

a great service in reviving the law as laid down in the Mosaic strict enforcement of the modern of the O. T. laws. It is part of the structure of the world, as J "Heaven and earth shall pass one tittle of the law shall fail." ing of the day of rest. No the C.S.O.M. using trams, train or wireless on that day. No stations allowed to broadcast, news sessions, and church serv National stations. The big indu to close down regardless of Those who do not want to w give those who do a fair chan the people, and especially the meanness of Sunday sport, es organised to be exposed a Steady propaganda to compe recognise its duty to uphold not the duty of the church ually trying to scold them int doubt when the State reall Mosaic code, the Saturday, will be kept. This would m the church services, held Day, with Easter and Whitsu served as Christmas Day, G Ascension Day are now, vals during the week. The laxity could be turned back, really punishes the adulter them feel some loss of soci taught by Jehovah knew unregenerated humanity, th any nation could bear. The scious of the average man penalties and sanctions. No be built securely until land form to the Old Testament Christians have the moral to play the part of John t will fall in with what go majority, and will thereb of the C.S.O.M. is useless the foundations of the law national righteousness of forced by the State. It w ture inside which the Ch build securely. It will crisis, the plain man can not let him ride away i multiple and all embraci C.S.O.M. platform.

Yours faith

St. Nicholas' Rectory,
Lakes Entrance, Victo

(To The Editor, "C

Dear Sir,

The Church Missio value your co-operation urgent need for two w of Central Tanganyika the Bishop, and to respectively.

They should be you character, and sympa C.M.S. They may be of the Society, but tl

A knowledge of ty preferably shorthand experience in double

Any who feel the make contact with t the State in which th

Yours f

R. J. HEWITT,
Secretary for Tanganyika.

YOUR HEL

REMEM

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

No. 15.—New Series.

JULY 27, 1944.

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S AND COMMENTS.

Readers are sensing the early of the war. We may well thank God and take courage for the closing strife. If Hitler's threats are in any way possible of fulfilment, will be costly. But we may at his savage desires will be Like the arch-destroyer of e wages fiercer as his time shorter." But there is a limit display of his wrath, for the God omnipotent reigneth." Leaders such as Churchill, ait and Montgomery—so sane atious, have spoken of the end g near, we need not be slow heart of grace—"Continuing in Prayer and Thanksgiving."

gracious personalities present- simplification of British tradi- tion have been farewelled during the past few days. Lord and Lady Gowrie, whose term of office and resi- dence had been extended by of the war, are finally taking departure from our midst. Both m have generously given us of best in example and service dur- their prolonged stay in Australia. simple and consistent Christian and their profession, their will- sponse to every appeal for en- gement and help, and their lead- in every phase of philanthropic use the term widely) enterprise von for them a universal respect appreciation. Australia has been served by the men and women have filled the Vice-regal position

and the ties of loyalty to the Empire throne have been strengthened by their devotion to the best ideals of our Empire. Of none of them is this more true than of those two distinguished persons, Lord and Lady Gowrie. Many will be the good wishes that follow them as they wend their way back to "Home."

From several directions there are signs of challenge and response in re- Rise Up lation to the responsibility Ye Men belonging to the laity, and of God. especially the men of our Church. The other Sunday in the Melbourne Cathedral, Dr. Carrington, speaking at the People's Service, on Reunion punctuated the lay- man's part in the matter. We reprint in this issue his very fine utterance. There it will be noted, Dr. Carrington said, "The trouble with most of us is that we don't want it (Reunion) enough. We slumber complacently in our denominational beds, oblivious to the palpitating urgency of the world's need, quite content to leave it to the Bishops and Clergy. It's time that Christian laymen woke up!"

Then in the current issue of the Tasmanian "Church News" there is a concise, "snappy" leader on the South India Union Scheme in which the Editor says—

"As some may not know what the last Lambeth Conference (1930) said about the South India Proposals, the following quotation from the Report will be instructive as well as of interest to Anglicans. 'This conference strongly desires that, as soon as the negotiations are successfully completed, the venture should be made and the Union inaugurated, and asks the Churches of our communion to stand by our brethren in India while they make this experiment, with good will.'

"In view of the inadequate supply in Australia of copies of the Scheme, it is proposed to reprint an 'Outline' of it made by our Bishop. He suggests that laity as well as clergy become well acquainted with this Outline so that it may be used as a preparation for closer co-operation of the Churches to which he refers in his letter . . .

"In no other period in the history of our Church has it been more urgent for churchmen and women to give a reason for the faith that is in them and to know what the great principles are for which our Church stands and which she is responsible to the whole Church for preserving.

"This might well be an opportune moment for the formation of groups in each parish to study the faith we profess and live by. This would be in line with words uttered by the Bishop in his Enthronement sermon — 'In the coming days, the Laity as well as the Clergy will have to bend their minds to the consideration of the faith that is in them.' The fact that the South India Scheme for Union is a practical issue facing the whole Church lends cogency to the idea of studying with a purpose."

The Bishop of Willochra nearly always has some thing challenging to say in his Diocesan paper. It King may be the ghastly use of lip- Demos. stick and its accessories or some procedure in the politi- cal world that draws his fire—but he does not hesitate to say what he thinks. We sympathise with him in the sense of futility that the democratic vote engenders when we mark the irrational prejudices and thoughtlessness that are frightfully common in the voting. Shortcuts to prosperity and panaceas for every social ill without regard to practicability are sure to claim hundreds of thousands of votes from an unthinking populace.

The Bishop writes:—

"I have never been able to rise to any heights of enthusiasm for King Demos, but

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the best that we can hope in the times through which we are passing Democracy with the limits inherent in its nature is deserving of our support. Certainly it is preferable to the ideals exhibited by Totalitarianism if we may judge it by the fruits displayed in those countries where it operates. Democracy like other current ideologies will have its day and pass away. While it remains we shall do well to make the best use of the good it contains, but it is most unlikely that it will advance mankind any appreciable distance on the road towards an ideal state of human society. I do not despair of the ultimate triumph of mankind over the powers of evil, but it will be a long and arduous process before the world approximates to a perfect society of human beings.

"There is a danger that Democracy may be forced by the pressure of current events to adopt a Totalitarian policy and the freedom for which we have stood and for which we are fighting may disappear. If the social schemes now talked about are brought to fulfilment it will probably be at the cost of losing personal freedom on a large scale. It is all too superficial, and an attempt is being made to raise an imposing structure without making sure that the foundations are sufficiently deep to carry it. As the alluring prospect of a world to be made more safe for Democracy presents itself we observe a serious decline in honesty and morality. It is no use trying to build a castle on top of a shifting sandhill. Social security, more education, free medical attention and other material amenities will avail nothing if we disregard the Cardinal and Theological virtues."

As the bishop indicates there is a growing loosening of a true sense of responsibility abroad. Parasitism is a weakness of human nature and is gathering strength in our midst. We are leaners and not learners. There is too much effort in real learning. It is far easier to live on other people's sacrifices—and remember even State resources are essentially of that description—than to put our own backs and minds into reproductive venture for the good of all.

The bishop rightly questions the alluring promises of King Demos and we suggest, of any other king.

"Put not your trust in princes nor in any child of man. There is no help in them."

But there is an alternative—

"Commit thy way unto the Lord, and put thy trust in Him,

"He shall give thee thy heart's desire."

In spite of war conditions the British and Foreign Bible Society held its 140th Annual Meeting in London on May 3, under the presidency of the Right Hon. the Viscount Sankey.

G.B.E., D.C.L., L.L.D., the Archbishop of Canterbury, the Archbishop of the Greek Church, and other bishops were on the platform. Dr.

J. R. Temple, the Secretary, gave a very fine summary of the Annual Report in which attention was drawn to the record income of £438,367, in which were generous contributions from Canada, Australia, New Zealand and South Africa. Two great difficulties had to be met during the year under review; the raised cost of printing and of freight: for instance, Dr. Temple said, "A Chinese New Testament that used to cost 8 cents to produce in Shanghai now costs us 64 dollars to produce in Chengtu. The paper is poor and the printing and binding are not good. But listen to this. Mr. Robertson writes about that book produced locally, and says: 'The Word of God does not have to be printed on foreign paper and bound in foreign cloth to be quick and powerful; it is as strong and potent, as quick to make men wise unto salvation in the paper of Chengtu, as in the materials from the coast.' Thanks be to God, it is. In spite of all difficulties, a fine bit of work has been done in Free China.

"When the books have been printed, the cost of postage is staggering—150 dollars for six of these small books. One day, when Mr. Robertson was wondering whether it was really right to incur such a cost, a generous Chinese friend came along and said, 'The books must be sent—they are needed; and I will give you 10,000 dollars towards the cost of transport.' The same friend has promised for 1944, 100,000 dollars, or 25,000 dollars per quarter for postage costs alone. When such generosity is manifested, Mr. Robertson can do no other than go on."

Dr. Temple closed his description of the wide dissemination of the Word of God with these challenging words:

"Is It Worth While?" "Is the distribution worth while? Has it been worth while? Let this story from my friend and colleague, David Calder, of New Zealand, answer the question. An American aircraft gunner, Stanley W. Tefft, was shot down with a companion in the South Pacific.

After two and a half days on a raft they were rescued by the natives of a Japanese occupied island. "These natives," says Tefft, "watched over us; they gave us a Bible, and invited us to share in their evening service of Bible reading. We were with them for eighty-seven days. Over 200 knew of our presence on the island, but they never allowed the Japanese patrols to

find us. This experience converted us to the Christian faith. The only thing that brought us through was faith."

"Just one final word. We shall soon, as a Society, be faced with our biggest task, and with the greatest opportunity the Society has ever known. We face it with confidence; not confidence in ourselves, but confidence in Him who has placed upon us the responsibility and the privilege of distributing the rich treasure of His Word; confidence also in the great army of friends in this country and overseas who support the Society by their prayers and their gifts. Our mood is finely expressed in this prayer of over 400 years ago, offered by Sir Francis Drake, which we make our own."

"O Lord God, when Thou givest to Thy servants to endeavour any great matter, grant us also to know that it is not the beginning but the continuing of the same until it be thoroughly finished which yieldeth the true glory."

English papers coming to hand are giving interesting news concerning the Epochal gathering and Conference of Empire leaders in London in May. The Prime Minister of Canada, Mr. Mackenzie King, was specially favoured in being privileged to address the Members of the Houses of Parliament at a special session. He certainly rose to the occasion. Before describing the great contribution of Canada to the War, he paid a worthy tribute to Mr. Churchill and the British people. Addressing the Prime Minister, he said:

"Four years have now passed since you accepted the leadership of the people of Britain, and the leadership of the cause of human freedom. You and your colleagues have lead this country, and the cause for which it stands, from the dark days of extreme peril, to this hour when at last the light is beginning to break. It is a source of confidence throughout the free world that you, Prime Minister, are continuing your leadership with a vision and a courage which have already become a legend."

