

have all entered the nursing profession, were farewelled at St. Luke's in March, and wished God-speed. We also congratulate our 1941 president, Miss I. Jeffreys, on becoming a Chartered Accountant (Aust.).

Sympathy is expressed for Misses Betty and Pauline Jeffreys (formerly of St. Andrew's, Kowloon), whose father and fiances were in the Hong-kong V.D.C. at the time of its surrender.

Prayer is requested for members in the fighting forces, including council members Allan Fairweather (Army) and Gordon Hewitson (Navy), and for our members on the mission field, namely, Rev. and Mrs. David Gurney, Isfahan, Iran; Gordon Chittleborough, Tanganyika; Mr. and Mrs. Max Hart, Uganda; Miss Dorothy Davis, Tanganyika.

It is expected to have the Bishop of Adelaide at one of our coming fellowships, and all members of the Church of England between the ages of 14 and 30 are welcomed to the meetings held every first Wednesday of the month at the C.M.S. Depot, corner of Grenfell and Chesser Streets (Worando Building), Adelaide, at 7.45 p.m.

QUEENSLAND.

Diocese of Brisbane.

WARTIME DIFFICULTIES.

"The war is at last beginning to make itself felt in our everyday life and is necessitating changes in our normal activities. In view of this fact and of the uncertain future I think it would be quite wrong for synod to meet as usual this year. I have consulted the Diocesan Council on this point and I find that its members unanimously agree with me. It is true that I am compelled by canon to summon synod every year, but I hope this year when the citations are sent out members from a distance will not attend. No allowances will be made for travelling expenses, and it is expected that the attendance will not be much more than that of a 'glorified Diocesan Council.' I on my part will give as president an assurance that no more than formal and necessary business will be transacted.

"Several of the clergy have written to me in alarm about the officials who have been demanding particulars about dimensions of church buildings. I did not myself know what was happening, but I got in touch with the Department, and I was informed that a survey was being made of all possible accommodation that might be available in an extreme emergency. It is, however, a pure precautionary measure, and I was assured that a church would be used only in very exceptional circumstances. I am quite sure that if such desperate need did arise we should be only too glad to offer our churches.

At the same time, if churches were so used, we might well expect some consideration for our own views about facilities for services and about the isolation of the sanctuary. Naturally we are more likely to receive such consideration if we have shown ourselves helpful from the outset. If in any instance there seems danger of disagreement I should like the matter to be referred to me, so that I can deal directly with the Department. In times like these it is always possible that common courtesies may be forgotten or neglected, but as Christians and patriots we should be slow to notice or resent the omission."—From the Archbishop's Letter.

OFFICIAL.

The following licence has been issued:—

The Rev. Richard Grenville Pearson, Th.L., as a member of the Brotherhood of St. Paul.

The Archbishop has accepted the resignation of the Rev. Henry Mullen, Th.L., as vicar of St. Mark's Eidsvold.

The Rev. Chas. Ernest Moore, Th.L., formerly a member of the Bush Brotherhood, St. Paul, Carlisle, has been appointed chaplain to the Australian Military Forces.

The Rev. Arthur Thomas Gillies was appointed to the Chair of theology at the University of Sydney.

The day was conducted by the Archbishop, who took the occasion to think for his address. The address was characteristic of the four themes: Life, Light, Love, which are central to those parts of the human condition known as Affection, Reason, and Faith.

As usual, Mrs. Wand had left nothing undone to ensure that feeling of quiet and rest essential to a time of retreat and prayer. This fact, the lovely chapel set in peaceful surroundings, and hymns appropriate to each address, all contributed to the making of a beautiful quiet day.—Chronicle.

LATEST JEWISH STATISTICS.

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MAY 7, 1942.

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

of the Archbishop of Melbourne



GROUP OF THE BISHOPS OF THE PROVINCE OF VICTORIA AT THE ENTHRONEMENT.

May I say to the laity of this Province, 'I will strive to be faithful,' to my brethren of the Clergy, 'I pray God for strength from that together we may fulfil our task in this day whereunto God has called us.' To my brother Bishops, 'I need your co-operation and your understanding criticism,' and from all of you, a word to God for me in this great duty. Lastly, this word of affection for the former occupant of this See, whose example and devotion has been a constant spur to what has been best in my nine years of association with him. May God grant me those gifts of patience, generosity, spiritual light, and unswerving devotion which marked his life and work."—The closing words of Archbishop Booth's sermon.

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Notes and Comments.**ASCENSION DAY.**

"This year Ascension Day falls on May 14. It is vitally necessary in the present circumstances that we should do our utmost to enter into the spirit of the day. We hear a good deal of National Days of Prayer, and even of Penitence, but here is something which should be just as characteristic of the Christian faith and life. It is the confidence and joy that come from the certainty of the Lord's victory over evil and of our ultimate share in it. Ascension Day is the Coronation Day of the King of Kings, the day when He ascended in triumph through the waiting ranks of Angels and took His seat at the right hand of God. If we neglect to commemorate this culminating event in the Lord's life we lose the greatest incentive to high endeavour that we could possibly have."—From the Archbishop's Letter.

There is a distinct movement towards Reunion in England. In one of the recent Conventions the following motion was well debated and eventually carried:—

"That this House places on record its thankfulness for the measure of co-operation which has already been achieved, and desires to impress upon all Christian people the need for earnest and unceasing prayer for the reunion of Christendom, and it therefore commends the work of the Commission of the Churches for International Friendship and Social Responsibilities, through which Christian bodies combine for common action."

Already a group has been meeting in Durham for the past eight months, under the chairmanship of the Dean of Durham.

This group has now issued unanimously a series of resolutions which the Bishop of Durham has commended to the sympathy and thought of his diocese.

The resolutions, as finally amended, were:—

"We believe that the Church exists by the will of God revealed in our Lord Jesus Christ and is an essential part of the Christian Faith. We believe that our present division is contrary to His purpose and a hindrance to the witness of His Church.

