) To guarantee standards of individual and family security through a policy of full employment of social services. (e) To preserve the rights of free speech,

free assembly, and free association, and of freedom to seek the alteration of existing laws through constitutional channels. (f) To secure, so far as may be possible, the right to the free choice of a state in life. (g) To safeguard man's natural right to private property, the ownership and use of land and material goods to the extent required for the full development of his personality. The exercise of this right and the development of his personality must be conditioned by the rights and welfare of others. (h) To safeguard, also, man's independence in the fulfilment of individual, family, and social duties.

"(2) It is the duty of the citizen towards the State:

"(a) To exert his influence in securing honest and efficient government. (b) To obey constituted authority exercised through constitutional forms, and to co-operate with the Government for the common good. (c) To acquire a general knowledge of the rights, duties, and limitations of the State, and the trend of legislation and administration.

"(3) In view of these duties, any form of State organisation is to be condemned which:

"(a) Ignores or denies man's fundamental duty and privilege to worship God and to develop his personal life in freedom. (b) Wholly subordinates the individual or the family to the State. (c) Concentrates power in the hands of a few to the detriment both of individuals and of common rights.

"Nazism, Fascism, and Communism are to be condemned on these grounds. The organisation of the State in the exclusive interests of a group, whether 'Capitalists' or 'Workers,' is equally to be condemned.

"(4) Besides their relation to the State, individuals have relations to one another which require them to undertake certain mutual obligations such as:

"(a) The faithful observance of contracts. (b) The giving of a just return in work or goods for money or its equivalent. (c) The adequate remuneration of work done. (d) Faithful discharge of all obligations whether as parents, children, employers, employees, friends, or neighbours.

SOCIAL ORDER.

"(5) Subject to these important qualifications, it seems desirable to make some supplementary observations about certain essential features of a sound social order.

"(a) There must be a complete system of education, which shall include not merely the training of the intellect, but also the formation of character. This objective requires that, subject to the right of conscientious objection, children in schools should be instructed in Christian doctrine and virtues, without which Christian education is incomplete and the character of children cannot be rightly formed.

(b) The maintenance of family life should be a main consideration in any plans devised for the welfare of the people. No countenance should be given to the substitution of State control over children, except when parents have failed in their duties. Family life should also be protected against disintegrating influences, such as the prevalence of divorce, the traffic in contraceptives, and all subversive teaching directed to any of these ends. (c) The solution of the economic problem of capital and labour is to be found, we believe, in co-operation rather than in antagonism and class warfare. The interests of employer and employee are mutual; each has duties towards the other and towards the community. No effort should be spared to arrive at a basis of mutual understanding. (d) When internal order is secured within the State, international order is more easily attainable. A just State appreciates the independence and the just rights of another State. If we are to secure stable peace and order among the peoples of the world we shall have to guard against any vindictiveness which would violate the principles of these just international relationships. (e) Just as an individual has rights and obligations with regard to other individuals, so States have rights to be respected by, and obligations to fulfil towards, other States. The virtues of justice and charity should direct the activities of States, so they should direct and govern the activities of individuals.

CHRISTIAN IDEAL.

"In making these declarations we desire to emphasise the wisdom of the following observation in the 1939 Christmas Eve Allocution delivered by the Pope, and accepted by the leaders of the Christian Churches in England:—

"Even the best and most detailed regulations will be imperfect and foredoomed to failure unless the people and those who govern them submit willingly to the influence of that spirit which alone can give authority to life and binding force to the dead letter of international agreements. They must develop that sense of deep and keen responsibility which measures and weighs human statutes according to the sacred and inviolable standards of the law of God. They must cultivate that hunger and thirst after justice which is proclaimed as a beatitude in the Sermon on the Mount, and which supposes as its natural foundation the moral virtue of justice. They must be guided by that universal love which is the compendium and most general expression of the Christian ideal."

Dr. Ian Holt, son of Mr. and Mrs. T. S. Holt, well-known in Sydney Church circles, was married recently by the Archbishop of Sydney at St. James' Church, Sydney, to Dr. D. Finckh, A.A.M.C.

QUIET MOMENTS.

THE GRAND DESIGN OF HAPPINESS.

(By the Bishop of Truro.)

In their declaration of Independence in the eighteenth century the Americans proclaimed that "men have an equal right to life, liberty, and the pursuit of HAPPINESS." The Sermon on the Mount, that most challenging statement of our moral obligations, begins with the word "blessed," that is, "HAPPY." The moral life, as planned by God, includes HAPPINESS in its design.

My happiness is of as much concern to God as my neighbour's and my neighbour's as mine. God gives to both of us equal consideration. The Second of the Two Great Commandments holds the balance exactly right—"Thou shalt love thy neighbour as thyself."

A really satisfactory bargain is one which gives satisfaction to both sides. And in the long run it is absolutely true to say, as Herbert Spencer said, "No one can be perfectly happy till all are happy."

As we look forward, then, through this year of strife, 1943, and beyond it, we shall not be wrong if we make no bones about it and say that we all desire to join in the pursuit of happiness.

But what is Happiness, and how may it be attained? Bertrand Russell has an interesting book on the subject which he calls "The Conquest of Happiness," and according to him a number of big guns are needed to effect that conquest—more, indeed, than most of us can count on.

I should not have said that Bertrand Russell has been a particularly happy man himself, but we do not know about that. We do know that the early Christians were a happy group of people. We can see that from the pictures they painted on the walls of the Catacombs at Rome, jolly pictures, many of them—of birds and flowers and merry creatures,

And that was in spite of constant insecurity and much persecution.

I often find myself using the word happy as I go round the garden. That Camellia, I say, is happy there in that semi-shade. That Embotrium was unhappy in another corner and became more unhappy until it died.

What made the difference? Is it not that in the one case the plant had scope for its inherent power of development, and in the other not? And may we not apply the thought to ourselves?

What we need for happiness is scope to use and develop the powers which God has given us. We are happy when our whole being is moving onward and upward in the activities for which it was designed. Homer applies this word "Happy"—the very word used as the first word of the Sermon on the Mount—to the gods—"the happy gods": beings not frustrated from the fruition of their own divine natures.

It follows, then, that we do right so far as we can to choose work into which we can happily throw ourselves. At the same time the world being what it is—and especially the world being what it is just now—our choice may be very limited. We may find much of the only material available intractable like granite. We may have to accept jobs which have little attraction to us.

If so, then it is best to face the position squarely. Complete happiness is out of the question. Well, we shall secure the greatest amount of happiness, the maximum, by making the best of the situation such as it is, and giving expression to our thankfulness for those elements in it for which we can and should be thankful.

"Do but so live," write William Law, in his "Serious Call" (1729), "that your heart may truly rejoice in God." One of the reasons why Christians are

summoned to the family worship in their Father's House on the Lord's Day is that together they may rejoice in God. And in rising to this they touch upon true happiness.

Happiness is not a mere succession of surface thrills. A prolonged succession of this kind is bound to dull and wear down the nerves, and the stimulus required for enjoyment will have to be greater and greater.

Happiness is something much deeper and more comprehensive. It involves real well-being and health of spirit. It produces that buoyancy which utters itself in thankfulness.

It is vitality of this kind that expresses itself in St. Paul's words in Col. iii.: "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful."

Youth is the time for rebellion. Most young people to-day are rebels of one sort or another. But if they are and while they are it is vitally important that they should not cease to be thankful.

Thunderous rebellion turns the milk of life sour. No one wants to turn sour. The fresh air of thankfulness is the best prophylactic against sourness.

What I have said so far I believe to be true; but it is not the whole truth. And at a time like the present, it is obvious that it is not the whole truth.

There are in this transitory life such adversities as cause an eclipse of happiness. We deeply sympathise with those on whom the darkness has fallen. In so sore a trial we can only pray that they may be given grace to say with Job: "The Lord gave; the Lord hath taken away. Blessed be the name of the Lord."