After paying tribute to the endurance of the people of England, Mr. Mackenzie King said:

"The terrible events of 1940 revealed how great was the menace to freedom, and how suddenly freedom might be lost. So long as freedom endures, free men everywhere will owe to the people of Britain a debt they can never repay. So long as Britain continues to maintain the spirit of freedom, and to defend the freedom of other nations, she need never doubt her own pre-eminence throughout the world. So long

as we all share that spirit we need never fear for the strength or unity of the Commonwealth. The voluntary decisions by Britain, by Canada, by Australia, by New Zealand, and by South Africa, are a supreme evidence of the unifying force of freedom.

The common effort springing from a common source has given a new strength and unity, a new meaning and significance to the British Commonwealth and Empire. Without attempting to distinguish between the terms "British Empire" and "British Commonwealth," but looking rather to the evolution of this association of free nations, may I give to you what I believe to be the secret of its strength and of its unity, and the vision which I cherish of its future?

"We . . . who look forward to larger brotherhoods and more exact standards of social justice, value and cherish the British Empire because it represents, more than any other similar organisation has ever represented, the peaceful co-operation of all sorts of men in all sorts of countries, and because we think it is, in that respect at least, a model of what we hope the whole world will some day become."

This vision, I need scarcely say, is not mine alone; indeed, the words in which I have sought to portray it are not even my own. They were spoken 37 years ago by one whose fame to-day is not surpassed in any part of the world, if, indeed, it has been equalled at any time in the world's history. They are the words of the present Prime Minister of Britain — uttered by Mr. Churchill in 1907. As they continue to reverberate down the years they bring fresh inspiration to all who owe allegiance to the Crown, and increasing hope to mankind. Visions of youth, sometimes, "die away, And fade into the light of common day."

They fade not because the vision is ever wholly lost but because resolution wavers, because determination fails, because of seemingly insuperable obstacles. It has not been so with Mr. Churchill. He has not to ask

"Whither is fled the visionary gleam?
Where is it now, the glory and the dream?"

The glory and the dream — are they not being realised at this very hour, in the strength and unity of the nations of the Commonwealth?

CHURCHMAN'S REMINDER.

"Friendship is to be proved in an evil time."—Ovid.

"Ye are my friends if ye do whatsoever I command you."—Christ.

July.

30—8th Sunday after Trinity. How we do need faith to-day in "the everlasting providence." It is this which strengthens Empire, and the humblest being in this saddened and difficult age. But strength comes by exercise, so may we expect great gain from all this tribulation. So speaks the prophets.

August.

6—9th Sunday after Trinity. The Transfiguration of Our Lord. Too seldom does this unaccountable marvel receive prominence in the Christian Year. Yet it stands akin to the Resurrection and the Second Advent together in its association with manifestations of the Divine Glory. It further aids our apprehension of the Incarnation, as we have here both the Human and Divine in their everlasting association.

THE INDIVIDUAL AND THE COMMUNITY.

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

We are living in "Collectivist days." Tennyson wrote in his day "The individual withers," and man has withered far since the poet's time. He has become swamped, submerged and buried, in the teeming cities; in the masses, the unions and combines. He has ceased to count as an individual. He is just "one of the herd," a member of the party of the State.

This pearl of individuality has been trodden under foot of man. We have heard of the "Communal man of Bolshevism," the dragooned and regimented man of Fascism, the "Majority man of Democracy." Our leaders in the political and economic field are concerned with big things like the "social and political order" rather than with individual men and women.

We are aware that much of the individualism of the old pre-war days was dominating and self-centred. Modern totalitarianism is the reaction against it. We need a social ethic which can relate on a Christian basis the individual with the community.

Anyone reading the Gospels must be struck by the value our Lord Jesus places upon the individual. Some of His sublimest teaching came from in-

terviews with Nicodemus, Zaccheus, the Woman of Samaria, the man born blind.

He gave His richest to the one who fell at His feet as a suppliant and on the Cross to the one hanging by His side. Human personality is of incomparable value to God.

God's relation with us has always been private and personal. Through the Bible He speaks to our consciences. "My son, give Me thy heart." He never allows high politics or megalomania to liquidate human personality. To stress the community at the expense of the individual is to reverse the New Testament order. "Every man shall give an account to God." The perfect State is beyond this world and the consummation of God's purposes are not merely a more humane and friendly social order here, but the moral and spiritual development of the individual here, and hereafter.

We must get our spiritual values right if we are to have a share in the building of the "brave new world" in the post-war period. We believe that all the "winged hopes" of men for a better world find their basis and fulfilment in the teaching of our Lord and Saviour Jesus Christ, Who is the centre of all spiritual values and redeeming forces.

There is certainly a need for a

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greater unity amongst us. There is a danger of being related to small groups in the community, each uttering its own shibboleth. There is the greater loyalty to the Church and the State, for we are members one of another.

We must think more and more in terms of service rather than demanding rights without recognising obligations. When we think of the men who are hazarding their lives for us, we must be prepared to offer all we have in the services of our fellowmen. So united in worship and service we may make known to the world the saving love of God revealed in Jesus Christ.

One of the greatest sins of the age is to neglect the means that lead to high ideals and fine purposes. We admit the days in which we live are evil and do not minimise the circumstances. But there are multitudes whose poverty of spirit and whose thinness and unsatisfactoriness of life are not due to unfortunate circumstances. The main trouble lies within themselves. We need constantly to practise methods — worship, prayer, directed reading and meditation, fellowship in the Church. We need to look to the road we are walking and where it is leading us.

BULGARIA.

The Church and the Regency Committee.

After the death of King Boris III., it became necessary, according to the Constitution, to elect a regency committee, with the ascent of the Queen. The Government, without consulting the Holy Synod, elected Archbishop Filaret. The Holy Synod refused its approval; the Archbishop offered his resignation from the Committee, but the Government refused to accept it. A state of conflict has thus arisen.

The Holy Synod acted thus because it considered that it has the first right to supervise the religious education of the young King in purely Orthodox spirit; because it considered that it is the competent body to determine who is the most qualified member of the clergy to undertake this responsibility; and because it did not believe that Archbishop Filaret is the most suitable man for this position, but judged that someone capable of counteracting the Roman Catholic influence of the young King's mother, uncle, and aunt is needed. All the Archbishops of Bulgaria support this point of view.

According to the testimony of Professor S. Zankov in a public speech delivered in Sofia after the death of King Boris, the late King was a convinced and active Christian, inspired by a will to promote peace. He was convinced "that the way of peace was the way which does away with hatred and vengeance among the nations, supports international friendship, settles international conflicts, and re-establishes justice when it has been spurned."—I.C.P.I.S., Geneva.

QUIET MOMENTS.

DEPRESSION AND ITS REMEDY.

(By the Rev. W. E. Daniels, M.A.)

The seventy-seventh Psalm has a message for God's people to-day. Asaph appears to have been passing through a bad time of depression; he says, "In the day of my trouble I sought the Lord"; but even then his depression did not immediately leave him. There were good reasons: the first was "his soul refused to be comforted." There was comfort to be had, but he was at the time specialising in misery. He had a morbid taste for sorrow. The second thing about him was he seemed to have a wrong view about God: He says, "I remembered God and was troubled." I suppose if he had lived to-day he would have said, "Why does God allow the war?" I like the answer of the child, who said to a friend, "it isn't God's war; it is Hitler's."

The remembrance of God should have brought him comfort and joy, not trouble. Asaph began to think God was a tyrant, or his Father was careless.

The psalmist then says, "I complained and my spirit was overwhelmed." The more we complain, the more cause we have for complaining. Murmuring brings unbelief. Ten times we are told the children of Israel murmured in the wilderness, and they could not enter in because of their unbelief. This complaining spreads depression to others.

Asaph also had sleepless nights. "Thou holdest mine eyes waking." It is as though God had something to do with his sleeplessness. If we blame God for it the darkness will get blacker; if we believe God permits it for a purpose, we shall turn hours of darkness into hours of worship. Happy is the man who knows how to turn restlessness into restfulness, whose heart can sleep while his body wakes, whose spirit reposes while his flesh is weary.

There was another bother: "He remembered the good old days." I have considered the days of old, the years of ancient time.

He had known better times, times of comfort and freedom from anxiety. The fact that he had once been so happy made him miserable when he thought about it. He knew wealth, now he had poverty; he knew health, now he had sickness. He could not lift up his spirits.

When Peter was writing to the Christians of the dispersion, some of whom had lost their earthly possessions, he bids them count their blessings. They were begotten again; they had hope of the Resurrection, an eternal inheritance reserved for them, and they were being kept for the inheritance.

There was a day in the life of the apostles; they were at sea in a storm, and they had toiled all night, and Jesus had not come; it was pitch dark; they were all but overwhelmed. In the fourth watch just before dawn He came to them, and in a moment their trials were over.

Asaph has not yet finished his complaint: the last is a very big one. Will the Lord cast us off for ever? Will He be favourable no more? Is His mercy clean gone? Doth His promise fail?

No, a thousand times no. The psalmist after all finds a remedy. First he says, "This is my infirmity," my disease, thinking about myself. God is not to blame if I am depressed. God forgive my doubt, my weakness. "I will remember the years of the right hand of the Most High. I will remember the works of the Lord, I will remember Thy wonders of old."

Faith in God is a good cure for despondency. The spirit of Job: "Though He slay me, yet will I trust Him." Find your way constantly into the sanctuary of God; He is always there.

SPECIAL PSALMS AND LESSONS.

July 30, 8th Sunday after Trinity.

M.: 1 Kings x 1-13 or Wisd. vi 12; Mark x 1-31 or Philip ii. Psalms 39, 40.

E.: 1 Kings xii or xiii 1-32 or Wisd. vii 15-viii 1; Matt. x 24 or Acts xvii 16. Psalms 41, 42, 43.

August 6, 9th Sunday after Trinity.

Transfiguration of our Lord.

M.: Exod. xxxiv 29 or 1 Kings xvii; 2 Cor. iii or Luke i 1-25 or Phil iii; Psalms 46, 47, 48.

E.: 1 Kings xix 1-16 or xviii; 2 Pet. i 12 or Matt. xi or Acts xx 17; Psalms 44, 45.