"We believe that entrance to the Church is by Baptism accompanied or followed by profession of faith; and that despite our divisions the unity of the Church in one Lord, one faith, and one baptism exists already.

"We believe that this unity requires both an inward realisation and an outward expression which are at present lacking. The outward unity of the Church will include the common acceptance of the Bible, the two Sacraments of the Gospel, the Apostles and Nicene Creeds as symbols of the Faith, and one ministry to be recognised everywhere as the ministry of the whole Church. We believe that it is our urgent duty to work for the full restoration of unity (2) by arousing a greater belief in one Holy Catholic and Apostolic Church; (2) by common study of the theological basis of our Faith in its bearing upon the problem of unity; (3) by common acts of worship, repentance, and prayer; (4) by co-operation in acts of Christian service."

We are glad to add our emphasis to some true and timely words written lately by the new "Great" Archbishop of Melbourne. His Grace said:—

"One of the things that church-people throughout this diocese might do with profit, is to remember with pride the heroism and devotion with which Great Britain held her island fortress at a time when its fall would have meant the loss of the brains, the skill, and the factories which were a priceless asset. She gave breathing space so that others might see and be challenged to service. Let us remember that we are not really a 'nation of muddlers.' That saying is part

of an inverted pride. Our history goes back too far and has lasted too long for such to be true. We make mistakes and sometimes failures, but where we fail, others of our kin restore and increase. Neither are we facing impossible odds. We are facing grim realities. But we face them with determination and faith. We need not talk save in so far as we hear lies circulated, or rumours increased, or stupid criticisms levelled at those who lead. Then it is our opportunity to drive home the truth and confound the fearful."

Evidently the Archbishop agrees with our recent contention that there is being fostered in our midst an Anti-British feeling that bodes ill for our Empire.

We have no hesitation in condemning the action of the Government in allowing A Paganising the secularisation of the Lord's Day as a War-time measure.

The old tag, attributed to Sir Matthew Hale, Chief Justice of England, states a great truth borne out by the experience of the centuries—

A Sabbath well-spent
Brings a week of content,
And strength for the work of the morrow;
But a Sabbath profaned,
Whatever may be gained,
Is a certain forerunner of sorrow.

In view of the desecration of the Lord's Day, that is allowed in England and now in Australia, the Bishop of Birmingham's cry of "Ichabod" contains a strong and startling warning. Dr. E. W. Barnes writes in "The Monthly Messenger," the official publication of the Birmingham diocese, as follows:—

"In September, 1939, the second Great War began. Its pace is far more rapid than that of its predecessor. However it may end, the prosperity, moral dignity, and religious strength of Victorian England will be no more. We might have hoped to recover, but with incredible blindness, the Government has allowed our traditional Sunday to be destroyed. It is to become the continental pleasure-Sunday. Cinemas, theatres, music halls, are to be open: Monday is to be

a day of rest for the artistes. The new change will finish the destruction of our Sunday Schools. We shall get a truly pagan England.

"We were, owing to the Christian tradition, the most politically stable country in the world. The stability gone, there will be further oscillations between Fascism and Communism. We were never a docile people, but we had restraint, based on the religious temper. We avoided extremes. There may, for instance, have been a racial lack of sympathy towards the Jews; but we never persecuted them. Their persecution by the Nazis has seemed to many of us outrageous; we should hate to see any parallel to it in this land. But as I have read the correspondence with regard to Sunday theatres, and, in particular, between Mr. Hutchcroft and Mr. Littler, I have reflected that able Jewish entrepreneurs, controlling our amusements, do not realise what it means to us, and what it may mean to them, that our traditional Sunday should be destroyed.

"Sunday Schools, religious observance, the quiet thoughtfulness of 'the day of rest' may easily seem to an outside observer to have constituted a quaint but unimportant peculiarity of Great Britain. These elements of our social life were, in fact, 'the still small voice' keeping our youth and our leaders firmly wise. That voice silent, we are set on uncharted seas."

Such warning words contain a challenge to Christian men and women to continue in prayer for our church and our nation.

Evidently "the more enlightened section of the people," to whom the "Sydney Morning Herald" made reference, are content with partial quotations of our Lord's statements. If the Son of Man is Lord of the Sabbath, His will should have some determining value as to the best means of "hallowing" the Lord's Day. It does seem strange that people who claim to be the best type of churchmen should so ignore the Church's confirmation of what some are pleased to call a Jewish law. If some clerics hold the view expressed by the Rev. E. J. Davidson, rector of a noted Sydney Church, we are not surprised that the summary of the law is so often preferred to the reading of the Decalogue. We are frankly surprised that our Lord's words should be quoted to justify the opening of cinemas

and theatres on the Lord's Day. It seems to us that instead of being men of enlightenment, such exponents of our Lord's words are rather "darkened in their understanding." Surely anything that infringes on the hallowing of the Lord's Day is inconsistent with Christian standards, and cannot receive the approval of a Christian Church. These irresponsible utterances by men clothed with certain responsibilities provide grave hindrances or stumbling blocks in the way of the children of the Church. We remember some such utterances in one of our Australian dioceses which brought deep regret on the part of those who made them, when they realised the results of their unthoughtful words.

We are deluged, in common with the press generally, with the Aid-Russia propaganda.

Another "Daniel" issue to the subtle suggestion that is made that Britain is not pulling her weight in the war. The Aid-Russia Committee now publish another of its propaganda sheets of the same ilk. The writer ventures to give five potent reasons why Britain should open a second front, in the course of which he has the hardihood to say:—

"I admit the tremendous contribution which Britain has already made towards the accomplishment of this colossal task, including, of course, the guns, tanks, planes, etc., which she has already sent to Russia. I know, too, that the battle of the Atlantic is still being waged with terrific fury on both sides, and I do not forget that great armies have to be maintained and supplied in Libya. But, when several millions of trained soldiers are kept in Great Britain awaiting a possible invasion, can it be said that Britain is doing all that she might do and ought to do until she sends a force to the continent of Europe, thus relieving the pressure on Russia and giving that country a chance of ousting the invader entirely? Under present circumstances, is there any other way of ensuring the defeat of Germany and the overthrow of Nazi tyranny?"