The young are in the forefront of the battle. It is clear that our battle to-day is a battle of Right against the Wrong, and

those who are fighting for the Right have the inspiration which comes from the knowledge that they are labouring with and not against the Mighty Creative Spirit of God. With that assured conviction the hard-pressed warrior can still be happy. It is never the sensation of happiness, the mere feeling, at which we should aim. That would drive us into unhealthy introspection and self-centredness. What we want is the self-forgetting activity which fruitfully and happily employs our powers.

Who is the happy warrior?

Who doomed to go in company with pain

And fear and bloodshed, miserable train!

Turns his necessity to glorious gain.

So Wordsworth: and Isaac Watts looks further ahead still—

And every power find sweet employ

In that eternal world of joy.

—Condensed from "Church of England Newspaper."

SPECIAL PSALMS AND LESSONS.

July 11, 3rd Sunday after Trinity.

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

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

July 18, 4th Sunday after Trinity.

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

E.: I Sam. xv 1-31 or xvi or Job xxxviii; Matt. v 17 or Acts xiii 1-26; Psalms 22, 23.

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

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

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

PERSONAL.

Mrs. Keys Smith, daughter of Bishop and Mrs. Baker, of Ridley College, Melbourne, was the occasional speaker at a Young People's Service in St. Paul's Cathedral, Melbourne, on May 9.

Mrs. Spratt, of Melanesia, will be staying in Auckland for the winter. Mrs. Spratt was alone for several months on an island occupied by the Japanese, and has a graphic story to tell of that experience, as well as of her work in Melanesia.

The Most Rev. E. A. Dunn, Archbishop of the West Indies and Bishop of Honduras—with the oversight of the whole of Central America south of Mexico—has sent his resignation of the Archbishopric and diocese to the Bishop of Trinidad, as the next senior bishop of the Province. The resignation was to date from June 30. Dr. Dunn was consecrated in 1917, and enthroned at Belize. He has now completed a twenty-five years' episcopate.

Writing an appreciation of the late Rev. Edwin J. Durance, in the "Australian Churchman," G.B. states: There has passed beyond the veil one who will always be spoken of as "one of nature's gentlemen," and as a typical "man's man," and that person is Edwin J. Durance, known to many C.E. M.S. men in Melbourne for the splendid work he has done. During his ministry at St. Paul's, East Kew, it was my privilege to know and love this simple, but great-hearted churchman. Some eight years ago (or thereabouts) in that quiet, unobtrusive way that was his, he approached me and asked that I revive a branch of the C.E.B.S. for him. Jointly we did this, I as the leader, he as the guiding spirit who always kept to the background. But, nevertheless, always there, and always a word of encouragement. The quiet chats, often taking up hours of his time, remain with me as reminders of one who endeared himself to me as no doubt he has done to many others. His unflinching appreciations of the other fellow's difficulties were always apparent.

A cable has been received in New Zealand from the Bishop of Dornakal stating that Miss Young was on sick leave and was sailing for New Zealand by the first available boat.

Quite recently a unique character in the person of Isobal Way passed to her great reward. Miss Way came to St. Luke's, Concord, Sydney, some 62 years ago and from then on became an active worker in all matters connected with the spiritual life of the Church and Sunday School, both as a teacher and also at the school organ. Although of small stature, Miss Way was blessed with plenty of energy and could always be depended upon with regard to placing the Lord's work first. Besides working for St. Luke's Church, Miss Way took an active part in work for the Home Mission Society, the C.M.S. and the Mission to the Chinese in Sydney. The funeral at St. Luke's was fully representative, a large number being some of her old pupils, many of whom had attended the Sunday School over 60 years ago. Miss Way will be missed at St. Luke's, but her glorious example will always be a cherished memory.

We regret to learn of the death of Canon F. A. Cadell, of Newcastle. The late Canon held a number of parishes in that diocese, under four bishops—Bishops Stanton, Stretch, Stephen and the present occupant of that See, Dr. Batty.

News has reached London that the Bishop of Singapore, the Right Rev. J. L. Wilson, has been permitted by the Japanese authorities there to continue his ecclesiastical duties.

Mrs. Marianne Selina Buffett, who died on Norfolk Island on March 1, was the last survivor of Norfolk Island of the 194 members of the Pitcairn Island community who landed there in June, 1856. Norfolk Island, previously the headquarters of the Melanesian Mission, is now under the ecclesiastical jurisdiction of the Archbishop of Sydney and the Church there receives help from the Home Mission Society of the Diocese of Sydney. The present chaplain is the Rev. Harold Sloman.

Mr. H. L. McBrien, recently elected to the Victorian Legislative Council, is a Vestryman of Holy Trinity Church, East Melbourne.

The Archbishop of Melbourne and the Bishop of Gippsland have been appointed Vice-Presidents of the C.M.S., London.

An interesting visit to an octogenarian, the father of the Rev. P. R. Westley, Lanc Cove, Sydney, was made by the Archbishop of Sydney, on Wednesday, June 30, being the 70th anniversary of Mr. Westley's entrance as a clerk in the Sydney Diocesan Registry, during the episcopate of Bishop Barker, where he worked for four years. The Archbishop was accompanied by the Registrar, Archdeacon Johnstone, and Mr. H. V. Archinal, Diocesan Secretary. Mr. Westley, with a very clear mind related some interesting incidents of the early days when the Diocesan House was in Elizabeth Street.

A high honour has been conferred on the Bishop of Armidale, Rt. Rev. J. S. Moyes, M.A., Th.Soc., in being selected as one of two Australian delegates to a world conference on post war reconstruction, which will be held in America next month.

Mr. Frank Shann, headmaster of Trinity Grammar School, Kew, collapsed and died in his study after morning chapel last Thursday. Born at Hobart in 1882, Mr. Shann completed his education at Melbourne University, and took up duties at Wesley College, Melbourne, as assistant master, from 1905 to 1914. In 1914 he was appointed co-principal of the Church of England Grammar School, Launceston, and three years later became headmaster of Trinity Grammar School. He was also a leading figure in the Church and was for many years a lay canon at St. Paul's Cathedral.

The Archbishop of Sydney has been invited by the Children's Special Service Union and Scripture Union, England, to be the World President for 1944. The Archbishop succeeded Bishop Taylor Smith as President. The appointment is made annually.



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To Australian Churchmen

THE ARCHBISHOPS' STATEMENT.

We publish in this issue the statement issued by the Anglican and Roman Catholic Archbishops. The statement has been welcomed in many quarters as a timely reminder that spiritual values need recognition in any system of post-war reconstruction that can hope to achieve stability.

The clear definitions of natural duties and the re-inforcement these duties receive from the revealed law of God come with refreshing clearness after the large amount of vague sentimentalism that has found currency in recent times.

The practical deductions are at once challenging and informative. Students of the recent pronouncements at Malvern and by the Archbishop of Canterbury can see clear evidence that these judgments have been considered with care, and yet the manifesto is by no means a pale copy of similar English statements, but has a vigour and directness all its own.

An Important Historic Circumstance.

The two Archbishops have collaborated and represent between them well over 60 per cent. of the population of Sydney, and carry besides a great influence to the furthest point of Australia. It is said to be the first time that such a collaboration has been witnessed.

The circumstances in which we live offer an explanation alike of its possibility and necessity. Very wisely the Archbishops begin by assuring readers that there is no compromise of distinctive doctrines. The Roman Catholic Archbishop has not relinquished the cherished beliefs of the Latin Church, nor has the Anglican Archbishop abated one jot of the testimony of the Thirty-Nine Articles. But they have both recognised that there is a serious challenge to something even more

vital than the great issues of the Reformation period. There is an assault on the very essence of common Christianity which does not except even the Person of the Redeemer. We welcome most heartily the bold declaration that men owe obedience to our Lord Jesus Christ as the Son of God. When the annals of this troubled period come to be written it will stand in history that just as in Germany the pressure of persecution compelled men to return to the basal fact of personal devotion to the Eternal Christ, so in Australia the outgrowth of pagan panaceas for the ills that beset us occasioned a similar reaction.