August 13, 10th Sunday after Trinity.

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

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

AS THE ORDEAL APPROACHES.

A Broadcast by Archbishop Lord Lang of Lambeth.

When I was Archbishop of Canterbury, many chances were given to me of speaking to my fellow-countrymen though the wireless about events, both sad and joyous, in our national life. None of them can compare with the event on which I am permitted to speak now. The time is at hand when all the labours and sacrifices of five years of the most testing strain through which the British people have ever passed will reach their climax. Most fitly, therefore, the nation has been called to-day to united prayer and dedication. We are taking our part in response to that call. It is St. George's Day, and England, after the example of her Patron Saint, must gird up all her strength to slay the dragon which has oppressed and enslaved a great part of the world. Let me quote the words of the soldier, Sir Bernard Montgomery, who has been chosen to command the Army in the supreme enterprise:

"This is the time when there must swell up in the nation every noble thought, every high ideal, every great purpose which has waited through the weary years. Then as the sap arises in the nation the men of the Forces will feel themselves to be the instrument of a new-born national vigour. The special glory of the whole endeavour must be a surge of the whole people's finest qualities, worthy to be the prayer, 'Let God arise and let His enemies be scattered'."

Yes, let God arise. I must try, very humbly, to speak a word about God and our attitude towards Him at this crisis in our national history. Of course, I must mainly speak to those who really believe that God is and that He is the rewarder of them that diligently seek Him. I have never forgotten the impression made on me in my boyhood by hearing an old minister in the Highlands of Scotland saying to his congregation of shepherds, with uplifted hands: "You must ever bow your heads before the Sovereignty of God." I recall these words now. What

sort of people ought we to be who are called to meet the challenge of this tremendous time? Is there any truer answer to the question than this: We ought to be a God-fearing people—fearing, not in the sense of being afraid, but in the Bible sense of keeping God in constant remembrance and reverence. That remembrance of God ought to be shown now in at least three ways—prayer, penitence, loyal obedience.

Prayer and Penitence.

Prayer is the simplest way of acknowledging the Sovereignty of God. It is a deep human instinct to pray to Him in times of perplexity and anxiety. It may be much more than an instinct; it may be a power. We cannot fathom the mystery of prayer, but we have the strong, the even startling words of our Saviour to assure us that prayer has power with God. To be powerful it must not be formal and conventional, a mere recital of words: it must be real, urgent, our Lord says, "importunate." Let this be the manner of our prayers for our cause and for all who in any way, great or small, are serving it. The question is sometimes asked: May we pray for victory? My answer would be this: In the coming conflict we not only may but ought. All prayer, indeed, must be offered in submission to the sovereign will of God. If it were only for some policy or advantage of our own we might hesitate to pray for victory, but in this tremendous struggle there is a vast moral and spiritual issue at stake. It is needless to take time in trying to describe the nature and extent of the evils of Nazi rule—we know them only too well: the desolation, destruction, misery, its wilful aggression has brought on the earth, its insolent defiance of God's laws of mercy and justice, all the unimaginable tortures of body and mind it has inflicted on the people whom it has compelled to own its sway. The Evil Thing cries aloud to heaven for judgment. Can we—dare we—doubt that it must be God's will that it should be utterly overthrown and that the oppressed peoples should be set free? Dreadful as are the cruelties of war, to our human sight

this can only be done by bringing against the enemy a force greater than his own. In such a cause, therefore, it is right to pray for victory, and also for ourselves that we may prove worthy to be God's instrument in achieving it.

We dare not offer our prayers in any spirit of self-righteousness, as who should say "Thank God, we are not as other men, as these Germans, are." That sin of self-righteousness is an absolute bar to the throne of God. Against the dark background of the sins of Nazi rulers and of the German nation in so far as it has accepted or justified their rule we must see our own sins, personal and national, with a new clearness. I will not dwell upon the signs of selfishness, the mean pilfering and evasions of the law, the sexual laxity which have marred the spirit which our people generally have shown during these five years. But in all honesty I must stress a sin which is itself a main root of all sin: neglect of God and of His claim on our lives. If at this crisis in our history we come to God in prayer for victory, part of our prayer must be: "Turn Thy face from our sins and put out all our misdeeds. Make us a clean heart, O God, and renew a right spirit within us."

The Obedience of Life.

This involves a third sign of keeping the sovereignty of God in steadfast remembrance—the obedience of life. We use, our leaders use—and we and they do well to use at this time—such phrases as "Please, God," "By God's help," and so forth. But are these phrases used too often as if we thought of God as an Almighty Ally, from Whom we have the right to ask for help in our cause, rather than as a Sovereign Who has the right to claim the loyalty of our lives? Must there not be something mean in asking God for all we want from Him without giving Him something at least of what He wants from us? Let it not be said of us: "This people honoureth God with their lips, but their heart is far from Him." What would that be but national hypocrisy? It may be too much to expect any sudden turning of the nation to God. But the old Bible prophets always insisted that if there

were within the nation a truly faithful remnant, God in the fulfilment of His purpose would accept it as the representative of the whole nation in His sight. How clear, then, how urgent the appeal now to all who profess to be Christians that they should boldly and openly bear witness to God by their public worship of Him and by trying to persuade their friends and neighbours to range themselves on God's side.

So I return to my main theme. We cannot doubt that at this solemn time God is calling us and our Allies to vindicate His laws of justice, mercy, righteousness. It is for us to try by prayer and penitence and loyalty to Him to prove worthy of His call. This sense of call will be our surest strength and stay in the great ordeal now awaiting us. If it is real it will enable us, so to say, to write on the nation's heart the words: "I will go forth in the strength of the Lord God."

You may, perhaps, think that I have been speaking too much as if God were only a Sovereign dwelling apart in His Majesty. Let us then remember that in the person of His Eternal Son, our Lord Jesus Christ, God and Man, He has Himself entered the arena of human conflict with evil. We believe with all who are waging their warfare in order to vindicate the Divine will of justice and righteousness. He is in their midst as both Leader and Comrade. When He was here on earth it was just when He had reached the supreme moment of His life—just when He realised what He had to face in the agony of His Sacrifice, that He cried, "Father, the hour is come. Glorify Thy Son that Thy Son also may glorify Thee." So we, as our own supreme ordeal approaches, may dare to say, humbly yet trustfully: "Father, glorify us, Thy human sons, that we may glorify Thee, by our steadfast courage and hope, by our readiness to give our best and utmost in obedience to Thy call." When the hour

has come may we meet it in this spirit of prayer and dedication. Then, even in the burning fiery furnace we may with the eye of faith see in the midst a form like the Son of God. Therefore, my friends, whoever, and wherever you may be, lift up your hearts unto the Lord. Be strong and of a good courage.—"The Listener."

CORRESPONDENCE.

THE NEW POINTING.

Dear Sir,

As one who has delighted to play for C. of E. services and so help when a "gap" needed filling—may I say that I and many others formerly called upon for this service now hesitate to tackle the new rendering of psalms and canticles which requires special knowledge of this innovation—the dot-dot-dot-dot-dash method.

OLD-FASHIONED ORGANIST.

GOD'S JUDGMENTS.

(To Editor, "Church Record.")

Dear Sir,

I was interested to read of the statement made by Miss Monica Farrell that the bomb which fell on the High Altar of St. Paul's Cathedral was a judgment of God on the sinful worship carried on there. Presumably she believes that the destination and effectiveness of each bomb is controlled by God, and the more violent the attack, the greater His anger.

If this be so, then Miss Farrell will find herself forced to admit something that I do not think she would like to admit, that God may be wrathful with those who think they can worship Him outside His Catholic Church, or can do without the sacraments which our Redeemer instituted.

Take the case of St. Paul's. It was only recently strengthened and reinforced, work which if it had not been done, we are told, would have meant that a close explosion, let alone a miss-hit, would have completely wrecked the building. The man to suggest that the work be done was one of the clergy—one of those who took part in the "idolatrous worship" at its high altar. Could it be possible God spoke to him that the building would be saved? Thus although the Cathedral was hit, little damage was done.

But think again, a time bomb landed near the Cathedral. If it had exploded, the Cathedral would have been ruined. Was it in God's plan that it was safely removed at the risk of men's lives?

No, Miss Farrell, God has graciously spared St. Paul's—but would you care to come with me a little way—where? To the world headquarters of the Salvation Army. They're not "idolatrous"—they don't bother about our Lord's dying command—they have no need for Holy Communion. God is surely pleased with them—but look—where is their magnificent building? Why—didn't you know! It's been completely destroyed by bombs!!

Does Miss Farrell still say that bombing is under Divine control and used for punishment?

Yours faithfully,

"INTERESTED."

20 Boronia Rd., Bellevue Hill.
July 6, 1944.

GOD MAKE ME PURE.

God who touchest earth with beauty,
Make my heart anew.
With thy Spirit recreate me,
Pure, and strong, and true.

Like thy springs and running waters,
Make me crystal pure;
Like thy rocks of towering grandeur,
Make me strong and sure.

Like thy dancing waves in sunlight,
Make me glad and free;
Like the straightness of the pine trees
Let me upright be.

Like the arching of the heavens
Lift my thoughts above;
Turn my dreams to noble action—
Ministries of love.

God who touchest earth with beauty,
Make my heart anew.
Keep me ever by thy Spirit
Pure, and strong, and true.

—Mary S. Edgar, 1925.



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TO AUSTRALIAN CHURCHMEN

THE BIBLE AND WORLD UNITY

(Address by the Archbishop of Canterbury at the Annual Meeting of the B. & F. Bible Society in London on May 3rd.)

I wish to speak for these few moments about the Bible as offering the foundation of unity for the world, which we shall all agree is among the world's greatest needs to-day.

Dr. Edwyn Bevan, whose recent death was a very great loss to the whole Christian world, pointed out long ago, and I am sure with truth, that the contrast which we commonly draw between East and West is misleading. The contrast is not really a geographical contrast. The real contrast is between those nations whose civilisation has been deeply affected by the Bible, and those which have not.

The Mediterranean world at the time of our Lord's ministry on earth was, in fact, quite singularly Eastern rather than Western in its characteristics. It was extremely like very much we know of India to-day. There was an exalted philosophy, of great intellectual penetration, often associated with noble moral idealism. There was a religion which extended from some affinities with that philosophy at its highest reaches to completely debased practices in its lower reaches, and all of this together was popular religion. It was quite impossible to call upon the forces of religion as support for any moral movement.