These armchair critics of our great war leaders on the home front have surely missed their calling in life. They should have been in the forefront of the battle—great strategists as they affect

to be! We begin to wonder at this Anti-British flavour of their propaganda sheets.

The report of the recent debate on Mr. Fadden's motion in the Federal Parliament might well cause a sense of grave concern in every true Australian heart. The shameless acknowledgment that men like Mr. Ward and others were voting against their own better judgment and conscience for the sake of party is evidence enough that Parliamentary procedure is a hopeless sham and that the men who govern or misgovern us are mere puppets in the hands of an irresponsible caucus. If ever in its history Australia needed men it needs them to-day—real men who are willing to stand up to their convictions and with minds free from self-interest and moral fear to really govern their country in the interests of all and not in the interests of specially favoured sections. The "Ward" incident provides a scandal which will for ever constitute a blot upon the Curtin Ministry. Let us hope that the mind of the community will be sufficiently tender to regret the result of the last election and to make their will known as to the kind of government they desire and are determined to have.

THE QUEEN AND THE CHURCH ARMY.

A Church Army mobile canteen was stopped by some traffic lights while the driver was on her way to supplying lonely troops with much-needed refreshments, comfort and cheer. A large Daimler also pulled up alongside, and a lady leaned out of this car and shook hands with the driver of the canteen. As the latter extended her hand, she found she was gazing into the smiling face of Her Majesty Queen Elizabeth and the two Princesses. She said: "Church Army? Are you enjoying your work? I do admire the grand work you are doing."—The Church Army Gazette, January 24, 1942.

Quiet Moments.

THE ASCENSION.

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

The Festival of the Ascension has failed to get the observance that Christmas and Easter have. It has failed to take hold of the imagination and exercise the tremendous moral force that it should have.

One of the popular fallacies of our time is that a man who believes in heaven thereby unfits himself for the problems of the present world. The Church is constantly reminded that to justify her existence she should feed the poor, abolish slums, etc. The new Jerusalem, she is told, can take care of itself.

But there is a vital connection between this world and the next. Those men who have clear belief in the hereafter and have lived up to their belief, have usually been the first to improve the conditions of the present life. The social improvement in England during the Evangelical Revival is well known in history.

If there is continuity between this life and the next, the sooner we make this life more in accord with the life of heaven the better. Environment plays a very important part. Wise men see this and act upon it. The social problem is a spiritual problem.

The ideals of Jesus Christ are acclaimed by all social reformers. His life is quoted as a pattern of all good living, of right social conduct, and brotherhood. Yet Jesus told his hearers not to concern themselves about "treasures on the earth," but to spend all their energy to store up "treasures in heaven."

What is meant by the term "heaven"? As a rule the language used is the language of poetry and often incomplete. It is easier to say what the term "heaven" excludes. We have to unlearn the teaching of our childhood, which told us that heaven was above the bright blue sky. The earth is not flat, neither is the sky an inverted bowl. We must not literalise heaven. To at-

tempt to literalise the apocalyptic literature has brought hopeless confusion.

What are the great spiritual values connected with our belief in heaven? We must remember that our personalities are dear to God and will manifest themselves in the life of the world to come.

Heaven denotes a happy fellowship with God which Jesus Christ referred to as "Eternal life." What is meant by fellowship? The Fatherhood of God means that Goodness, Truth and Beauty are avenues to God. Heaven is perfect fellowship with God, and fellowship with one another.

What is the practical application of a belief in heaven? There is a deplorable lack of fellowship between man and man. In war time, owing to the menace of a common foe, we draw very near to each other. Comradeship in the trenches and in war work is a real and precious thing. We must bring this spirit into all our Christian service. We are all "One in Christ Jesus." The key to unlock the gate of heaven is love. If we have no love in our hearts for God or man we have no hope of entering heaven. Without love we are condemned already.

Orthodoxy is no passport to heaven. Mere belief never yet saved a man. Neither is profession of religion sufficient. Heaven is for those whose treasure is there. It is for those who love the things that God loves.

In a physical body it would be impossible for Christ to minister to the human needs of every race. He went away in order to be nearer to us. He says to us, "You will find Me not in any fixed abode, but at your ordinary work, at your home. The rich and poor, the sick of body and soul, will find Me very near at all times."

In the spaceless, timeless sphere we call Heaven, He is able to be with us "all the days." He stands beside us quiet and tranquil, on the borders of the seen and unseen worlds, to make us sure of both.

Ascensiontide teaches us this very simple truth. Though we cannot see Him, He can always find us. He is never far away from us.

"So I am watching quietly every day

Whenever the sun shines brightly I rise and say:

'Surely it is the shining of His Face.'

And when the shadow falls across the window of my room,

Where I am working my appointed task,

I lift my head to watch the door and ask:

'If He is come?'

The Ascension was Christ's coronation day. He sits on His throne, guiding, judging and controlling nations and men. It is for us who struggle here to recognise His claim to our devotion and service and to believe that out of this present tragedy of war and suffering will come a lasting peace. "The Lord reigneth, be the earth never so unquiet."

Tennyson's words are true to-day—

"And all is well, tho' faith and form

Be sundered in a night of Well roars the storm of those

who fear storm.

A deeper voice across the Proclaiming social truth shall spread

And Justice, ev'n though thrice again

The red fool-fury of the Seine

Shall pile her barricades with dead."

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Personal.

The death is announced of Bishop Hicks, of Lincoln, at the age of 69 years.

The death occurred, after a long illness, of Mrs. E. W. Knox, on April 8. Mrs. Knox was the widow of Mr. E. W. Knox, son of the late Sir Edward Knox, founder of the Colonial Sugar Refining Company. She was deeply interested in charitable work, and during the 1914-18 War was an indefatigable worker for the 19th Battalion Comforts' Fund.

The Very Rev. H. R. Holmes, M.A., Th.L., Dean of Bathurst, N.S.W., has resigned from the position as from Sunday, April 12.