Dominant Issues Raised.

Not only does the manifesto sound a clear note on the unique claims of our Sovereign Lord and Saviour, it also indicates in no uncertain manner certain great social duties that the Christian profession enforces. The duty of the State to guarantee religious freedom, one of the four freedoms of the Atlantic Charter, is based upon the obligation inherent in man's nature through natural religion. "Man, being obliged to worship God, should be physically free to do so." We have read many statements in which freedom of worship was taken for granted. Here there is an attempt to base it upon natural law, and thereby explain the ground on which any violation must be regarded as unjust and arbitrary.

Again, it is pointed out that God has placed men in families, and from this fact the obligation is laid on the State to protect man in his relation to his family. As a result of this common element of justice there is an obligation on the State "To maintain and develop the conditions necessary for the full realisation of the physical, intellectual and moral life" of all individual citi-

zens. This forms the base on which the just wage, the freedom from poverty, the right of education, and all the demands so earnestly urged on our attention must rest. The manifesto does not give details, but it does express forcibly foundation principles. We are convinced that much evil results from the attempt to devise systems of general combination without paying close regard to these essential and natural rights of man.

Three Main Considerations.

Following a careful logical order, the manifesto expresses the judgment that Nazism, Fascism and Communism exhibit defects because of neglect of the principles which should control the State. Any organisation of the State in the exclusive interests of a group is to be condemned. To secure the wider comprehension that avoids such errors, a system of education should be secured which inculcates Christian doctrines and virtues permitting, however, the right of conscientious objection.

Family life should be protected and maintained. It should be protected against disintegrating influences such as the prevalence of divorce and the traffic in contraceptives. It should be maintained by a recognition in the economic sphere that the interests of employer and employee are mutual. The first step to international readjustment is the securing of internal order within the State.

Adverse Criticism.

The manifesto has been well received. From information reaching us it has been particularly well received in the business community. Its freedom from the tinge of party politics may be gathered from the fact that the Prime Minister and the Leader of the Opposition have both welcomed it. But two voices have been raised in our own Anglican communion in depreciation. Mr. Davidson, of St. James', complains that the manifesto is couched in scholastic language and lacks realism. He contrasts it unfavourably with the Malvern

pronouncement, and even goes so far as to say that it is a traditional defence of the status quo, with the suggestion of charitable alleviation for those who suffer under its injustices.

The first objection needs little comment. The manifesto is written in plain English, and can be readily understood. It is an affectation to reject the theories in a document because they sound archaic. A good deal of the manifesto consists in a practical exposition of the Ten Commandments. The second objection invites the reply that we yet await, and await with interest, Mr. Davidson's constructive policy. He has had many chances of presenting a better scheme, but so far he has not availed himself of any of them. The arm-chair critic is always at this disadvantage. To him the words of Ole Bill are applicable: "If you know a better 'ole, go to it." We will await with interest Mr. Davidson's "better 'ole."

The last statement is the most serious, and should not have been even suggested. It is a sad commentary on our public life that a clergyman can allow himself to imply such a serious offence against his Archbishop. To accuse honourable men of condoning injustice is not exactly a pleasant matter. No doubt Mr. Davidson did not fully consider the implications in the statement that parts of the manifesto seemed to suggest nothing more than a charitable alleviation of injustice. No moral leader could knowingly take this attitude in a document laying down Christian principles. He could only exhort men to take patiently suffering for well-doing. Mr. Davidson is under obligation himself to tender this advice. We begin to wonder what he does mean. This is yet another example of careless mental methods.

Communism.

Bishop Burgmann, as might be expected, finds difficulty in the condemnation of Communism. He asks for a definition of Communism. But evidently the Archbishops had before them the technical definition that has been

attached to Communism by its promoters, Marx, Engels and Lenin. This is so well established that it is the duty of those who advocate a different policy under the same name to indicate clearly the points of difference. Bishop Burgmann agrees that atheistic Communism is to be pilloried. He would, therefore, include in his condemnation many distinguished Russian advocates, a fact which seems to have escaped his notice. But there are also other features in Communism which conflict with Christian principles. The directorate of the proletariat and the "liquidation" of capitalists have been freely urged, and involve serious departures from the ethics of the Gospel.

It would be well if Bishop Burgmann, as well as Mr. Davidson, would give the public a clear view of the extent to which he thinks communistic principles may be adopted without prejudice to the freedom of all men and the service of Almighty God.

May we enter a final caveat against a "hush-hush" policy lest we imperil relations with our Soviet ally. The Archbishops remember probably that there are other allies, and that there is also a duty to the Australian public. They are laying down plans for the development of Christian principles here, and are justified in rejecting tentative movements in a country with a wholly different history. The evolution of Russia may include experiments which would be wholly out of place here.

Since writing the above two more criticisms have appeared. One is from the pen of Canon Garnsey, the other is a Leader in the "Sydney Morning Herald." Neither add anything further worthy of note.

At the request of the Bishop, the Rev. H. E. S. Doyle, Th.L., has accepted the locum tenency of the Parish of Barraba, Diocese of Armidale, during the absence on service with the Forces of the vicar, Rev. R. I. H. Stockdale, Th.L. Mr. Doyle, who received his training for the ministry at Moore College, has been vicar of Emuville for the past six years. He will take over his new duties early in July.

THE BIBLEMAN'S CORNER.

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

CLOSED LANDS.

As Bibleman, I am keenly interested in Closed Lands, because I strongly hope that they may one day provide open doors. This talk concerns Afghanistan, which is one of the forbidden territories to Christian missions. The Bible Society, however, does not recognise any land to be closed, for the printed Word is often carried in by the returning pilgrims or by merchants, while the colporteur can frequently enter where the missionary is debarred. In the latest "World Dominion," there is an interesting article by the Rev. Jens Christensen, who has done a splendid piece of service with the Danish Pathan Mission working in the North-West Frontier of India. Today, through the upset of the work in Denmark, Mr. Christensen is engaged by the Bible Society in revising the New Testament in Pushtu, the colloquial language of Afghanistan. The speech is sometimes called Afghani or Pashto. As far back as 1818 William Carey and the Serampore Group published a translation of the New Testament based upon a version of the first two Gospels completed in 1810, under the superintendence of John Leyden. This is a remarkable tribute to the comprehensiveness of Carey's translation work. He was not satisfied to prepare versions of God's Word for India in over 30 forms of speech, but he and his colleagues undertook a translation in Chinese and also in Pushtu. Forty years elapsed before work was actively undertaken upon the language, when a new translation was made by Isidor Lowenthal, a Christian Jew employed by the American Presbyterian Mission. He was assisted by Robert Clark, of the C.M.S., and H. James, a Commissioner of the Punjab. The New Testament was revised in 1890, and a special writer was employed to write out the manuscript for the press. The manuscript, beautifully written with ornamental titles, was photographed in London and thousands of copies found their way into the bazaars on both sides of the Khyber Pass.

Doors are Opening.

The present day tone of the people is presented by Mr. Jens Christensen, whom I mentioned earlier. "Because of their utter disregard for life, their hotheadedness and their love of loot," says Mr. Christensen, "up to the beginning of this century the Afghans have been left more or less to themselves. Because of this the most unadulterated primitive Islam in India is found on this frontier. The mullahs on the whole have a reputation for learning and seriousness amounting to fanaticism. Imagine meeting a Mohammedan mullah who can discuss the philosophy of Aristotle, Socrates and

Plato, and yet at the same time is so fanatical that he would gladly turn the whole village loose on Christians who came to preach."