Every thing that we specially associate with the mind of the West is ultimately rooted in that great conception which is the first distinguishing mark of the Bible, so familiar to us that we often fail to inquire whence we received it—the conviction that the universe is governed by one God, who is righteous, and who must be served by righteousness or not at all.

That association of morals with religion is not something that happens of itself to the human mind and spirit. There is an immense amount of religion in the world which is definitely non-moral, and some of it even immoral, specially, of course in connection with the various Fertility cults. But we have been so profoundly influenced in our thought and outlook by the many centuries during which the Christian religion has been at work among us, and by the fact that to an extent that is now, alas! less true than it was, our people for the past centuries have been deeply steeped in the Bible, that to us the dissociation of religion from morals seems quite strange and unthinkable. But it is to the Bible that we owe that intimate connection between these two.

It was the great mark of the Old Testament teaching, alike in the Law and in the Prophets, that there is one God, who must alone be worshipped, and that that God is righteous in a sense which no doubt goes beyond any human conception of righteousness, but always as a fulfilment and never as a contradiction of it. So that the more that men learned concerning God, the more were their consciences quickened, and the more their consciences were quickened, the deeper could become their knowledge of God, and the truth worked in and out all the way through the religious development of which the Old Testament Scriptures gives the record.

If the world is to learn this lesson, it must learn it where we have learned it; there is no other source. It is not going to spring up of itself. There are some who have pinned their hopes to the scientific movement, which does, indeed, abolish the conception of an arbitrary or capricious Deity, who may at any moment decide on a new way of treating His creatures. But it would be really more true to say that it is only in so far as that is being discerned that the scientific freedom of man can grow up; and so once again, even the scientific development itself which has taken place within Christendom needed in fact the background of the Biblical doctrine of God to enable it to grow.

ENLIGHTENMENT.

There have been men of great genius, Aristotle and a few others, who achieved great scientific attainments in the midst of an atmosphere impregnated by polytheism and a belief in capricious deities, but they never launched any movement that had enormous effect. On the whole, the weight of the surrounding traditions was too strong for them. Only where there was the conviction of a God who fulfilled in Himself all possible requirements of human reason, could the scientific development grow up.

It is easy enough to see that if we take contrasts. The Government a little time before the last war was interested for some reason in knowing what was the shipping of the various ports around the Aegean Sea. An acquaintance of mine was asked to make a return of some of these, one of the ports being Smyrna. He arrived at the port and saw a leading man, who was a Moslem, and thought possibly he had the information. He asked him and received the reply, "My son, do not inquire into that which it has not pleased Allah to reveal." And we all know, I suppose, an instance where medical men have gone out from a city to try to deal with cholera in a village, and have been thwarted by the chief religious leader of the place, who has told the people that the cholera cannot possibly be connected with the stream running down the street, and the only sewer of the village, because if it is the will of Allah that they shall have cholera they will, and if it is not they won't, and that is all there is to it. Science cannot grow up against the background of that whole conception of life. There is needed first the conviction that whatever Power rules the universe should be reasonable. And in the same way a strong religious movement can only grow up against the background that whatever Power governs the universe is morally righteous. It is to the Bible that in fact we owe those great convictions, and it is from those great convictions that the achievements of the Western world spring.

It is only here so far then that I see any hope of that foundation for a world unity which all of us must be desiring. More particularly it is the Bible which has set before us the history of the world as the arena of God's purpose of judgment. It is not meaningless, this struggle in which we

are engaged for righteousness, whether it takes the form of war, as it does with us just now, or of that conception of that far better sort of means to set forward all that is good and check the development of what is bad. It is not meaningless, as it would have seemed to a great many Greek philosophers, and as it seems to a great many of the Hindu philosophers, who present the ultimate reality as existing in a serene detachment, quite untroubled by such things. No, this is a field in which God Himself is at work, for which He has a purpose, in which He invites our co-operation, a field in which all progress consists in gradual conformity to His will, and whatever leads us away from His will is the reverse of progress. And so it applies to us a standpoint by which we can be judged.

DIFFERENT STANDARDS.

There again is one of the great difficulties in the practical world of to-day. The nations have been brought into intimate relationship with one another, and then difficulties and misunderstandings suddenly arise because they have different standards of value. The principles by which they are prepared to be judged vary. No doubt we shall not have solved our problems until we not only have the same principles, but actually conform our lives to them; but it matters much more that we should have the same standards than that we should already have been successful in living up to them. For if there is a common standard by which we are ready to be judged, approved only so far as we conform, ready also to be condemned if we depart from it, there you have a basis of effective world fellowship and partnership. But while people have different understandings of what the very word "good" means, how can you hope for world unity and world fellowship?

And in the Bible the divine righteousness is revealed as perfected in love. Even those other religions, like Zoroastrianism, which get to the length of reckoning that the supreme Being must be righteous, never go on to this. The divine love as it is seen in the life, but supremely in the passion and death of Jesus Christ, is simply quite peculiar to the Christian Gospel, and it is offered exactly as the fulfilment of that divine righteousness which is set before us with sublime impressiveness throughout the Old Testament. And in this culmination and completion of the picture of the divine righteousness we are given the two things that we finally need; first, that single standard of which I spoke, and then also the inspiration and the power to bring our lives more nearly into conformity with it.

THE SINGLE STANDARD.

First, the single standard, for while the purely ethical standard might by its truth gain acceptance through the world, that is likely to be a very slow process; but what gives it its peculiar appeal and its power to draw in the people of all nations and of all races is exactly its quality of love.

There can only be one purpose in which all nations will be united in co-operation, and it must be the purpose of a loving God, the purpose of One who is the Father of all men, so that He stands to all of them in the same relationship, and One who loves them all, so that His purpose includes the welfare of them all. None is invited, therefore, to lay aside anything truly precious in its own tradition and heritage. They can bring it all

in, knowing that the same God and Father is the Author of all that is good in all of them, and His purpose includes them all in the perfected harmony. That is something which the Bible offers and nothing else even pretends to offer, and is quite manifestly the key to our problems if it be accepted as true.

But also there is the fact that other great ethical ideals alarm people by their austerity. Some few brace themselves up to extend to the ideal, but to many it is too high; they know their strength is not sufficient, and they leave the whole thing on one side.

One of the noblest ethical systems ever propounded to the world was that of the Stoics. It had great influence, and beneficent influence. It very largely helped to shape the Roman justice, the Roman law upon which to this day a great deal of our secular civilisation is built, more in other European countries than our own, but we did actually benefit by it. But the vast mass of the population were quite untouched by it. It could be a great power in the life of a Roman emperor, or an eminent statesman like Seneca, or of a slave in a cultivated household, where he was well dressed and given much leisure, and was probably engaged chiefly in the supervision of a library—another Epictetus. But it did not touch the mass of the people at all. Again, it is rather a shock to most of us to discover that the people who did much successful mission work in Rome, the Epicureans, went about to comfort people with the reflection that their sufferings were for a little while and ended in sleep, because there was no comfort beyond and no one was hoping for anything beyond death.

THE INSPIRATION.

Now it is part of the pattern that the revelation of God in the Bible, culminating in the Gospel of Jesus Christ, not only upholds the highest ethical ideal ever set before the conscience of men, but that it makes with this an appeal to the heart and to the emotions through the manifestation of that divine love in a human life and a human death, so that sympathy is quickened and the simplest often make the most complete response. It has a power of permeating society such as no other great moral tradition has ever had. There is no other means by which that power of penetrating into the hearts of ordinary men and women could be achieved except the unveiling of the tenderness of the love of God as we see it in our Lord. So it becomes a magnet that draws men to Him, so it becomes the source of a new energy in them as their own life goes out in answer, and there comes into life a new power to respond to the ideal which otherwise had been impossible.

There then is something which the Bible means to us and can mean to the world. It has in it the power to link men together in the fellowship of the divine love by the message which it brings, upholding the highest possible moral standards in such a way that all nations as they hear this message are able to respond and accept them for their very own; none of them feeling it to be an alien thing, but feeling it to be something which is the fulfilment of all that is best in their own traditions, while it enables them to leave behind what is least worthy. That is what this Society is engaged in carrying through the world. We can speak of its impact in a great many directions. We can think of all the service it renders to the missionary work of the Church. We

can think again of all that it does for individual souls. But let us also in this great crisis of the world's history reflect upon the inestimable value of the work that the Society is doing in bringing to all nations that which alone can supply the foundation of world unity and world fellowship.

REUNION—A LAYMAN'S VIEW.

(Address delivered in St. Paul's Cathedral, Melbourne, at "People's Service," by Dr. W. L. Carrington.)

It is generally agreed that we are living through a period of the greatest revolutionary upheaval that the world has ever known. Never was so much power in the hand of man or of groups of men; power sufficient, if misdirected, to destroy our civilisation, but which, properly harnessed and directed to the welfare of mankind, could enable us to build a new world society with a grandeur and dignity beyond anything that we have seen.

And I am convinced that the one adequate instrument in securing that world is the Christian Church. The future of civilisation may well depend on whether the Church can see the vastness and splendour of her unique opportunity, and whether she can achieve the spiritual maturity to rise and fulfil it.

The Church is potentially the greatest and most powerful international body that the world has seen, but when we look at her to-day and see her still divided, and so often side-tracked from her noble purpose by concern about lesser things, we may well wonder whether she can rise to the great occasion. She holds the keys of a Kingdom with no distinction of race or religion, of class, culture or sex, but is failing to demonstrate that full unity in her own life. And the world is not convinced by words. That is the tragic picture to-day—the Christian Church with the ball at her feet, paralysed by disunity.

What separates the different denominations is more a matter of order and conflicting authority than of faith. It is not a matter of different methods of worship—there will always be different methods, as there are different types of personality. The main barrier appears to be a varying conception of the ministry; different opinions as to what constitutes the validity of various orders and types of ministry. This has produced the extraordinary situation that the sacrament of the Lord's Supper, designed as a symbol of the unity of His disciples, has be-

come the main witness of their divisions. If this scandalous situation could be corrected, no matters of property and finance, and no difference in methods of worship could stand in the way of reunion. None of the dividing barriers came from Jesus. He gave no flexible structure to His Church, but left her to be directed by the Holy Spirit. The barriers are either from purely selfish and ignorant prejudices, from narrowness and intolerance, or else from traditional ideas of order and organisation, honestly held, but more a survival of cramping pharisaism than of the Spirit of Christ.

Matters of order are important, but surely order must be the servant of faith, capable of being developed and even changed to meet the needs of a changing situation. The whole history of the early Church is a monument to this principle. It was because Church order became set and inflexible, insensitive to leadings of the Spirit which have since proved themselves by their fruits to be reliable that the divisions occurred, the guilt of which is shared by all parties.