Miss Warren-Jenkins, one of the earliest members of St. Michael's, Vaucluse, N.S.W., celebrated her 100th birthday on March 21. She was a regular attendant of the church until about two years ago.

Mrs. Louisa Kennedy, of North Sydney, celebrated her 100th birthday on April 16. Mrs. Kennedy was born at Morpeth, N.S.W., where her parents had settled two years earlier, after their arrival from England. She married 82 years ago, and there were 12 children, seven of whom are still alive, and her remaining descendants, totaling 110, go to the fifth generation. She is at present living with a daughter and son-in-law, Rev. and Mrs. C. L. Cox, formerly of Tasmania. Mr. Cox is 82.

Mrs. W. C. Hudson, who passed to her rest at the age of 86 years, after some weeks of illness, had been a loyal worshipper and faithful worker of the church at Scone, N.S.W., for more than sixty years.

Rev. C. H. Partridge, who was formerly minister of Blackwood Forest, Vic., is now rector of Murchison.

Rev. A. Craig, of St. Barnabas', Balwyn, Vic., was inducted to the charge of St. Augustine's, Moreland, on April 30.

The death is announced of Mr. Churchill Rogers, of Bairnsdale, Gippsland. The deceased gentleman was a brother-in-law of the Rev. Alfred Gamble, of Tasmania. Mrs. Rogers is a devoted member of the Victorian C.M.S. Committee and also of the Mothers' Union.

The Bishop of Bendigo has appointed the Rev. L. A. Hudson, M.A., at present in charge of Sea Lake and Canon of St. Arnaud, to be vicar of Holy Trinity, Rochester, Victoria, in succession to the Rev. E. Webber, Th.L., who has gone to Palm Island. Mr. Hudson will take charge of his new parish in the beginning of May.

The death is announced of Mrs. Blennerhassett, Senr., the mother of the Rev. R. P. Blennerhassett, of Daylesford, Victoria. There are two other sons—the Rev. John R. Blennerhassett, of Port Fairy, in the Diocese of Ballarat, and Mr. James Blennerhassett, of Chelsea. The late Mrs. Blennerhassett had been associated with her husband for many years in the activities of St. Paul's Church, Bendigo, and in the Sunday School, of which all three boys were pupils. A fourth son, Arthur, was killed in the Great War.

"Word has just come to hand that John Henderson Butt has been killed in action. We extend our sympathy to Mr. and Mrs. Butt in their sorrow. Mr. Butt is a member of Synod and of the Diocesan Council, as well as other diocesan committees, and was for some years our auditor."—Bendigo Church News.

After 19 years in the Learmonth and Waubra district, the Rev. F. F. Fell will retire next month.

The Ven. Archdeacon Donald Burns Blackwood, M.A., M.C., Th.Soc., Archdeacon of Hobart, and rector of Holy Trinity Church, Hobart, has been elected to the bishopric of Gippsland. The appointment is an excellent one and presages well for the future of the Church in that diocese. Archdeacon Blackwood has been Archdeacon of Hobart since 1929. Born in Geelong, Tas., in 1884, he was educated at Queen's College, Hobart, and the University of Tasmania. He was ordained in 1907, and was appointed rector of Holy Trinity, Hobart, in 1924. Archdeacon Blackwood was appointed Chaplain to 13th Brigade, A.I.F., in 1914, and was senior C. of E. Chaplain to 4th Division in 1918. He was awarded the M.C. for bravery at Villiers Bretonneux in 1918, after being mentioned in despatches at Lagnicourt and Bullecourt. Archdeacon Blackwood has four children. One daughter is a missionary doctor in Iran, and another is engaged in youth welfare work in W.A. Two sons are serving with the fighting forces. A date has not yet been fixed for the enthronement, but

it will probably take place at St. Paul's Cathedral, Sale, in July. Until the enthronement Ven. Archdeacon Weir, Vicar-General, will act as administrator of the diocese.

Rev. William Watson Laidley died at the Vicarage, St. Peter's, Box Hill, Melbourne, on April 25 (St. Mark's Day), after a long period of suffering and increasing weakness. Despite the handicap of ill-health, which he bore with great patience, he was able to continue his work almost to the last.

Mr. Charles Herbert Jones died at his home, Milverton Street, Moonee Ponds, Victoria, on Saturday week, after a short illness. He was 73 years of age and was prominent in many public and philanthropic activities in the city and Essendon. Formerly advertising manager with the "Argus," he was a well-known member of the Victorian Institute of Advertising. Actively connected with the parish of St. Thomas', Moonee Ponds, for a number of years, he was prominent in the social work of the Church and was a vestryman and churchwarden, also parish representative in Synod.

We congratulate Rev. Clive Kerle, rector of Kangaroo Valley, N.S.W., upon his recent graduation in the Faculty of Arts in the Sydney University. Mr. Kerle is a graduate of Moore Theological College, Sydney.

Dr. Paul White is bringing to a close his deputation tour in Victoria, and hopes to return to Sydney about the middle of May.

Very general sympathy is expressed with Mrs. Ernest Claydon and her family because of her serious illness. It will be remembered that Mrs. Claydon is the widow of the late Canon Claydon, for many years honoured and honorary secretary of the N.S.W. Branch of the C.M.S., and rector of St. Luke's, Concord, also of All Souls', Leichhardt.

We regret to note the passing of Mrs. Russell Jones, a well-known Sydney churchwoman. For many years Mrs. Russell Jones was an ardent worker for the Home of Peace for the Dying, a member of the Deaconess Council and the Moore College Women's Auxiliary. Mrs. Russell Jones was a regular attendant, until a few weeks of her death, at the Service of Wartime Intercessions in St. Andrew's Cathedral. The funeral service took place in the Cathedral, at which Archbishop Mowll delivered an address.

Churchman's Reminder.

"The concessions of the weak are the concessions of fear."—Burke.

May.