But change is surely working. "Ten years ago," writes Mr. Christensen, "a mullah could force a group of villagers to return unread the books and tracts that had been distributed among them. Now, if that is tried, the people put them in their pockets and go silently away. Their opposition often becomes articulate when the mullah or the village ruler tries to interfere. This does not mean that the Pathans are ready to become Christians, but it does mean that they want to do some individual thinking. In order to take full advantage of this changing attitude among the people, missionaries on the Frontier formed a committee some twelve years ago to publish and distribute, in Pushtu, literature of a strictly Christian character. Thousands of booklets have since been distributed, sponsored considerably by the Danish Pathan Mission. With a few exceptions the books are so cheap that they can be distributed freely. The Scripture Gift Mission has helped with Scripture portions and the Danish Bible Society has financed the circulation of the Gospel of St. John. Mr. Christensen says that the printed page is unexcelled in creating better understanding. The heated argument of two persons is avoided and the reader has time to digest at leisure what is written.

An Open Heart.

Major-General Sir G. H. Scott Moncrieff has told the story of a copy of God's Word read by an anxious Afghan. As a junior officer he was engaged in the construction of a road from Peshawar in British India to Kabul. One day he was greeted by a middle-aged Afghan, who brought a note from a Chaplain of the Forces, saying that the man had come to him with a request, but as he (the Chaplain) could not understand the language he had sent the enquirer to the Headquarters. The man's story briefly was that he was intended for the Moslem priesthood, and had been sent as a young man to Kabul to be trained. He must have been most sincere in his search for truth, for he found that his training gave him no peace of mind and heart. Oftentimes the lives of Moslem leaders repelled him. When he requested more light he was advised to travel to a mosque at Jalalabad, 100 miles away. There he found no satisfaction. He then went to an old teacher, famed for his meditation and learning, and he put his doubts to him. The old man was kind, and, incredible as it seems, he said he thought the English missionary at Peshawar might help him. On he went to the C.M.S., where Christ was openly proclaimed, and he received at last sure guidance to the Saviour Who could set his heart at rest. The good news came to him as healing, and he accepted the salvation which is for all men through the death

of the Son of God. He received a New Testament in Persian and he promised to study it. He then asked the C.M.S. missionary what he should do next, and the reply was, "Go back to your village and live for Christ." This seemed almost certain death, but he went back and there he seems to have lived a consistent Christian life, teaching his father, wife and children from the precious New Testament which he kept carefully wrapped up and hidden in a stone wall. His old father died a Christian and his wife and children were disciples also, but they had not been baptised. He was eager that the public witness should be made to his assured faith in Christ. This was the outcome of 16 years' study of the Persian New Testament.

This was the extraordinary story. The end of it? He went to Peshawar and was baptised with his wife and children, and he then went back home to Afghanistan. Shortly after a savage tyrant reigned as Emir and he and his family may have died for their faith in Christ. No one knows.

How wonderfully the light penetrates even into Closed Lands! Keep your hearts and minds open, my friends, for a closed life is dead to truth and love, but a receptive heart is an open door for the entrance of the Spirit of God.

THE SITUATION OF THE CHURCH IN SOUTH AFRICA.

PART II.

Mr. Long Dispossessed of his Incumbency.

Mr. Long refused to obey the sentence, and his wardens and parishioners supported him. On March 6, the Bishop withdrew Mr. Long's licence and deprived him of his charge and cure of souls. A gentleman named Hughes was appointed to take Mr. Long's place, and the Bishop required that he should be paid £100, payable from the endowment, and half the offertory. On March 7, 1861, Mr. Long and the churchwardens applied to the Supreme Court of the Colony of the Cape of Good Hope for an interdict to restrain the Bishop and Mr. Hughes. The Bishop, in defence, relied on the powers which he thought were conferred upon him by Letters Patent. The judges of the Supreme Court decided that the Letters Patent conferred no jurisdiction on Dr. Gray of the kind claimed, but a majority held that Mr. Long by accepting the licence we have already quoted had made a voluntary submission, and so was on that principle bound to abide by the decision of the Bishop.

I confess I am at a loss to understand how this could be said merely to create a condition that might give rise to schism. Here were two Churches so far apart as to promote a legal action on the determination of which

would depend the right of one of them to continue to exist in separation. By his act of 1857 Dr. Gray had created a Church that provided Acts and Constitutions of its own, distinct from the Church of England in South Africa. There is, of course, this much truth in the contention, that had Dr. Gray receded from his position, or had all the congregations, on the other hand, accepted the new conditions, there would be in fact no schism. But that is asking us to rewrite history. It simply did not happen.

The Privy Council Decision.

On June 24, 1863, the Judicial Committee of the Privy Council decided that the Bishop's action was illegal, and that Mr. Long was still lawfully the incumbent of Mowbray, and entitled to the emoluments of the parish. The Court decided that the Synod was not a Synod in any sense in which Synods existed at that time in the Church of England, that the Bishop had no authority to convene it.

An important fact frequently overlooked is that the Judicial Committee drew attention to the fact that so far from the Bishop refusing to recognise the jurisdiction of a Civil Court, "The Appellant and Respondent have alike found it necessary to call upon the Civil Court." The decision was based on an examination of existing law and practice in the Church of England, but the committee severely censured Dr. Gray because without any regard to the rules drawn up by the Synod under which he professed to act, without calling in the assistance of any legal adviser whatever, without any analogy to the course of proceedings in England by which the judgment of impartial persons acquainted with the law is secured, the Bishop pronounces sentences of deprivation. The Committee concludes: "We cannot say, therefore, that the proceedings in this case have been conducted in a proper manner, though our judgment rests on the other grounds already stated."

Dr. Gray's reaction is what might be expected from a man of his temperament. He stated: "I hold myself free to give or withhold spiritual powers, let the sentences of temporal Courts be what they may." Later he spoke of "That Masterpiece of Satan for the overthrow of the faith—the Judicial Committee of the Privy Council." The conditions of trouble are clearly evident in the uncompromising attitude of the Bishop when confronted with a legal decision that interfered with his plans for the future of the Church in South Africa. Already we have a divided community. Mowbray is a parish that he is compelled to recognise and is yet outside the scope of his pet creation—a Synod that makes rules and regulations which bind the clergy. A condition thus arose which, strange as it may appear, has persisted in South Africa until the year 1930.

Appointment of Bishop Colenso.

The year before that in which the

case of Long v. the Bishop of Cape-town was decided, Bishop Colenso, of Natal, published his findings on the Pentateuch. This first volume on the subject, succeeded by others, created a storm of opposition. Dr. Pusey entered the lists against Colenso, and so did many Evangelicals. The result of this combined effort was that both Houses of Convocation declared by small majorities that Colenso's writings were heretical. It was an afterthought to impeach his earlier Commentary on the Romans, which appeared in 1861. Dr. Gray, by virtue of his office as Metropolitan, deposed Colenso. The Privy Council in 1865 declared the deposition null and void. Smarting under a sense of his earlier defeat at the hands of the Judicial Committee of the Privy Council, Dr. Gray saw in this action a direct assault upon the faith of the Church of England. This is another irony of the situation. To-day the Church of England in South Africa consists of congregations who assert "The complete inspiration and absolute reliability of the whole Bible," while many members of the Church of the Province accept Colenso's views, and go even further than he did.

English Bishops repudiate Dr. Gray's Action.

This action of Bishop Gray did not meet with the approval of the English Bishops. Concerning it he wrote: "I have felt keenly to-day how nearly I stand alone as far as the Episcopate is concerned. The Archbishop of Canterbury has never acknowledged my communication as to the consecration of Bishop Macrorie." (The man consecrated to supplant Colenso.) "The Archbishop of York declined to receive my communication, and it was returned to me with 'Refused' written on it." He also wrote: "The two Archbishops opposed all we did with bitterness and vehement hostility. We cannot and dare not trust these to select a Bishop for this land."