It is gratifying to see that in general this is now well recognised and that the Churches are rather cautiously but none the less sincerely making approaches to each other, carefully guarding certain principles that they regard as important. But isn't the call rather for a grand gesture of faith, a willingness to risk losing our denominational lives so that we can find life. It would not be a reckless plunge into the darkness, but an orderly advance in the light and under the direction of a God Whom we know through Jesus Christ. We have been rightly proud of our noble heritage, but the Church is to be led by the Holy Spirit, not by the holy heritage, and our traditions and our apostolic successions are gifts to be offered, and not conditions to be enforced.

A very real danger in our efforts towards unity is that we should make unity itself the goal. If we do that, we may be very tempted in the name of unity to accept a policy of appeasement to the most obstinate and arrogant. Such a policy could produce a united Church, but we might then find that our united church was no longer a Christian church. Our main calling, then, is not primarily to seek for unity, but to become by the grace of God more Christian, to look for all those elements in our Church as well as in our individual lives that are out of harmony with the Spirit of Christ, and then in full repentance and at what-

ever cost to put them right. Have we enough faith to do that?

Speaking as an Anglican, I can think of many traditions and attitudes and practices of my own denomination that lie as a weight of guilt upon my soul. For example, we do not generally welcome to our service of Holy Communion full members of free Churches, who, to the best of their belief, truly and earnestly repent of their sins, are in love and charity with their neighbours (sometimes more than we are) and intend to lead a new life, following the commandments of God and walking from henceforth in His Holy ways. These people are unwelcome just because they haven't been confirmed by an Anglican Bishop and that is largely an accident of birth. Would Jesus Christ have excluded anyone from His table on such a pretext as that? While claiming to be a Divine society, aren't we behaving like a very narrow human one? Are any of us fit to say who shall come to the Lord's Table and who shall be excluded except on the basis of deliberate and unrepentant wrong-doing. And yet, to our undying shame, we Anglican laymen are still tolerant of such a situation as that!

And then there are still some amongst us who deny what they please to call the validity of the free church ministry, and refer to it as a man-made ministry, which is the main reason behind the difficulty of inter-communion. We try to pin down the infinite grace of God, and to enclose it in our narrow denominational channels. The history of the Church is largely a record of God's repeated breaking out of the bonds with which men have tried to confine Him. Whatever we may think of the Divine origin of our own ministry, who are we to judge the validity of other orders that are bearing fruit even as we are? We are known, not by our ecclesiastical structure, but by our fruits.

Until we face all these things with open minds, with repentant hearts and with the inflexible will to undo the wrong, we cannot honestly regard ourselves as a truly Christian Church, much less can we be an instrument in the reunion of Christendom.

But the most important question for most of us is, "What can we ourselves, you and I, the laymen, do to bring about reunion?" As we have seen, the real goal is not unity as such, but to become more Christian.

Firstly, we must remind ourselves that it is the Will of God that we should all be one. It is not a matter

of whether we want to associate with the Methodists down the street, or the Presbyterians over the road. It is not even a question of expediency, but our bounden duty as Christian people, pledged to do God's will. Any one of us who fails to do everything possible towards Christian reunion, or who by word or deed interferes with it, is not following Jesus Christ.

The trouble with most of us is that we don't want it enough; we slumber complacently in our denominational beds, oblivious to the palpitating urgency of the world's need, quite content to leave these things to the Bishops and Clergy. It's time that Christian laymen woke up!

Next, we can re-think all our habitual ideas, attitudes and traditions in the light of the Spirit of Jesus Christ. If we only could do that, would there be any room for intolerance, pharisaism and bigotry? We would develop a growing body of educated and inspired Christian laymen of all denominations.

Thirdly, we can exert all our influence upon our fellow church members and our church councils to eliminate all that is out of harmony with the Spirit of Jesus. While any such element remains, isn't our very worship a hollow sham? We can insist that order become again the servant of faith.

And lastly, we can set out to cultivate friendly Christian fellowship with all other Christians.

We don't have to become brothers; we are brothers, and it's about time we began to behave accordingly.

When we grasp that truth and act upon it, the Church will become again the true body of Christ, able again in His power to save our battle-torn and bleeding world. Let us all, then, reconsecrate ourselves to constant and unremitting endeavor to carry out the passionate desire of Jesus, our Lord, that there should be one flock and one Shepherd.—"Australian Churchman."

DECLARATION ON WORLD PEACE.

Leaders of the Churches of U.S.A. have, under the leadership of the Right Rev. H. J. Tucker, the Presiding Bishop of the Protestant Episcopal Church, and also President of the Federal Council of Churches of Christ in America, recently signed a "Declaration on World Peace." The

Archbishop of Melbourne points out that 22 Archbishops and Bishops of the Roman Obedience as well as leading Rabbis of the Jewish Church have joined in as signatories to the statement.

The Declaration is as follows:—

1. **The Moral Law Must Govern World Order.**—The organisation of a just peace depends upon practical recognition of the fact that not only individuals but nations, States, and international society are subject to the sovereignty of God and to the moral law which comes from God.

2. **The Rights of the Individual Must be Assured.**—The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national governments and international organisations. States as well as individuals must repudiate racial, religious, or other discrimination in violation of those rights.

3. **The Rights of Oppressed, Weak or Colonial Peoples Must be Protected.**—The rights of all peoples, large and small, subject to the good of the organised world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial, or oppressed peoples towards political responsibility must be the object of international concern.

4. **The Rights of Minorities Must be Secured.**—National governments and international organisations must respect and guarantee the rights of ethnic, religious, and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

5. **International Institutions to Maintain Peace with Justice Must be Organised.**—An enduring peace requires the organisation of international institutions which will (a) develop a body of international law, (b) guarantee the faithful fulfilment of international obligations and revise them when necessary, (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

6. **International Economic Co-operation Must be Developed.**—International economic collaboration to assist all States to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and States.

7. **A Just Social Order Within Each State Must be Achieved.**—Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual States, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labour in decisions affecting its welfare.

We hope we are not unduly pessimistic, but we cannot help the feeling that clause 2 was signed with a certain amount of mental reservation by some of the signatories mentioned.

CORRESPONDENCE.

(To the Editor, "Church Record.")

Dear Sir,

Your comment on my letter leaves me rather puzzled. I asked for answers to two definite questions, not for further pearls of wisdom from lawyers or long-deceased Archbishops, and I repeat my request for answers to them.

In fact, I will add a third, and that is: Why on earth should I be accused of suspecting that you were "manufacturing evidence"?

I await your answers to these three questions, and will defer dealing with your own meantime, except to suggest that I have found deafness in church a peculiarly Protestant disease.

Yours faithfully,

(The Rev.) ROY HEAD.
27 Woodside-av., Burwood, 19/7/1944.

Our correspondent confesses to be puzzled—Well, we expected him to be puzzled. But, like an unbroken horse whose head you hold, he begins to kick. We are sorry. Mr. Head, unlike his friend Mr. E. C. Rowland, "Chairman of the A.C.U., Sydney," who attacks us not very bravely in our contemporary, can see the evidence that Mr. Rowland said should support our statement, and has apparently overlooked. Now we have given in our last issue two other supporting statements, and our correspondent is not well pleased. It is not our fault that Lord Selborne was a great lawyer and a high churchman, and that Archbishop Benson, although he is deceased, was a very high Churchman. We are sorry that Mr. Head has no desire for these "pearls of wisdom." A well-known old book advises young men "above all things to get wisdom." It is wisdom to face facts and not to seek to vitiate them. Then as regards Mr. Head's second question, what he views in not very courteous terms, and his refusal to reply to our natural query. We have recently received a little book with the high sounding title, "A Text Book for Anglican Confirmation," a curious mixture of specious verbiage and jejune simplicity. In spite of the author's declared wish that it might be useful to every type of churchman, the statement that he has tried to present an outlook that is unbiased by any particular churchmanship, we fear he has not been very successful. But for Mr. Head's information, the author could hardly be placed at what Mr. Head would probably style, the lower end of the scale of churchmanship. Now in this subtle or simple "Text Book" the neophyte is informed (page 57, Mr. Head): "In the Church of England and its allied churches in various parts of the world there is still a fair amount of variety about the form of mass and other services. Some churches have hearkened back to the older Prayer Books; others have followed more recent revisions." Again (on p. 59, Mr. Head): "It is a wise plan for us to know that all churches do not follow exactly the same order of service, so that if we visit other churches or travel, we shall not be 'at sea' in the Service, but shall be able to follow it naturally."

So our correspondent will understand that neither "innocent misunderstanding" nor wilful "Protestant deafness," but an ignorance of the Text Book may have been the reason that the service was to some of us just a "mumbo-jumbo" service.—Editor.

From the leader in the current issue of "The Auckland Church Gazette" we read with interest:—

"The great achievement of the English Reformation was the compilation of a service book in the English tongue, which in the hands of the people would enable them to take an intelligent part in the traditional services of the Church. Present-day developments threaten to reduce them once again to passive participants in religious exercises whose movements are to them unpredictable; all this much to their spiritual detriment. The faithful have a right to expect that, when they attend what are advertised as the liturgical services of the Church, in particular Morning or Evening Prayer and the Holy Communion, the Prayer Book which they bring with them should be a fairly reliable guide to what takes place. Nor should the instructed churchman be exasperated by the omission or mutilation of what he has been rightly taught are vital elements of an historic rite!"

(The emphasis is ours.)

REUNION.

(To the Editor, "Church Record.")

Dear Mr. Editor,

For years I have read your excellent paper. Your comment on the reunion issue has my approval. Growing interest in closer fellowship of all Christians is reflected in Church papers of all Protestant communions throughout the world. This is timely and fortunate. My conviction deepens that a divided Church can never unite the world in Christ.

Problems of extraordinary gravity will face us in the postwar world. It is the supreme tragedy that nearly two thousand years after the Prince of Peace brought the only key to permanent and universal peace, the nations are locked in the most awful war of all time. Surely we have missed the strait and narrow way.

Before the end of the first Christian cen-

tury the Apostles and their associates had sounded the Gospel and planted churches throughout the known world. Due to apostasy and divisions we have done little more in eighteen centuries than they did in one. This comparative failure should cause us to stop, look, listen and pray.

As the Reformation broke the papal shackles, the freed Church began falling to pieces. Substitution of human creeds for the simple Gospel message and building of complicated ecclesiastical fabrics in lieu of the congregations formed by the Apostles and prophets under guidance of the Holy Spirit started a centrifugal movement that soon crumbled the Church into many distinct communions.