10—5th Sunday after Easter. Also named Rogation Sunday. It brings toward their end the Great Forty Days of evidence that Christ had risen from the dead. Its teaching tells us that right thoughts and acts must spring from the belief in the Risen Lord.

11, 12, 13—Rogation Days. The word means to ask, and on these days special litanies were said in olden time. Prayer is needed lest the effect of the Resurrection be allowed to fade away from our minds.

14—Ascension Day. Also named Holy Thursday. We pray that we may in heart and mind ascend. It is the art of living above the world that shows our belief in the Ascended Lord.

17—Sunday after Ascension. Continues the lesson of the great Festival, and fills in the appointed days until the next great Feast Day of Pentecost. Like the Apostles, we should wait for the promise of the Father to come on us and on the whole Church.

R.A.N. CONFIRMATION.

On Saturday, March 28, Ridley College Chapel was the scene of an interesting ceremony, when the Rt. Rev. Bishop Donald Baker administered Confirmation to two members of the Royal Australian Navy from Flinders Naval Depot. The candidates were presented by the Rev. L. L. Nash, Chaplain, R.A.N.

At the ceremony, which took place at noon, Bishop Baker gave a direct and searching message on the twofold nature of the rite, centring on Grace and Personality. In a subsequent talk with the chaplain, both lads were ready and happy to say how helpful the service had been. Both received the Sacrament on the following day.

Archbishop Temple has been duly enthroned and installed as Archbishop of Canterbury.



Laying of Foundation Stone of "Missions to Seamen" Building, Port Kembla, Dec., 1941.

BOOKS.

Christian Standards for a Better World, a consideration of vital problems. Issued by the Christian Social Order Committee of the General Assembly of the Presbyterian Church of N.S.W., price 6d. Our copy from the Hon. Secretary. (Copies obtainable from the Assembly Book Shop, corner of York and Margaret Streets, Sydney.)

The booklet contains five articles on the Christian Standards appearing in the well-known letter of challenge published in the end of 1940, signed by the Archbishops of Canterbury and York, the Cardinal Archbishop of Westminster, and the Moderator of the Free Church Council in England.

The writers of the articles are Dame Enid Lyons, O.B.E., Dr. Macintyre, Messrs. J. G. Crawford, M.Ec., G. Ross Thomas, C.M.G., William Judd, M.A., Dip.Ed. The contributors were, needless to say, carefully chosen as experts in the different subjects, and the book forms an interesting contribution to a great and timely subject. It will doubtless arouse criticism, for some of the subjects bristle with difficulties. Dr. Macintyre, in his paper, voices a demurrer applicable to all. There can be no new world unless there are changed men and women to people it. Victory will bring the opportunity but

not the results. Acts of Parliament or international agreements will be futile without a change of spirit.

Obvious truths, but often forgotten.

BROTHER BILL'S PRAYER MEETING

The gathering for prayer held weekly in the Melbourne Town Hall on Fridays at mid-day, arranged by the Rev. R. G. Nichols, is continuing to attract very large numbers. The fact that two such gatherings as these are held each week as well as the daily mid-day services in the Cathedral and at other Churches is significant of the large and growing realisation that only with a right spiritual background shall we be able to win the war, and having won it to establish peace on a basis which will be permanent.

The great need of the world is the recovery of the sense that we are our brothers' keepers, that our lives are not our own—they are not just the State's either—that we are the children of God and must live as His children and create of this mad, insensate world a whole family of man. That is the only true Catholicism, and anything that calls itself Catholic and insists on anything else is a travesty of the name and an apostasy from the great tradition.



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

To Australian Churchmen

SUNDAY AMUSEMENTS

(Lunch-Hour Address by Canon T. C. Hammond, M.A., given in St. Philip's Church, Sydney, on Tuesday, 28th April, 1942—A reply to Rev. A. P. Tory, Minister of St. Stephen's Presbyterian Church, Sydney.)

We are met this afternoon to ment which was issued by a lead-consider a very important state- ing Churchman and found hospi- tality in the leader page of the "Sydney Morning Herald." The "Sydney Morning Herald" de- scribes the article as realistic and well-reasoned, and in a subse- quent article it informs us that all the enlightened clergymen are on the side of Sunday sports, so now, at any rate, we know where we are.

The Issue.

I examined that particular ad- dress with a certain amount of care and I came to the conclu- sion that there were very serious mistakes in it and I thought it was due to the general public that they should be advised at all events of that particular aspect of the matter. As I analysed the address, I thought Mr. Tory made three points—first, that the puri- tan conception was rejected im- plicitly by the Christian Church, and on this point he states that we all travel in trams with people who go to the beach. Well, we do. Of course, we travel in the week-days and on Sundays with thieves and liars and cheats and swindlers, because we cannot help it. The Government does not provide special trams for Christians. If we are to move at all we have to move in the trams they provide. I was not im- pressed with the argument. How- ever, Mr. Tory did declare that the conception of worship was the dividing issue. There, of course we all agree with him. Then his second point was that the reaction of Christians, the Christian Church generally, to the appeal for Sunday entertainment was first feeble and then reached a lame climax by admitting that entertainment for troops must be provided. The feebleness was

not apparent to me, unless Mr. Tory was criticising the existing Government of the country. He said it was a feeble argument to say that large crowds at night were inimical to the best inter- ests of the community. But surely that is what the Govern- ment has been telling us. Have they not been preventing demon- strations on Anzac Day, religi- ous demonstrations, on the precise ground that it was undesirable that large crowds should as- semble. Mr. Tory can make his peace with the Government. I am not responsible for his argu- ment, but I am one of those law- abiding citizens who accept what the Government says. However, that is only a minor point, but there was no lame climax. I repudiate and deny that. None of us refuse to recognise that troops must be entertained, but the point that we make is this— they are not to be entertained at the expense of dishonour to Almighty God. That is the point and I wish that Mr. Tory had kept himself as closely and as definitely to the precise point at issue as I desire to do this after- noon. His third point was that the Church itself had to make some contribution, and the con- tribution he suggested was the re-introduction of drama. He tells us that Greek drama and mystery plays were nursed into life by the Christian Church and he advises us to experiment through this medium. Now I take it that this is a fair presentation of the article which I have here before me, and I want to point out that, so far as I can see, it involves a large number of seri- ous misconceptions. The first and biggest misconception is this— that Mr. Tory, throughout his article, never once refers to God or His Word. He did indeed re- fer to worship, but, as you know,

worship is a very ambiguous term. You can have the worship of Vishnu or even the goddess Kali, and I was surprised that, coming from one who takes such a prominent and deservedly hon- ourable place in the Christian community, there was no mention of this kind. I was more sur- prised when I remember what the confession of faith, which I pre- sume is at least familiar to Mr. Tory, has to say on this subject, and, with your permission, I will read it to you:

"Section vii.—As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him; which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's Day, and is to be continued to the end of the world, as the Christian Sabbath."