The breach with the Church of England, occasioned by what was described by the Bishops as "the rash act of Dr. Gray," in deposing Bishop Colenso, and later consecrating a rival Bishop to the legal occupant of the See of Natal, was further evidenced by the refusal of the Colonial Bishops Fund to pay Bishop Colenso's stipend as a Bishop, which compelled him to institute an action before the Master of the Rolls in 1866, which resulted in an order to re-imburse him for the loss he had sustained.

The Last Step in Severing from the Church of England.

Events like these would make some men hesitate before attempting anything which might prove irrevocable. Dr. Gray was of different mettle. He was one of those sincere men with a limited vision, who feel that a prophetic call is attested by opposition. He resolved to save the Church at any cost, and took steps to establish a

community in South Africa that would be wholly independent of the Church of England. Remonstrances were addressed to him. The Bishop of London wrote to him in 1868: "You should surely allow that you ought not to proceed to a step which must be fraught with gravest consequences for the Church both at home and in the Colonies, and for which there is no precedent since the days of the Non-jurors."

Yet in 1869 he consecrated Dr. Macrorie to take the place of Colenso. In 1870 the die was cast, and a Church of the Province of South Africa was formed. Its third proviso excluded all appeal for redress of grievances by clergy or laity in matters of doctrine, discipline, constitution and practice, save to the House of Bishops of the Province, which was the final court of appeal. The Constitution was finally adopted in 1876. Dr. Gray thus stereotyped a position which had existed since the Long incident, with which we have dealt in detail. He had made a similar ineffective effort to remove Mr. Lamb from the incumbency of Trinity Church. Now we have a Church of England in Natal presided over by Bishop Colenso, and a Church of the Province presided over by Dr. Macrorie, Bishop of Pietermaritzburg. We have also independent congregations ministered to so far as Confirmation is concerned, by Dr. Gray.

The "Dual" Position and its Termination.

Dr. Gray died in 1872 before the final adoption of the Constitution. He was succeeded by Bishop West Jones who was consecrated in England by the Archbishop of Canterbury, and as a Bishop of the Church of England continued to minister to the scattered congregations not included under the Constitution of the Province. In 1885 Bishop West Jones attempted to secure the property of Trinity Church, and lost a suit to that effect in the South African Courts. Lord de Villiers declared in that case that Bishop West Jones was both a Bishop of the Church of England and of the Church of the Province. Archbishop Carter succeeded in 1908, and continued the dual arrangement. Previously in 1893 Bishop Hamilton Baynes was expressly consecrated Bishop of the Church of England in the Colony of Natal. In 1930 the Church of the Province brought the dual arrangement to an end by consecrating Archbishop Phelps without any reference to England.

The attempt is thus made to terminate the existence of the Church of England in South Africa by refusing Confirmation to its members, and ordination to its ministers, unless surrender is made.

A.C.R. PUBLISHING FUND.

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GIBBON AND THE CHRISTIAN FAITH.

(Rev. R. S. R. Meyer.)

Edward Gibbon, the great eighteenth century historian and author of that monumental work, "The Decline and Fall of the Roman Empire," was a Deist. He is generally understood to be no very favourable critic of Christianity. Yet for all his scepticism, Gibbon's humility and reverent approach to spiritual themes are far in advance of much that is poured out from the modern press in the name of "sound and up-to-date scholarship."

His famous chapter XV of the "Decline and Fall" sets out the causes of Christianity's phenomenal triumph over paganism. Primarily: "... an obvious but satisfactory answer may be returned; that it was owing to the convincing evidence of the doctrine itself, and to the ruling providence of its great Author." Secondly: 1, The inflexible zeal of the Christians; 2, the doctrine of a future life; 3, miraculous powers ascribed to the primitive church; 4, the pure and austere morals of Christians; 5, the union and discipline of the Christian republic.

He also has something to say about the limitations of human reason which is pertinent to times in which human reason is extolled as the sole criterion of judgment. "Human reason . . . by its unassisted strength is incapable of perceiving the mysteries of faith." (chap. XV.). "... faith which is not founded on revelation must remain destitute of any firm assurance" (chap. XXII.).

One of the obvious reasons why Gibbon's "Decline and Fall" has been so bitterly assailed is that he does not hesitate to expose the gross iniquities and superstitions of unreformed religion. Gibbon was at one stage perverted to Romanism, but soon gave it up. He spoke, therefore, about the evil effects of a faith of which he had some first-hand experience. He points out in chap. XXXVIII that it was the abuse of Christianity which hastened the fall of the Roman Empire. Chapter L contains a statement which would scarcely be palatable to those who hold with modern Roman Catholic doctrine: "... the Latin Church has not disdained to borrow from the Koran the immaculate conception of his virgin mother." Gibbon appends a documented footnote to prove his assertion.

He is particularly unsparing of the characters of those who called themselves leaders of Christendom. Pope John XXIII he describes as "the most profligate of mankind." "... the vicar of Christ was only accused of piracy, murder, rape, sodomy and incest." (chap. LXX).

Gibbon's frank facing of the problems set a historian who has to unravel the threads of history in which religious and political influences are so strangely mixed, may not be admired by many, but at least he did not balk at the obstacles.

CORRESPONDENCE

THE ARCHBISHOPS' STATEMENT.

(To the Editor, "Church Record.")

Dear Sir,

With all due respects to Canon Garnsey, I suggest that he has missed the whole point of the theological bases of the recent Archbishops' statement, judging by his letter in the "Sydney Morning Herald" of July 2. He has objected to their emphasis upon God's law and man's obligations under that law. He draws attention to the other attributes of the Divine Nature and the activity of the Divine Spirit to which the Archbishops are said to have given no thought.

I imagine that the theological section of the joint statement was never intended to epitomise the whole extent of the Scriptural revelation of the God's nature and the work of the Spirit. The Archbishops merely wish to draw attention to the plain fact that in modern society man has thrown overboard all sense of obligation to God and to His law. A spirit of lawlessness prevails everywhere in relation to spiritual things. Every man is his own high priest and is unwilling to allow that there are any fundamental laws or obligations except those of his own making.

If this state of spiritual anarchy is to be rectified, and if society is to be built on Christian principles, men will need to realise primarily, as the Archbishops have pointed out, that there is a Divine Law and a human obligation to give heed to it.

We can afford to overlook Canon Garnsey's "dig" at the Synod of the Diocese of Sydney, for it is so obviously free, representative and democratic. It is certainly not confined to any one shade of political or theological opinion, for Canon Garnsey is permitted to be a member of it and I am not. It is a matter for regret, however, that Canon Garnsey or anyone else should read into the Archbishops' statement a condemnation of the gallant people of Russia. The Archbishops wisely condemned undemocratic forms of government which seek to regiment thought and opinion and which in the case of Communism, is attempting to build society on the anti-Christian political philosophy of Karl Marx.

Yours faithfully,

R. S. R. MEYER.

Abbotsford, July 2, 1943.

A QUERY.

(To the Editor, "Church Record.")

Dear Sir,

In reply to the queries of your correspondent, "K. B. Scott,"

(1) The Church of England deleted the term "Mass" as a term for the Holy Communion in 1552 and,

according to Bishop Barry's Teachers' Prayer Book, "has never since had any authoritative use in the Church of England." It is a meaningless term derived from the Word of Dismissal to those who were not going to communicate, but, unfortunately, has attached to it the untrue doctrine of the Roman Church. Some of our clergy affect its use either because of their Romanising tendencies or because of their ignorance concerning the ineptitude of the term.

No church of the Anglican Communion that we are aware of, gives this name officially to the Service of the Holy Communion.