No one of them nor all combined is the Church divinely authorised. There are many Christians in most of them, but all are departures from the true Church. They were reared by fallible men. Much of their dogmas spring from human intelligence and not from the Holy Spirit. My firm conviction is that we must restore the unity and simplicity of the original faith and polity. The process will be painful, but responsibility for another and more terrible war will be more painful still. As He faced Gethsemane and Calvary, our Lord prayed that His disciples might be one so the world would believe. Too long have we ignored that prayer. He authorised but one Church. We have split it into many.

War springs from human perversity. The only antidote is the Gospel. It alone can transform sinful men and make them just and righteous. We must search the Scriptures anew, speak and act as they speak and be silent where they are silent. The Church must be born again.

Yours in His blessed name,

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MISS NORBURY,

PRINCIPAL OF DEACONESS HOUSE
AND THE HEAD DEACONESS OF THE
DIOCESE.

It was a great shock and grief to the Church community in Sydney to hear last week of the passing of Miss Norbury, the Principal of Deaconess House and Head Deaconess. Miss Norbury had been ailing for some time, but not many realised that her end was near. For six and a half years she was at Deaconess House, first as Resident Tutor, than as Principal. During her time there she had the joy of seeing Deaconess House filled with students and many coming in from outside for evening classes. It was not only the numbers that counted but the influence of her life and teaching which she impressed so evidently on those around her. She had the rare gift of combining discipline with fellowship and many of her students will gratefully remember the privilege of training under her. She instructed them in their work and wisely counselled them in their difficulties and problems. In the lecture room they learned much from her and the quiet talks she had with individual students drew them very close to her. She was always easy of approach. Those of who had the privilege of spending Thursday evenings at Deaconess House, which was the students' free night, will not soon forget those times of fun and fellowship of which Miss Norbury was the life and centre. She planned the games and items and saw to it that everybody was happy, and then often as the proceedings were closed with a word of prayer by the Chaplain it was realised that the Master Himself comes into our joys as well as our sorrows. Miss Norbury was glad in the happiness of those gathered round her.

At Deaconess House Miss Norbury planned not only to have the required number of trainees, but also that students should go to their life-work whether in the diocese or on the Mission field, well qualified and it can be truly said that she succeeded in her endeavours.

She built up a curriculum of high standard and many of her students acquitted themselves creditably in examinations, some gaining the Th.L. degree.

It was during her principalship that the jubilee of the Deaconess Institution was celebrated, and Miss Norbury was untiring in her efforts to make it the success it proved to be. The Home of Peace and Pallister Girls' Home, branches of Deaconess work, had the keen interest of Miss Norbury, and not long before her death she had taken part in securing land and in planning for extensive work among problem girls.

She took an active part in diocesan life and she will be missed from many church circles where her presence was of value and where she was so welcome.

Prior to coming to Australia, Miss Norbury acceptably and successively carried on work among girls and young women and left behind many monuments of her influence.

At the impressive funeral service at St.

Andrew's Cathedral a very large number of friends gathered. The Archbishop paid a well deserved tribute to Miss Norbury's work in the Diocese, and Principal Hammond, Miss Norbury's oldest friend in Australia, gave some of the facts of her life in England, where she came to know Christ and to serve Him. Canon R. B. Robinson, Chaplain to Deaconess House, read the lesson. The service at the graveside at Northern Suburb cemetery was conducted by the Archbishop and Principal Hammond. The Deaconesses lovingly placed the large number of wreaths on the grave and Miss Nor-



The late Miss Norbury.

bury's favourite hymn, "How Sweet the name of Jesus Sounds" was feelingly sung.

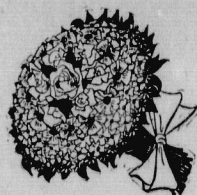
Miss Norbury's was a triumphant Christian life. As we left the Cathedral singing the hymn, "Ten Thousand Times Ten Thousand," with its words "Fling open wide the golden gates and let the victors in," we knew that there was a glorious entry for His servant who had passed from us.

"Would you excuse me, please, if I turn on the wireless?" said Mrs. Jones. "But it is 5.40 p.m. and we always listen to the 'C.M.S. Calling' session from 2CH on Sunday evenings. It is so interesting and inspiring, to hear of God's work overseas."

"I must jot that down," said her friend. "5.40 on Sundays, from 2CH, did you say?"—Adv't.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Mr. E. G. Croft, £3/3/-; St. Stephen's, Willoughby, £1/14/4; Rev. H. H. Davison, 12/-; amounts under 5/-: 2/-.



I Have It Yet

A charming, old-world posy. She fashioned it out of gay blossoms from that first garden we made. It is faded, alas! but full of tender memories of those happy years we spent together. She loved that garden. In fancy I can see her there now, surrounded by those colourful flowers...

I am grateful to Australia's premier funeral directors, whose beautiful and dignified ministrations were all I could have wished for her, and an abiding comfort in that dark hour of parting.

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PERSONAL.

The Ven. Archdeacon Barrett, of Hobart, has been made a Vice-President of the Church Missionary Society of England. This is the highest honour this great Society has to give and it is only bestowed on those who have rendered outstanding service.

Mrs. C. B. Winter, wife of E. A. Winter, who has been a Churchwarden of St. George's, Burnie, Tasmania, and Lay Representative in Synod for that Parish for many years, has been made a member of the O.B.E.

Under the will of the late Miss Myrtle E. Dahlsen, an amount of £50 is provided as a legacy to the funds of Christ Church, St. Kilda, Victoria.

The Rev. J. S. Drought, St. Dunstan's, Camberwell, Melbourne, has been appointed to the parish of St. Paul's, Caulfield, by the Archbishop, who will induct him on Tuesday, August 8, at 8 p.m.

The Rev. J. Falkingham, assistant at Holy Trinity, Surrey Hills, has been appointed chaplain to Trinity College, in the University of Melbourne, and will take up duty next term, early in September, in succession to the Rev. R. Hamilton, who has been acting-chaplain since 1941.

The Archbishop of Melbourne has appointed the Rev. P. Hayman, Christ Church, Essendon, to the parish of St. Dunstan's, Camberwell.

The Bishop of Tasmania has appointed the Rev. F. J. McCabe, Rector of Holy Trinity, Hobart, to the vacant Canonry of St. David's Cathedral, and the Rev. F. H. Lansdell, Vicar of St. George's, Launceston, to be "Canon Missioner" of the Diocese.

Our congratulations to Chaplain and Dr. Gwendolyn Nash upon the birth of a daughter. Chaplain L. L. Nash is at present in the Navy, but is rector elect of St. George's, Hobart.

Lord Derby presented a cheque for over £2,000 from more than 1,000 people in the Liverpool diocese to Dr. A. A. David in Liverpool on his retirement from the see. The Roman Catholic Archbishop of Liverpool (Dr. Downey) was present.

The Dean of Windsor, Dr. A. V. Baillie, is to resign and will leave Windsor in September. Dr. Baillie, who will be eighty in August, has been Dean of Windsor since 1917, when he succeeded Dr. Eliot. He went to Windsor from Coventry, where from 1912 to 1917 he was Vicar to St. Michael's Collegiate Church.—"The Record."

At the recent Synod of the Diocese of Brisbane, Bishop H. H. Dixon was congratulated upon his attaining the golden jubilee of his ordination and was given by the Synod members a cheque in appreciation of his work as Bishop-suffragan. He was given a fine and deserved ovation.

The death occurred last week at his home at Malvern Hill, Croydon, Sydney, of Mr. John Earnshaw (79), who, over the greater part of his lifetime, was well known as a church organist.

For 29 years he held that office at All Souls', Leichhardt. The late Mr. Earnshaw was employed in the P.M.G.'s Department for 51 years, and was president of the Post Office Benefit Society for a number of years.

An organ designer in his leisure, organs in St. Matthew's, Manly; St. Clement's, Mosman; and the chapel of Lewisham Hospital, were erected to his specifications.

The funeral took place at the Crematorium, Rookwood, after a service in St. James' Church, Croydon.

The Venerable John Batchelor, Archdeacon of Hokkaido, Japan, who died on April 2, at the age of 90, was no ordinary missionary, except in the Gospel that he preached, and in the nature of his call—a sermon in the parish church on the text: "Come over... and help us."

For more than fifty years he was the father of the Ainu, the race that was forced into the cold north regions of the country before the advance of the more virile Japanese. He lived to see a member of the race ordained to the pastorate of the Batchelor Memorial Church at Utsu.

For his services to these people he was decorated by the Emperor with the Third Order of the Sacred Treasure, and for his translation of the New Testament into their language he received the Lambeth D.D. The Church Missionary Society recognised the value of his work by appointing him as a Vice-President after his retirement. To these distinctions he added the O.B.E.—an indication that the British authorities, too, appreciated his services.

On Saturday, 15th July, the marriage was celebrated of Gwennyth Woodger, LL.B., only daughter of the late Rev. Roland Woodger, for many years in the Adelaide Diocese, and Mrs. Woodger, to Lieut. John Stokes, R.A.N.V.R. Lieut. Stokes is a brother of Miss E. Stokes, a former organising secretary of the L.H.M.U. in Sydney.

Mrs. Martha Eliza Webber, widow of the late Rev. E. H. Webber, died at Burwood (N.S.W.) on July 11. She leaves a family to mourn her loss.

Rev. M. E. de Burgh Griffith, Vice-warden at St. Paul's College, Sydney, has been informed that his son, Sergt. gunner, R.A.A.F., is missing in air operations.

The Rt. Rev. C. A. H. Green, D.D., D.C.L., 74th Bishop of Bangor, and from 1934 to 1944 second Archbishop of Wales, died at Bishopscourt, Bangor, on Sunday, May 7th.

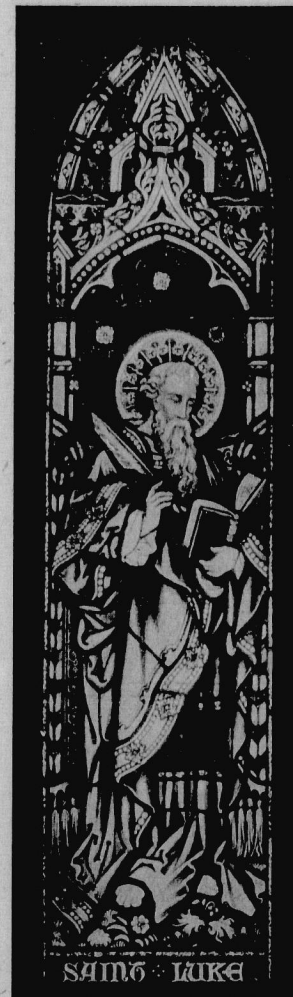
Dr. Green took an important part in formation of the constitution of the Church in Wales, which came into being after disestablishment, and he exercised a considerable influence on its working and development.