"Section viii.—This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recre- ations; but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy."—Westminster Confes- sion.

A Roman Catholic View!

I thought — perhaps I am wrong — that some reference might have been made to that very explicit setting forth of what Christians for many generations have regarded as the essence of the Lord's Day and its observance. But what happens? My friend, Mr. Tory (and I am glad to reckon him as my friend) tells me that that is a Puritan concep- tion. A strict Puritan concep-

tion. Now is it? After all, we have to get right on these ques- tions. I have a little hand-book here, which I doubt if many of you will have seen, "Dr. Hay's Devout Christian." Dr. Hay was a distinguished Roman Cath- olic Bishop, and this is what Dr. Hay says:

"The design of forbidding us to work on the Lord's Day is, that we may not be hindered by the cares and occupation of our worldly affairs, from applying ourselves to those holy employ- ments which regard the worship of God, and the good of our souls." (P. 401.)

Note what this distinguished Roman Catholic says about the requirements of the Lord's Day:

"All meetings for dancing, drinking or gaming are also strictly forbidden on Sundays by the Church for several reasons."

There has been a sad decline amongst our Roman Catholic friends from that very precise decision adopted by consent in the year 1864. I am afraid that if we are to judge by that stand- ard, many of our Roman Catholic friends are no longer devout.

But I want to point out to you that it is by no means a Puritan conception. I do not think anybody has accus- ed the Roman Catholics of being unduly afflicted with Puri- tanism, and yet on this point, 40 years ago, or 60 years or 80 years, all Christians were united, and there was a solemn obliga- tion not only to lay aside worldly duties, but also to lay aside worldly amusements, in order that by the grace of God we might de- vote ourselves to the worship of His Holy Name.

The next thing I notice was Mr. Tory's statistics. Statistics are dangerous things. I suppose you know the story of the gentle- man, the club bore, who said to a friend, "When I came to this town, sir, I didn't have a boot to my foot." "And how many boots have you now?" said his friend. Mr. Tory solemnly tells us that only 10 per cent. of the community go to Church. Now, I take an interest in statistics. I did some mathematics in my time

—and they always interest me when they crop up again; and I just want to point out one or two little things in order to show how intemperate Mr. Tory has been in his statement. The Roman Cath- olic population of this communi- ty is 20 per cent. So that if 50 per cent. of the Roman Catholics went to church, and we had not a single Protestant worshipping anywhere, we would have our 10 per cent. of the population. I am amazed that a gentleman should put his pen to paper and make a statement like that with- out taking the slightest trouble to look at the census. I admit that the attendance at public worship is very much lower than it should be, but it is a mistake to reduce it beyond its proper limits.

The Puritan Conception.

The next thing he says is about travelling on Sundays. In my judgment the Puritan concep- tion is misrepresented. The statement which I read for you declares that works of necessity and mercy are permitted and in our present condition of society, it is necessary for some of us to take trams. I could wish that it was not necessary. I am not at all sure that our laxity as Chris- tian people has not contributed to the disregard of the Lord's Day which is all round about us; but surely, when we are discuss- ing the problems that emerged through industrial conditions, and the crowding together in vast masses of people in great cities at least attention might have been devoted to the caveat of the Puritan about works of necessity. But this is what I notice, and what I think Mr. Tory did not notice—that Puritanism is by no means a simple product of the Reformation. I want you to notice this fact—that so far as we have been able to observe, every religious movement in the middle ages that had any spiritual vitality behind it was Puritan. It was the Franciscans who objected to stained-glass windows. It was the Franciscans who objected to organs. It was the Franciscans who first objected to the decking of altars, and it was the Francis- cans who first objected to ornate

churches. Now, they may be right or they may be wrong—that is not the point with which I wish to deal this afternoon. The point I wish to deal with is that a gentleman who writes about the Middle Ages should at least make himself familiar with the character of the Middle Ages. "The High Ancestry of Puritan- ism" is by Prof. G. G. Coulton, and I would commend Mr. Tory's attention to that. It bristles with facts, illustrating this—that the earnest souls of the Middle Ages took precisely that view of the obligation of God's Day and the duty of abstinence from places of amusement such as theatres that ultimately merged into the great Puritan revival. Hence, you see we are confronted with a psycho- logical problem, and in my judg- ment a very interesting one. But, says Mr. Tory, you broadcast on Sunday, and I never hear any- body objecting to the fact that you keep people employed in broadcasting. I never objected to it myself, but I have a very easy answer. If Mr. Tory can in- fluence the A.B.C. to shut the broadcasting organisation entirely on Sunday, he will have my warm support. He seems to fail to recognise that where there is an abandonment of Christian prin- ciple, that sometimes it becomes the duty of Christians to take up their witness by making their voice heard. When we broadcast a religious service on Sunday, what we are doing is this—we are saying to the people: You must recognise God and His Holy Day, and, although we could wish that your whole system was taken off the air, we make our witness to the things that are precious to the soul. This, Mr. Tory sug- gests, would be an infringement of the Puritan principle. If our A.B.C. and our Commercial Sta- tions said: We shall devote the programme on Sunday entirely to the things of the soul. We will have no advertisements for Pen- fold's Wines or somebody else's whisky. On Sunday, from the time the Station opens until the time it closes, for all who wish to hear there will be sacred music, sacred meditations and an occa- sional sermon broadcast. Do you think that that would be a viola-