(2) The term *Sacerdos* is used by the Church of Rome for its priesthood, which in its teaching is a sacrificing priesthood. Consequently it is no true description for a priest or presbyter of the Anglican Church. Our Article 13 declares the sacrifice of the Mass to be a blasphemous fable and dangerous deceit.

(3) The Coronation Service, curiously enough, has never been adopted formally by Parliament or by Convocation and so is of no authority for the use of the term, which crept in because the Service is a translation in 1603 of a very much older Service in which the Latin term for altar occurred.

Yours, etc.,

SIGNA.

We have received from Mr. A. Carson a note protesting against the Archbishops' Statement. As the evidently hurried note verges on the discourteous, the whole matter is under review in our leading article, we withhold the letter from publication. By the way, it was the Dean and not the Archbishop of Canterbury who wrote the Socialist Sixth of the Worlds.—Editors.

"CHRISTIAN INTERPRETATION OF EMPIRE."

(To the Editor "Church Record.")

Dear Sir,

The views of the Bishop of Exeter under the above caption in a recent issue of your paper are interesting and challenging, stressing as they do the significance of the word "chosen."

"Chosen people" means chosen for service, perhaps for suffering, never for favouritism.

I am sure much misconception would be dispelled, if it were recognised that nationalism, with all its undesirable implications, is not the dominant note in British Israel thought but rather that of service.

If this be so, much sacrifice, and no glory, lies ahead of us, if the British Empire is to be a blessing to the nations of the world.

Yours sincerely,

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BOOKS.

Australia and the Pacific. Our Duty to our Neighbours. By Rev. R. C. Blumer, M.A., B.Sc., Dip.Ed., formerly Vice-Principal of Achimota College, Gold Coast, West Africa, and Rev. H. M. Arrowsmith, Acting General Secretary of the C.M.S., N.S.W. Branch. Published by C.M.S. House, Sydney, price 2/6. Our copy from the publishers.

This is a timely publication designed to be used as a study book, dealing with the problems and opportunities that the war has produced and made possible for the Church in Australia. Mr. Blumer writes the more general chapters concerning the enlarged sphere of our opportunities and Mr. Arrowsmith relates the work, past and present, of our own C.M.S. The booklet is generously illustrated and well produced, its picture cover being skilfully characteristic of the subjects dealt with.

The Holy Communion. An attempt at a Devotional Study. By Spencer Leeson, Headmaster of Winchester College, formerly Headmaster of Merchant Taylors' School, Canon of Chichester. With a preface by the Bishop of London. (Published by Longmans, Green and Co., London. English price 2/6. Our copy from the publishers.)

This was the Bishop of London's book for Lent, and in his preface the bishop emphasises the devotional character of Canon Leeson's book: "His concern is not with the aspects which give rise to differences and controversies, but with the spiritual truths that unite . . ." In his introduction, Canon Leeson stresses this purpose, when he says, "It is surely beyond all question clear that, if faith is under God to survive in our age as a force moulding the minds and purifying and strengthening the souls of men, those whose duty it is to teach it must concentrate in charity on the great truths which unite them, adjourning to the leisure of a quieter and securer day the controversies that divide them. Here the truth is the living presence of our Lord and Saviour Jesus Christ in the souls of those who in faith, repentance and self-consecration worship Him." Of course such a statement is true to the New Testament and our Church formularies, and every evangelical churchman could say a very hearty amen to it. If only Canon Leeson had been content to accept that position without any further theorising evangelical reviewers would have been strong in their commendation of the book. There is so much that is really Anglican in its expression that some reviewers have seen fit to commend it; at the same time noting the variations from Anglican teaching. Others again have refrained from such commendation, we suppose on the basis of the "curate's egg" argument. Our own reaction is that while there is very much real spiritual value, yet there seems to be a straining after an

inner meaning of the Holy Communion which tends to make unsimple a sacrament whose wealth of significance lies very close to the surface that "the way-faring man though simple, cannot err therein." Take for instance the idea of the sacrament being an extension of the Incarnation. What does it mean? Does the writer intend his readers to understand that the elements in the Communion embody God? The Incarnation was no sacrament—no symbol, no temporary expression of the Divine Son. It was an indissoluble union of the Godhead and Manhood in the Person of the Son of God. The doctrine that the Christ is embodied or veiled in the Bread and Wine is no New Testament doctrine. Surely this is just one of those curious questions that Canon Leeson deplores as immaterial and irrelevant.

MR. P. R. ALLEN.

We regret to note the passing of Mr. P. R. Allen, of Austinmer, N.S.W., who died at his residence on June 22. The burial service at Rookwood Cemetery was conducted by the Archbishop of Sydney, who paid a fitting tribute to Mr. Allen's Christian life, and the generous support he gave to many religious and philanthropic activities.

Mr. Allen was a member of the Standing Committee of the Sydney Diocese, of the Home Mission Society Council, and was the first honorary treasurer of the Board of Diocesan Missions, which position he held till within a few weeks of his death. He was also interested in other organisations of our Church, as well as those of an interdenominational character. He loyally co-operated in Christian work being carried on at home and abroad, and while his health lasted took a personal interest in Church meetings in the city and at Austinmer.

Mr. Allen was a lover of Evangelical religion, and his heart was one

with those who loved the Gospel of Jesus Christ and who sought to send that message to needy souls, wherever they might be found.

He had a loving and generous disposition, and looked charitably on all his fellow Christians and was a well-wisher of all that was good.

We offer our sincere sympathy to his sisters, the Misses Allen.

A PRAYER FOR PRISONERS OF WAR.

(Written by the Dean of York and used in a special service of intercession on Sunday, January 17, at St. Margaret's, Westminster.)

Look, O Lord God, with the eyes of Thy mercy upon all prisoners of war, especially those known and loved by us. Preserve them in bodily health and in cheerful, undaunted spirit. Convey Thou to them the support of our love on the wings of Thine own, and hasten the day of release through Him who hath made us free eternally, Thy Son and our Saviour, Jesus Christ. Amen.

"I followed your advice," said Mrs. Jones, "and took Uncle George to have lunch at C.M.S. House. Really, it was splendid."

"Ah!" said Mr. Jones, "I knew you'd like it! What's that book you are reading?"

"Wasn't Uncle George a dear? It's the latest missionary book on China. He bought it for me as we were going out. He was so interested, and you know he always used to think that the heathen ought to be left alone."

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Australian Church News.

NEW SOUTH WALES.

PARRAMATTA RURAL DEANERY.

Annual Social, Sunday School Teachers.

The eighth annual social evening of the Parramatta Rural Deanery Sunday School Teachers' Association, held at All Saints' Parish Hall, Parramatta, on June 21, was well attended by officers and teachers of the district.

The rector, Rev. E. Walker, and the Rev. J. Richards officially welcomed the guests.

After opening with the National Anthem and prayer, a bright and varied programme was presented by the teaching staffs of All Saints' Parish Sunday Schools, assisted by visiting artists.

Visiting clergy were Archdeacon G. T. Denham, St. Paul's, Harris Park, who was accompanied by Mrs. Denham, and the Rev. C. R. Flatau, St. John's, Parramatta.

A letter of greeting was received from the Rev. T. E. Champion, C.F., N.Z.E.F., Middle East Forces, and a former teacher of St. John's Sunday School, Parramatta.

Vocal and musical items, interspersed with games and choruses, provided a delightful and spirited blending of harmony and talent.

At the close of the proceedings the rector conducted a brief period of intercession in connection with the war; thanksgiving and prayers were offered for the nation and for those serving at home and abroad. He exhorted all to be constant in prayer, Bible reading and Christian witness.

The doxology and benediction brought the very enjoyable and profitable evening of Christian comradeship to a close.

"THE WAY OF ESCAPE."