By the passing of Professor James Moffatt the world has lost one of the greatest Biblical scholars of the century. Like many other Scots who have distinguished themselves he had to struggle hard in his youth. By winning a bursary he worked his way through college. For over ten years he ministered in a small charge in Ayrshire, but all the time he was building for the future. Later he served at Broughty Ferry, Dundee, and from there he went to Oxford as Professor of Greek and New Testament Exegesis. In 1915 he became Professor of Church History in Glasgow University. Later he went to New York as Professor of Church History in Union Seminary. His translation of the New Testament in 1913 attracted world wide attention, and 73 editions have been published since its first appearance. His translation of the Old Testament appeared in 1924 and the complete Moffatt Bible in 1926. His work of translating the whole Bible from the Hebrew and Greek unaided is a remarkable achievement, and Dr. Moffatt will take rank with the greatest Biblical scholars of all time. By his exact scholarship and good English he has made the Bible intelligible and real to the average person. Professor Moffatt visited Australia in 1934, and his daughter-in-law, Mrs. Eric Moffatt, lives in Melbourne. Her husband is a prisoner of war in the hands of the Japanese.—(Presbyterian.)

We regret to note the death of Mr. Watts, of Willoughby, Sydney, the father of the Rev. W. Watts, acting Rector of Guildford Parish, Sydney, to whom, with other members of the family, we offer our sympathy. The late Mr. Watts was a member of St. John's, Willoughby.

The Council of the Sydney Church of England Grammar School records its sense of the great loss suffered by the cause of Education in Australia through the death of Frederick Augustus Todd, Professor of Latin in the University of Sydney, who in the course of 41 years spent as a member of the University Teaching Staff, was distinguished in the field of British Classical Studies and by precept and example, with unstinted labour in guidance of Secondary Instruction, both as a member of educational bodies and as an Examiner in Public Examinations, conferred lasting benefit on schools in this State, as well as on the University, in its relations with them.

The Archdeacon of Brisbane (the Ven. H. Thomas) has been appointed Suffragan Bishop of Taunton, England.

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THE BIBLEMAN'S CORNER.

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

NEW GUINEA EXPERIENCE.

From a good Chaplain friend has come this beautifully written account of his experience. He wrote: "We toiled wearily up the dreadful jungle track, with desultory fire here and there, and the welcome scream of our artillery overhead. We climbed through mud two thousand feet to the summit of the mountain, having been brought the first five or six hundred feet by the amazing jeep. It seemed incredible that such mud, often up to our knees, should be found on so steep a grade, but the reason was that not a ray of sunlight penetrated into this steamy, rugged little jungle trail. Perspiration mingled with the dankness of the atmosphere and dragged the energy out of our bodies, like trees deprived of their sap. Now and again we met the gallant Fuzzy Wuzzies with their precious burdens of sick and wounded men, never faltering, but with stolid, steady persistence, gently picking their way so that no jolt or unnecessary movement should give added pain to their white brothers. Bedraggled Diggers slipped and scrambled up the slopes. The ring of axe-blows vied with the crack of rifles as engineers cleared the way for the great bulldozers that would come later. Near the top, a quiet, efficient Y.M.C.A. officer ministered to the exhausted travellers with hot coffee served in old condensed milk tins. Never have we tasted such nectar, and the tins were as welcome as decanters of clearest crystal.

A LONE CHURCH BELL.

When at last the jungle ended and the glorious clearing that graced the mountain top appeared, a scene of mingled devastation and beauty greeted us. War had done its work in this erstwhile Mission Station, and little remained of the hallowed walls that housed its kindly activity. The Battalion that had wrested the position from the Japanese had carefully preserved a relic of the Mission. It was a great church bell that had long sounded its clear call to worship over those primeval hills. And its dignified inscription intrigued me greatly. "Presented to the — Mission, New Guinea, by the Church at Nuremburg, Germany, 10.18." When at last I reached my bed of interlaced bamboos I looked up Romans 10.18. "Yes, verily, their sound went into ends of the world." Behold a strange and paradoxical situation! Here was a church bell, a gift from Christians in the land of our German enemies, ringing its gracious message into the hearts of New Guinea natives, now wrested from the pagan hands of ruthless Japanese by soldiers of Australia! A clear and challenging message to the tortured war-stricken world.

STRONG COMFORT.

It was a continual joy to find men in our forces, who, even in the grimmest days of

action, revealed their Christian character, and who maintained the systematic reading of the Word of God whenever they could snatch a few minutes to themselves. In the pockets or kit of most of these men there reposed a New Testament of handy size, many of them the fitting gift of the British and Foreign Bible Society as the men left their camps in the Homeland. Again and again the lads have told me of the strong comfort and refreshment they have derived from the pages of this priceless little Book. If it is not quite true that there are no atheists among troops that go into action, it is certainly true that they are very few, and everyone feels a sense of kinship and a new seriousness of thought that makes the Scripture very welcome to harassed and seeking hearts. The King's message in the Foreword of the Serviceman's New Testament has vital meaning for the gallant men who are facing the strenuous campaigning of the severest test the world has ever seen.

A TESTAMENT IN HOSPITAL.

From New Guinea comes a further good word from another Chaplain: "Thank you for the New Testaments which have arrived O.K. They are all in excellent condition. Just on three weeks ago I was back again in hospital and feeling very disappointed at having to drop my work again. However, on the first day in hospital, one of the patients whom I had been visiting came to see me. We got yarning as men will, and soon we were talking about his soul and his Saviour. I handed him a New Testament (I am never without them when available) and indicated a certain chapter for him to read. He came back next morning having read fourteen chapters. The Word as he read it had worked in his life, and I had the joy of leading him to Christ in the hospital ward."

A Y.M.C.A. man up there wrote: "We are continually gratified at the constant demand for Service New Testaments, particularly in the most forward areas."

STILL THERE IS NEED.

Requests for Service New Testaments for men and women of the Forces reach the Sydney Bible House every week, and shortage of supplies is the chief difficulty. 12,000 free copies have now been given to our soldiers, sailors, airmen and young women of the Fighting Forces.

TRIBUTE OF A STATESMAN.

"I must pay a tribute to the work of English missionaries which I saw in India. . . I could always recognise a missionary hospital from the atmosphere of love which pervaded it. Although the premises were often inferior, owing to lack of funds, the doctors and nurses made you feel at once that they were working, not as professionals, not for payment, but only because they loved their work and were inspired by the spirit of their Master in everything they did."—The Earl of Lytton, in "Pundits and Elephants": Experiences of Five Years as Governor of an Indian Province.

AN APPRECIATION.

The following letter speaks for itself and is of more than local interest:—

"Sunnyside," 166 Spit Road, Mosman, N.S.W.

THE MISSIONS TO SEAMEN IN HOBART. The Editor, "Church News."

Dear Sir,

In the second year of the first great War (1915) I was privileged on the invitation of Bishop Stephen, then Bishop of Tasmania, to open a branch of the World-Wide Missions to Seamen Society in Hobart. The Cathedral authorities were of the opinion that St. David's Mission Church in Campbell Street had outlived its usefulness as a Church building, and it was placed at our disposal. There being no funds in existence on which to make a beginning, the Bishop generously guaranteed the initial expenses, and asked me in view of my previous experience to design the interior arrangements to make it suitable for a Seamen's Institute. These alterations being completed we began operations on Sunday, 15th August, 1915. I recall with pleasure the fine company of overseas men who sat down to our first Sunday Tea, and the service which followed in the improvised Chapel, this in turn being succeeded by an old time Hymn 'Sing Song.' How those fellows could and did sing! The succeeding five years of my stay in Hobart were enriched by a splendid band of helpers from the Ladies' Harbour Lights Guild. I am glad to know that some of these early helpers of those far off days still maintain their personal interest in the work. I should like to pay a tribute to my successor—the late Mr. J. C. Grahame—who "carried on" so valiantly for many years, being succeeded in turn by the present Superintendent—Mr. A. H. Jerrim. The late Bishop Hay after his consecration as Bishop of Tasmania, proved a tower of strength to us in those days, and I am sure that Bishop Cranswick, who succeeds him, will "follow in his train." May I offer my hearty congratulations to the present committee, especially the Rev. J. W. Bethune, on their splendid efforts to bring the Institute more up-to-date with increased facilities for visiting seafarers. These I understand are just about nearing completion. From a description sent me I judge that the most has been made from a building originally designed for a Church. I am not without hope that the day is not far distant when the whole building, which I understand is now being purchased by the Mission Committee, will be structurally altered both inside and out to bring it into line with modern institutes. We certainly owe it to the men of the Merchant Service to recognise their magnificent services in conjunction with the Navy and the Air Force, in both the last and the present wars. After twenty years' work among these men, I can think of nothing finer than a worthy institute for their use in ports so far removed from their home lands. May I again congratulate all those responsible for the present efforts, and wish them every success in the future.

Yours sincerely,

W. E. COCKS.

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Australian Church News.
NEW SOUTH WALES.

Diocese of Sydney.

THE INVASION.

"By the time this letter is read the excitement caused by the news that the first stage in the liberation of France had begun on Tuesday, June 6, will be a thing of the past. The scale of the operation and the difficulties surmounted are hard to grasp. It necessitated the closest co-operation between all arms of the fighting forces, the most careful planning and training, and the sternest self-discipline so that no idle word would give an inkling to the enemy as to when or where operations would begin.

"With our minds concentrated upon the necessary military operations in France we may place too much emphasis on the word 'invasion,' forgetting that the invasion of that country is only a means to an end—the liberation of an oppressed people whose country has been ruthlessly and remorselessly invaded and overrun by the Nazi oppression. The same thought will apply should the Allies make a landing in other countries similarly situated. We go to liberate them from the hand of the oppressor, and it is a grievous thing to us that in the process much destruction and suffering must inevitably be inflicted upon them. Of one thing we may be sure: though they cannot but lament, they will not complain if only they are freed from the presence of the Nazi evil. And we pray God that liberation may mean something more for both us and them than freedom in the national or political sense; that it may mean freedom for nobler living, freedom from evils within as well as from without, freedom not only to worship God but that highest freedom which comes through serving Him. This is a liberating which is as needful for us as it is for others. Our constant prayer must be that the whole world may be delivered from that serfdom which selfishness ever imposes, bringing in its train all the evils that follow upon righteousness, of which selfishness is the source and base, and that we may enter into the true and lasting freedom which only whole-hearted recognition of the sovereignty of God and submission to His will as holy and loving can ensure.