tion of the Puritan principle? Wouldn't the heart of every Puritan beat faster and would he not say: Thank God, at last the people have recognised their obligation to God on His Holy Day; and yet we are censured by implication because we cannot secure more than a few crumbs that fall from the rich man's table. But there is something more serious than that. Mr. Tory tells us that the problem we have to deal with is to make the work reconcilable with worship. Is the dance and suggestive pictures reconcilable with Christian worship? That is the issue that confronts us and may I remind you again of the better judgment of the non-Puritan section of the community on that matter: "All meetings for dancing, drinking or gaming are also strictly forbidden on Sundays because of the danger of spending too much time in them, because they greatly dissipate the mind from everything serious, and because they are the source and inlet of many sins." That is the judgment of one who symbolised very differently from us, but nevertheless recognised in his day—in the year 1864—the menace to the community of introducing these things on the Lord's Day. Indeed, he goes further and speaks of the menace to the community of introducing them on any day, so strong is his opinion on them. Then I think it was a mistake of Mr. Tory to make an attack on Church efforts. He tells us that our beach services and our processions of witness, and our special services have failed. Now I would like to address my attention for a few moments to that very ambiguous word "failed," and I would ask Mr. Tory and all those who think with him, what do we get people together for? If it were a mere question of filling my church, I could easily fill it; I could offer 6d. a head (if I could get someone to finance it) to the congregation, and I would get a crowd that you could smell before you saw them. But what good would it be if I got them by hiring them? Hirelings! And so I ask this audience to bear in mind this question. We are bringing people, not to church, but we are bringing people to church to bring

them to God; to bring them to Christ, and consequently we are restricted properly and naturally by the nature of our activities. How does Mr. Tory know that the beach services and the processions of witness, and the large gatherings were wholly ineffective? By what strange magician power has he entered into the secrets and souls of those who take part in these movements and discovered that none of them were stirred to deeper faith or greater holiness by these endeavours? It seems to me that it suited his purpose to say that, and he said it without the due reflection that is proper to a discussion of this kind.

The Drama.

And then he offers a substitute; and I must confess that I was astonished beyond measure at the substitute he offered. The drama! I wonder if Mr. Tory has really read the attitude of the early Christian Church to the drama. I wonder if he has read "De Spectaculis" of Tertillian, in which he denounced with vigour the theatre, the circus, the games, and tells us that all Christians are compelled by their baptismal obligation to eschew them for ever. I wonder if Mr. Tory has read that in the Early Church at the Council of Elvira those who took part in theatrical performances had of their own will to renounce them, otherwise they were ejected from the Church. I wonder if he read the decision of the Council in Trullo in 692, which declared that all actors and attenders at plays were to be either excommunicated, or, if clergymen to be deposed. And in the face of this overwhelming evidence—never mind whether they were right or wrong—Mr. Tory tells us that the Christian Church nursed the Greek drama into life. It denounced it for 700 years and that is the way it made it live! Well, maybe it was Irish! And I wonder if he has known the hideous failure of the miracle play and the morality play. It is one of the sad blots upon Christendom that, when it undertook to harness the drama to its own purposes, it did so in such a way as to invite the scorn and contumely of the entire community.

I wonder if he has read of the Boy Bishop and the Lord of Misrule,—the miracle play of the Deluge, in which Mrs. Noah, exhorting by her husband to come into the ark, declines until she has a last pot of beer. And we are asked to believe that this thing is the one thing that is going to bring the 20th century back again to the spirit of the gospel. I stand amazed at anybody with any acquaintance of ancient history making a statement of that kind.

I see my time has gone and I return to the greatest mistake of all. I ask you, my friends, are we called to witness to the truth of God or are we not? In the language of the celebrated confession of that Church to which Mr. Tory has now attached himself, we have ten commandments of God, and they are all obligatory upon Christians. I suppose you will not ask me to pause to establish that fact. Must we, therefore, believe, says Dr. Chalmers, that only the fourth of these commandments, "Remember the Sabbath Day to keep it holy," suffered shipwreck on the stormy passage between the Old and the New Testament? I believe, with the Westminster Confession, that the Sabbath is of eternal obligation, and I believe it is of eternal obligation because in these days men and women are forgetting God, and it is the one monument that remains of His grace and mercy, so that if a few assemble to worship God, we remember that we have a Great Leader who says it is nothing, whether to save by many or few. We remember in the old days minorities saved the world, and minorities may save the world again. We stand forth as a witness to the sacredness of God's Day. A gentleman (I regret to say a visitor to our shores) in what must be regarded as an outburst of intemperance due to the heat of the discussion, said: "We are going to get these things and we intend to get them." Language that I think was singularly inappropriate from a visitor. But supposing they get them! We cannot stop them. We never suggested that we could. We cannot close the public houses.

We cannot close the brothels. We cannot make men honest. We cannot stop the profiteer, but there is one thing that we can do, and we intend to do it: We can bear our own solemn witness that we will be no partners with iniquity and that we will honour our God by observing His day, and I trust that those of you who have done me the honour of attending to-day will make that solemn resolution yourselves—that you will be diligent in the worship of God, and, by your personal testimony, you will raise a standard that, in His grace and mercy, may recall the world in which we live—that small portion of it—back again to Him.

May I finish with an extract which has been kindly supplied to me. This is what a gentleman wrote some years ago: He said, The Puritans ruled England for barely 10 years, yet their work forms the basis of our press, free opinion, free speech, free assembly, free Parliament and a free people.

I would remind you that while the Stuarts were in domination, that the book of sports and Sunday gaming and all the arguments now thrust upon us were dominant in the community; and it was only when the spirit of the English people rose up and asserted again their obligation to God that great things began to happen, and I say to you—I am convinced that, when this nation turns in faith and trust to Jesus Christ and honours His institutions and his Holy Day, that then a new character will come into our people and we shall not only win the war, but (very much more important) we shall establish a new polity on holy foundations that will bring peace and blessing to the world.