The subject of the address to be given by the Rev. Canon T. C. Hammond, M.A., at the next monthly meeting of the Young Evangelical Churchmen's League, will be "The Way of Escape." This is the third talk of a series on the ruling ideas in the opening chapters of the Epistle to the Romans. All young church people are invited to be present. The meeting will be held in St. Philip's Rectory, York Street, Sydney, at 7.15 p.m. on Friday, July 9.

STRENGTH FOR VICTORY CAMPAIGN.

Temperance Workers' Campaign. (Communicated.)

A convention of temperance workers under the auspices of the New South Wales Temperance Alliance was held in the Central Baptist Hall, George St., Haymarket, on Wednesday and Thursday, May 26 and 27. The sessions

occupied from 2 to 5.30 and 7 to 9.30 p.m. each day. Such was the interest on the evening of the second day of the convention that the session did not conclude until 9.55 p.m.

Representatives of the various Protestant Churches, temperance bodies, and individual members of the Alliance comprised the membership of the convention. Unfortunately continuous very heavy rain interfered with the attendances at all sessions, as many of those who normally would have attended lived at some distance from the city. However, sufficient numbers put in an appearance to make the effort well worth-while, those in attendance at the last day's session being slightly more numerous than for the first day.

The president, Rev. C. H. Tomlinson, took charge of the opening ceremonies, at which the Rev. R. J. Williams, the President of the Methodist Conference, offered prayers, and the Rev. S. R. W. Richardson read the scripture portion. Mr. Francis Wilson officiated at the piano for the various hymns. Miss Joyce Alexander rendered two vocal items in a charming manner.

A very fine note was struck in the opening paper entitled "Temperance a Moral Issue," contributed by Bishop W. G. Hilliard, M.A. Amongst other splendid statements, he said, "The Testament contained stern warnings against the sins of self-indulgence and exhortations to holiness of life. A man was not entitled to indulge his appetite if by so doing he injured his fellows. He should look around and see the great moral and social effects of excessive drinking. The spectacle constituted a moral challenge. It had brought broken homes and characters, ruined lives, impoverishment of families, debasement of personality, sexual excesses, and the spread of disease. People needed the clearest thinking, the most rigid self-discipline, the most strenuous effort, and the most earnest co-operation, if our way of life was to survive."

Other papers were contributed by Rev. C. H. Tomlinson, "Rationing of Liquor"; Mr. O. R. Piggott, General Secretary, "Temperance Legislation"; Rev. S. A. McDonald, O.B.E., "Drink and the Submerged"; Mr. V. E. Stanton, "Youth and Temperance"; Miss E. Moulds, "Woman and Temperance"; Rev. S. A. Eastman, "Bible and Wine"; Mr. Francis Wilson, "Prohibition"; Professor Harvey Sutton, O.B.E., M.D., prepared a paper, "Modern Medical Science of Alcohol," which was read by the chairman of that session, Dr. W. C. McClelland, who also presented other aspects of the findings of modern medical scientists.

The following resolutions were carried:—

1. That this convention enters its emphatic protest against the action of successive State Governments in continuing the suspension of the local option poll, since any possible reason for such suspension long since has



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disappeared, and strongly urges this present State Cabinet to restore the democratic right of the electors to exercise their triennial vote as provided for in the Local Option Act of 1905.

2. That this convention of citizens records its profound disappointment, amounting to disgust, at the failure of the Federal Government to implement fully its promise to reduce the output of beer. It points out that while the Cabinet has not hesitated to ration strictly necessary commodities, it has failed the nation by its timorous and trifling approach to the curtailment of a commodity which is not only unnecessary, but a menace to the war effort and resources of the Commonwealth.

3. That this convention of citizens records its profound dismay at the apparent unwillingness of the Federal Government to deal adequately with the problem of alcohol as it affects our war effort.

The effect of strong drink upon our manpower, its wastage of national resources, material and financial, are so grave as to warrant the closer attention of our legislators.

This convention, therefore, calls upon the Commonwealth Government to enact Prohibition for the duration of the War, and for a period of twelve months following the signing of peace.

4. That this convention recommends to the executive the consideration of the desirability of requesting that education in the evils of alcoholic liquor be included in the training of teachers for State Schools.

JOTTINGS FROM OUR PARISHES.

St. Paul's, Cobbitty.—During the recent very heavy rains which fell last month, the vault in St. Paul's Cemetery, Cobbitty, which contains the remains of John and Mary Wild (formerly of "Vanderville," The Oaks), collapsed. Some of the heavy masonry fell against the iron railings and broke one side wholly away. John Wild was a Lieutenant and Adjutant in H.M. 48th Regiment, and died on March 6, 1834, aged 53 years. His widow, Mary, died on April 26 of the same year. The rector would be pleased to know of the addresses of any of their descendants or relatives.

St. Hilda's Katoomba.—After an illness extending over four months, faithfully and courageously borne, and with a firm trust in his Saviour Christ, the senior church warden and church secretary, Henry J. Caton, was "called home" to be with God.

The late Mr. "Harry" Caton was a man of sterling Christian character, and an ideal church warden and church secretary. He occupied a prominent position in the life of the town, being the district coroner, and also a prominent member of the Katoomba Bowling Club. His love for everything beautiful was shown in his keenness for gardening and his gardening was not merely a hobby, it was a passion. It was due mainly to his enthusiasm that the St. Hilda's Flower Show was held annually with such successful results.

But to the people at St. Hilda's, and to the many visitors who attended our church, the late Mr. Caton was known best to us as the earnest, Christian gentleman who carried out his duties as church officer with dignity, courtesy and a high sense of duty. He was always to be found in his church twice every Sunday, and no weather, no matter how disagreeable, would prevent him from attending his church and church meetings. To every rector he was associated with he gave loyalty and service. The cause of Christ and the work of the church was always his first consideration.

St. Paul's, Rose Bay and North Bondi.

—The Goldie Memorial: A brass tablet in memory of the late Mr. C. J. D. Goldie will be unveiled in St. Paul's Church on Sunday morning, July 11, at the service at 11 o'clock. Rev. W. E. Maltby, a former rector of the parish, will be the preacher and will also unveil the tablet. Parishioners and all friends of the late Mr. Goldie, who did so much for St. Paul's, are invited to be present.

Wedding Bells.—The rector celebrated a wedding of great interest on May 22, when Sister Marie Trevenen was married to Dr. Ian Simpson. The bride was formerly a member of St. Paul's choir. The choir was in attendance at the ceremony, when a large congregation of well-wishers was present. Our good wishes are extended to Mrs. Simpson and the Doctor, who has entered into military service.

Diocese of Newcastle.

ST. ALBAN'S, MUSWELLBROOK, CENTENARY CELEBRATIONS.

The centenary celebrations of St. Alban's Church concluded last Sunday week. On St. Alban's Day, June 17, the special preacher was the Most Rev. the Lord Archbishop of Sydney, Dr. Mowll, who also attended a social gathering of parishioners in the school hall.

On Trinity Sunday, the Lord Bishop of Newcastle, Right Rev. Francis de Witt Batty, M.A., Th.Soc., was present at all services and preached at 11 a.m. and 7.30 p.m. The special preachers for the other Sundays were Rev. Canon W. A. M. Reay Campbell, Th.Schol., Rev. Canon B. C. Wilson, M.A., M.C., and Rev. R. Mawson, Th.L., of the Cathedral staff. The special offerings amounted to £435.

A nicely illustrated centenary history of the parish has been issued and contains information which will prove of great interest to parishioners and others. It is a valuable compilation and the rector of the parish, Rev. Hampden Hobart, is to be congratulated on its production and on the services of the centenary celebrations.

Diocese of Goulburn.

COUNCIL OF THE DIOCESE—QUARTERLY MEETING.

The Council of the Diocese met on June 22 and sat from 10.30 a.m. until late evening. The Bishop presided throughout and the Bishop and Mrs. Burgmann entertained the council to lunch.