"General Montgomery, speaking at the Mansion House, London, a few weeks before, had emphasised that the co-operation of the whole nation spiritually was also of vital importance, so that all those taking part in the crusade, whether at the front, or at the base, or on the lines of supply, might keep constantly before their minds the high ideals for the sake of which the sacrifices were being made, and the part which faith in God and prayer must necessarily have."—From the Archbishop's Letter.

HOME MISSION SOCIETY.

An interesting programme has been arranged for the Annual Meeting which is to take place on Monday night next, July 31, in the Chapter House. It is advertised in our columns as The Church's Meeting of the year. The Archbishop of Sydney will preside and the speakers will be Bishop Hilliard, Deaconess Baker, and Mr. J. S. Paynter, of



The Archbishop of Sydney addressing a meeting at "Arleston," the Home Mission Society's Boys' Hostel, The Boulevard, Petersham. The Hostel was opened in August last year.

the Children's Court. A pleasing feature will be the vocal items to be rendered by the Boys from the Society's Charlton Home Glebe. At 7.15 p.m. the Rev. Graham Delbridge, Youth Chaplain for the Diocese, will show lantern slides of his work. It is hoped there will be a large attendance of church people to hear the story of "The Church in Action." All are very cordially invited.

Note.—H.M.S. Annual Meeting in Chapter House, Sunday next, July 31, at 7.45 p.m.

CHAPLAINCY CHANGE.

Canon Baker has asked the Rev. Allan Pain to act for him as Chaplain (hon.) to St. Loys Church of England Hospital, Ridge St., North Sydney. This is in addition to the chaplaincy (hon.) to the Royal North Shore Hospital which Mr. Pain has held since 1940.

C.M.S. SALE OF WORK.

The annual sale of work which has been organised by the Women's Executive, will be held on Tuesday, August 29th, in the Chapter House. The Archbishop will preside and Mrs. George Hall will open the sale at 2 p.m. All proceeds are devoted to the support of missionaries in the field.

WOMEN'S EXECUTIVE.

C.M.S. Quiet Day.

A Quiet Day arranged by the Women's Executive will be held in the Bible House on August 18th. Sessions, 11.15 a.m. to 12.30; lunch, 12.30 to 1.30 p.m. A meeting of the Sale of Work stallholders will be held from 1.30 to 2 p.m. Afternoon session, from 2 p.m. to 3.45 p.m. There will be Bible Readings, Prayer Sessions, and Missionary Speakers, throughout the day.

IS SCIENCE BIBLICAL?

The question is sometimes asked, "Is the Bible Scientific?" Much more to the point is the subject which will be the theme of the address to be given to young church people at the next meeting of the Young Evangelical Churchmen's League. "Is Science Biblical?" The Rev. K. N. Shelley, B.Sc., Th.L., will be the speaker. The meeting, which is open to all, will be held at St. Philip's Rectory, York St., Sydney, at 7.45 p.m., on Friday, August 11th.

Diocese of Armidale.

MISSIONARY ENTHUSIASM.

The Bishop of Armidale (the Rt. Rev. J. S. Moyes, D.D.), in a circular to the clergy of the diocese, writes:—"Never in the history of the Church in Australia have our people given so freely and generously to the cause of Missions as in this last year, when the A.B.M. and C.M.S. together totalled £100,000 for their ordinary and reconstruction funds. Such an event cannot pass without special thanksgiving, and I earnestly ask you to make July 30, the Sunday following St. James' Day, which is the festival of the New Guinea Mission, a day of most earnest thanksgiving for God's blessing upon this work."

FREE-WILL GIVING.

Of recent years there has been a considerable increase in all parts of the Diocese in the matter of free-will giving for the ordinary commitments of the Church. In the parish of Gunndah an appeal for a special "Note-Offering," in lieu of a fair or other

THE CHURCH'S MEETING OF THE YEAR .

THE HOME MISSION SOCIETY

(DIOCESE OF SYDNEY)

You are cordially invited to attend

THE ANNUAL MEETING

of the

HOME MISSION SOCIETY, "The Church in Action."

in the CHAPTER HOUSE, on MONDAY, JULY 31st, at 7.45 p.m.

CHAIRMAN: The Most Reverend the Archbishop of Sydney.

SPEAKERS: Rt. Rev. Bishop W. G. Hilliard, Deaconess Baker (Organising Secretary of the Ladies' Home Mission Union), and Mr. J. E. Paynter, of the Children's Court.

The boys from the Home Mission Society's Home, Glebe, will render vocal items and at 7.15 the Rev. G. R. Delbridge, Youth Chaplain, will show lantern slides on Youth Work in the Diocese.

COME WITH YOUR FRIENDS.

WILL CLERGY PLEASE ANNOUNCE.

CANON R. B. ROBINSON, General Secretary.

effort, is in progress at the present time. A similar "Note-Offering" appeal (which has proved very successful in the past three years) is being made in the Quirindi parish. In the parish of Barraba it is expected to raise between £200 and £300 by straight-out contributions in connection with the Patronal Festival on St. Lawrence's Day, a custom of some twenty years' standing.

All this speaks well for the spiritual life of the Diocese, and the enthusiasm of clergy and churchpeople alike for the better way of church finance.

PERSONAL.

The Rev. Canon F. de P. St. John, vicar of Quirindi, who has been seriously ill in St. Luke's Hospital, Sydney, has taken up duties again.

The Rev. G. A. Baker, vicar of West Tamworth, recently visited Barraba where he addressed a meeting of the Young People's Fellowship, and preached at Even-song. Mr. Baker's addresses were illustrated with some of the very excellent lantern slides for which he is justly famed.

Canon A. W. Coates, accompanied by his son Edwin (former R.A.F. officer, who recently escaped from enemy occupied territory), has been holidaying at Upper Horton with his daughter, Mrs. King.

Padre R. I. H. Stockdale is temporarily assisting with the work of Padre J. O. Quayle, at the Tamworth Military Hospital during the latter's absence owing to an operation. Padre Quayle is expected to return to duty shortly.

COMFORTS FOR THE TROOPS.

The Vicar of Quirindi (the Rev. Canon F. de P. St. John), in his parish paper quotes the following paragraph from the "Sydney Morning Herald" of 30th May, 1944:—

"The agreement under which the Salvation Army, the Y.M.C.A. (Young Men's Christian Association) and the Y.W.C.A. (Young Women's Christian Association) with the Australian Comforts Fund has been renewed.

"These three organisations do not appeal for funds for their war work. The Australian Comforts Fund raises the money and finances the other bodies:—100 per cent., so far as the Y's are concerned, and 70 per cent. in the case of the Salvation Army's war expenditure.

"A contribution to the Australian Comforts Fund is a contribution to its allies in the field; when a Y.M.C.A., Y.W.C.A., or Salvation Army Officer distributes comforts

to a serviceman or a servicewoman, manages an entertainment, or recreation hut, the A.C.F. is backing that work."

Canon St. John adds: "This statement should be an 'eye-opener' to all thinking people, and the injustice of it should make the members of the Church of England sit up and take notice. We receive NIL from this fund, yet venture to say that the members of the Church of England in the fighting forces far outnumber any other denomination."

VICTORIA.

Diocese of Melbourne.

C.M.S. NOTES.

On Friday, June 30, some forty friends gathered in the C.M.S. Fellowship Room for a farewell gathering to Miss Shirley Hannah, sister of Dr. W. Hannah, of Tanganyika, whose wife died recently in that territory. The General Secretary showed how quietly but surely God had been overruling the return to Africa of Archdeacon S. Kidner and his family. Their farewell was held on February 29 and their departure put forward until the party included Miss Beryl Long and then Mr. and Mrs. Noel Bythell and now Miss Shirley Hannah, and then they left.

Miss S. A. Dixon presented a small gift from friends for Lister and Miss H. Langley, on behalf of the Medical Mission Auxiliary, a lovely quilt for Miss Hannah for the voyage—and no doubt later it would be well used by Lister. Mrs. Hannah's mother Mrs. Moulton, was present and also Mr. and Mrs. Bythell. Miss Hannah paid a fine tribute to the long friendship she had enjoyed with Marjorie Moulton, and made it quite clear that her going forth was no sacrifice (except for her father), and she considered it was a real call which she was glad to obey. Dean Langley commended those leaving, and their dear ones remaining, to the Lord Who is able to keep, and closed a memorable hour of fellowship with the Benediction.

QUEENSLAND.

Diocese of Brisbane.

SYNOD.

"Rightly or wrongly, I interpreted the reason for my selection to fill this high office as a desire on your part that I should continue to make personal contacts and to exercise a pastoral ministry in the country parishes as well as in the city. For eighteen years I have been engaged in similar work in the Diocese of Riverina, so I set myself the task of visiting all the parishes before the Diocese met again in Synod. With the co-operation and assistance of the Clergy, and with every encouragement from the Laity, I have succeeded in accomplishing that task. In two or three instances the visits have been necessarily very brief, and confined to meeting just a few friends. But as I face the assembled gathering of Synodsmen, I have the satisfaction of knowing that I have visited one or more centres in all the parishes or districts which you represent, that I have conferred with every priest in his own territory, and met most of the Church officers and members of the congregation, some of whom I am glad to welcome here as Lay Representatives.

Having spent over thirty years of my life in the Bush or Country areas of Queensland and of New South Wales, I feel that the Church in Queensland, by appointing me to the Archbishopric, has indirectly paid a tribute to the sterling qualities of those whose lives are set in what are often described as "the wide open spaces," and to the clergy of the Country parishes and of the Bush Brotherhood areas, who minister to their spiritual needs. I am the first country Bishop to be made an Archbishop and Metropolitan of a Province of the Church in Australia. In so far as that fact draws attention to the vital part played by those country folk who work for the Church in distant parts of the Diocese, I have my reward." —Archbishop's Charge.

MY PRAYER.

Before the winds that blow do cease,
Teach me to dwell within Thy calm;
Before the pain has passed in peace,
Give me, my God, to sing a psalm.
Let me not lose the chance to prove
The fullness of enabling love.
O Love of God, do this for me,
Maintain a constant victory.
—Amy Carmichael.

It is our duty to accept doctrine, not because it is moderate, but because it is true.

"THE AUSTRALIAN CHURCH RECORD."

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