The Goulburn Cookery Book having sold the last edition in a few months, is to issue a new edition, the 38th, of 10,000 copies.

Various committees were elected, a Standing Executive Committee, and others to handle missions, religious education, social questions and superannuation matters. Accounts and estimates of all diocesan funds were reviewed in detail and a small grant was made to the new church at Lirimbenda.

The annual parochial returns from all the parishes were reviewed. Later in the year an appeal is to be launched for £5000 to establish a "Toddlers' Home" as an extension of the present Children's Home. Preliminary consideration was given to the move of the Bishop to Canberra, and other matters arising out of Synod. All

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REMEMBER THE HOME IN YOUR WILL.

Home Mission activities were considered in detail. At the request of the Wagga Parochial Council it was decided to repeal the ordinance which made provision for a Bishop-Coadjutor from the Wagga property.

VICTORIA.

Diocese of Melbourne.

SUNDAY CHRISTIAN OBSERVANCE COUNCIL.

The Sunday Christian Observance Council held its first meeting under the presidency of the Rev. Dr. A. Law on Monday, 14th ult., when, at the invitation of the Hon. W. T. Edgar, M.L.C., vice-president and treasurer, the members met at Parliament House. Dr. Law received an enthusiastic welcome as he assumed the leadership of the Council, an office which the late Archbishop Waldegrave Head occupied for ten years.

Mr. Edgar and the Rev. Carl Forster welcomed Dr. Law to the chair, occasion being taken to introduce the other newly elected members, all of whom briefly responded, the proceedings throughout being of a most inspiring character, infusing added strength to the organisation.

BOMBED CHURCH'S GIFT.

Valued as if it were £1000, a gift of £20 has been received by the vicar of St. Mark's Church, Camberwell, Melbourne, from the parishioners of the much-bombed Church of St. Mark's, Camberwell, London, together with a cablegram from the vicar, Canon H. G. Veazey, "Proud congratulations from London mother church. Cabled £20, with love." This money was placed in the collection by the vicar, Rev. P. W. Robinson on a recent Sunday evening, and dedicated as a sacred gift. It was specially sent towards the appeal for £700 which Mr. Robinson made at the beginning of Lent to clear the debt so as the church could be consecrated. His appeal met with a response of £1200 by Easter Day, and the church will be consecrated on July 24. Nearly two years ago the church in Melbourne sent over £150 to help the badly blitzed parish of St. Mark's, Camberwell, London. The church and vicarage were severely damaged and the hall destroyed, together with many of the parishioners' homes. Since then services have been held in the Warriors' Chapel, and, with typical optimism, the vicar, who is in constant touch with St. Mark's, Melbourne, writes that, as they sing the

services in the part of the church that is left, people who go early to air-raid shelters to get a place can hear much better than if the church had been whole.—"The Age."

THE ARCHBISHOP'S APPEAL.

Since his enthronement early last year the internal workings of the diocese and formulating certain plans.

During Lent this year he met the chapters of the various rural deaneries and, with an impressive array of facts and figures, outlined his hopes and plans for the coming days.

Now His Grace is, to-day, launching a "500,000 shilling appeal," in order that the funds needed for post-war reconstruction and re-organisation may be provided and a long-range policy inaugurated.

At the service in the Cathedral this policy will be propounded and a special form of service was provided for use on Sunday, June 27, in all the churches throughout the diocese, to mark it as "founders' and benefactors' day," recalling the 96th anniversary of the creation of the diocese.

STREET-SIDE SERVICES.

An innovation at the Cathedral has met from the beginning with a very encouraging response from "the man in the street." Each Sunday afternoon a service is now held on the steps outside the Cathedral opposite Swanston Street. The two services held so far have attracted between 150 to 300 passers-by who have stopped, no doubt mainly out of curiosity in the first place, but have stayed evidently out of interest.

The Dean gave the address at the Street-Side Service on Trinity Sunday. Speaking with a freedom and power not usually expected in one who holds such a high office, he held the attention of some 300 people for a quarter of an hour in spite of the rattling trams. He told his listeners, many of whom were Service personnel, that he had no objection to them being gamblers, but he was sorry that they did not go in for gambling in a big way. Instead of merely playing at gambling by risking a little money, they should go the whole hog and gamble with their lives. If they would but run the risk of giving themselves over to following the Will of God and take Jesus Christ as their Master, they could expect to find a new meaning and power in life. Starting to live a Christian life required Faith, and many people did not realise that to take the first steps they had to be ready to risk everything. It was like the person who could not swim having to plunge in in order to learn the first strokes.

The Archbishop was present at this service and at the end of it pronounced the Blessing.—C.E. Messenger.

QUEENSLAND.

Diocese of Brisbane.

OFFICIAL.

The following licenses have been issued:—

Rev. Dennis James Taylor as a Mission Chaplain and as a Surrogate, with charge of the parish of Woolloomgah.

Rev. George Frank Guy, as locum tenens of St. Paul's, Taringa.

Rev. Frank Knight, as Archdeacon of the West and Head of the Bush Brotherhood of St. Paul.

TASMANIA.

THE MISSIONS TO SEAMEN.

There is always a fascination in stories of the ocean tramp, the ships that wander about the seven seas. Thousands of miles are travelled in ballast hunting for cargoes. These are the ships that carry nitrates from Chile; load guano from some Peruvian island; you will see them loading grain at Wallaroo, then battle their way round Cape Horn, one of the worst journeys in the world. They are not insured, the rates are too high for the risks they have to take.

Many of these tramp ships come from the tiny port of Mariehamn in the Baltic Sea. The crews on these ships are composed mostly of very young men. Some are gaining ship experience in order to become officers and their nationality is as varied as their faces. It is to some of these young men we have been able to extend the hospitality of the Mission, and they expressed their regret when the time came for them to resume their wanderings. A final evening was arranged and at the conclusion one of the ship's officers spoke of the happy time they had spent at the Mission, and in appreciation of our effort asked us to accept a gift of £10/10/- to our funds.

The ladies who knitted goods for the Merchant Sailors' Comfort Fund would have felt a great deal of pleasure if they could have seen the smiles and heard the expressions of thanks from the Indian crew of a vessel who received their gifts. Their head man said they would mention them in their prayers. The weather was very cold and these thinly clad men were suffering from it very much—they had just come from one of the hottest places in the world.—Chaplain's Report.

CHURCHMAN'S REMINDER.

"A servant with this clause makes drudgery divine
Who sweeps a room as for thy laws makes that and th' action fine."
—Herbert.

July.

11—3rd Sunday after Trinity. Prayer is the subject of the collect. Why should we not have a hearty desire to pray? Something must be wrong if we thus can mistake the character of prayer, which has been well named as the Christian's breath.

18—4th Sunday after Trinity. The collect combines temporal and spiritual things. The balance of these makes a true follower. In a good and true sense are we meant to "make the best of both worlds." St. Paul reminds us that we have promise of this world and of that which is to come.

HIGH FLIGHT.

The moving beauty of this sonnet to the sky is given a poignancy by the death, at 19 years of age, of its author, John Gillespie Magee. Son of an American clergyman, he was educated at Rugby, joined the Canadian Air Force and was killed in action over England. Copies of this poem have been sent to all Empire Air Training centres.

Oh, I have slipped the surly bonds of earth
And danced the skies on laughter-silvered wings;
Sunward I've climbed and joined the tumbling mirth
Of sun-split clouds—and done a hundred things
You have not dreamed of—wheeled and soared and swung
High in the sunlit silence. Hov'ring there,
I've chased the shouting wind along and flung
My eager craft through the footless halls of air.
Up, up the long delirious, burning blue
I've tipped the wind-swept heights with easy grace.
Where never lark, or even eagle, flew,
And, while with silent, lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand, and touched the face of God.

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