Bishop and Mrs. Cranswick were the recipients of a gift of £221 at an enthusiastic "farewell" gathering on April 15, at Sale. His lordship was tendered a civic farewell in the afternoon at the Council Chambers by the Mayor and a number of leading citizens.

We congratulate Dr. A. Stephenson, son of the Bishop and Mrs. Stephenson, on his engagement to Miss Alderton, daughter of the Rev. and Mrs. Alderton, of Drummoyne, Sydney.

PROPER PSALMS AND LESSONS.

May 10, 5th Sunday after Easter. (Rogation Sunday.)

M.: Deut. vi or Isa lxii; Luke xx 27-xxi 4 or Acts iv 1-33; Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1 or Isa. lxiii 7; John vi 47-69 or Rev. iii 7; Psalm 107.

May 14, Ascension Day.

M.: 2 Kings ii 1-15; Ephes. iv 1-16; Psalms 8, 21.

E.: Dan. vii 9-10, 13-14; Hebrews i; Psalms 24, 47, 110.

May 17, Sunday after Ascension.

M.: Deut. xxvi or Isaiah lxiv; John xiv 1-14 or Ephes. i 3; Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isa. lxv 17; John xvi 5 or Acts i 1-4; Psalms 148, 149, 150.

May 24, Whitsunday.

M.: Joel ii 28; Romans viii 1-17; Psalm 68.

E.: Isaiah xi 1-9 or Ezek xxxvi 22-36; Romans viii 18 or Gal. v 13; Psalm 104.

THE RUSSIAN CONSTITUTION OF 1936.

III.

It will be noticed that, as in England, the Attorney General has advisory and not executive powers. He prosecutes in public court, except in courts of summary jurisdiction, but has no powers in relation to the "accurate execution of the laws," except the power of instituting proceedings by ordinary process of law. The creation of a set of individuals exercising authority which is somewhat ill-defined in independence of "local organs," places a weapon in the hands of the Supreme Council of U.S.S.R., and in the hands of its appointed officer that may occasion startling consequences.

We rather imagine that many readers of the Russian Constitution do not concern themselves with the constitutional framework as much as with the more general statements which are included in this interesting document. No doubt it is of great value to have the essential principles of life laid down in a written constitution. But the enunciation of such principles is by no means peculiar to the Russian Constitution. Furthermore, they exist in written constitutions where the actual administration is faulty. They exist in writing, they are sometimes difficult to find in practice. In earlier days we recall the French slogan,

"Liberty, Equality, Fraternity," and the American declaration that "God made all men free and equal." The insertion of, shall we say, moral judgments in a constitution is not new. But the new note which is definitely struck in the Russian Constitution is a polemical note. Article 1 states: "The Union of Soviet Socialist Republics is a socialist State of workers and peasants." Article 2 further defines this by declaring: "The political basis of the U.S.S.R. is formed by the councils (Soviets) of toilers' deputies, which have developed and become strong as a result of the overthrow of the power of the landlords and capitalists and the winning of the dictatorship of the proletariat."

We may regret that the word "proletariat," with its ancient unhappy implications, has been introduced into the Constitution. But it is perhaps more significant that the modern word "dictatorship" has found shelter here. No doubt in its context it means that absolute powers of government have been won for the workers and peasants. But it creates an uneasy feeling that absolutism, even in a repellent form, may emerge under the aegis of the new Constitution. We confess we prefer the declaration in the Constitution of Eire, which is at least free from any suspicion as far as words go. "All powers of government, legislative, executive and judicial, derive, under God, from the people, whose right it is to designate the rulers of the State and, in final appeal, to decide all questions of national policy according to the requirements of the common good. These powers of government are exercisable only by or on the authority of the organs of State established by this Constitution."

Nor does the Russian Constitution compare with the preamble in the Constitution of Eire to the advantage of the former. Here are words that might well excite admiration. "And seeking to promote the common good, with due observance of Prudence, Justice and Charity, so that the dignity and freedom of the individual may be assured, true social order attained, the unity of our country restored, and concord established with other nations." The draftsmen of De Valera are at least equal to the draftsmen of Stalin in setting forth great ideals. It would be well for mankind if evils could be corrected always by skilful strokes of the pen. Or at any rate, it would appear well. Many long-standing oppressions would have long ago ceased to be. But there is a more serious travail for the sons of men.

But there are specific provisions of a general character in the Russian Constitution that invite at least passing notice. We read: "The land, its deposits, waters, forests, mills, factories, shafts, mines, railroad, water and air transport, banks, means of communication, large agricultural undertakings organised by the State . . . and also communal undertakings and the fundamental fund of dwellings in cities and industrial points, are State property, that is the property of the whole people." The general purport

of the clause is clear, though the drafting is very faulty, and lawyers could have a real riot in distinguishing the land, its deposits, agricultural undertakings and communal undertakings, and also in discovering vital differences between means of communication and water and air transport.

Further, this general claim of the whole people is modified in an unexpected way. A real distinction is made between "large agricultural undertakings" which are the property of the State, and "public undertakings in the collective farms," and co-operative organisations in which the live-stock, implements and production, as well as their public structures, are the public socialist property of the collective farms and co-operative organisations.

Yet further, "Each collective farm household, aside from its basic income from the public collective farm economy, has for its own use a small piece of land attached to the homestead and as individual property, the auxiliary economy on this attached piece, a dwelling house, productive livestock, poultry and minor agricultural implements—in accordance with the regulation of the agricultural artel."

The land occupied by collective farms is secured to them for use without payment and without time limit, this is, for ever.

Attention has already been directed to the still further departure from uniform procedure in the recognition of "small private economy of individual peasants and handicraftsmen."

Many years ago Dr. Flint, in his discussion of Socialism, pointed out that socialisation of means of supply, whether it is a good or a foolish move, is not socialism in its theoretical character so long as private ownership of any kind is admitted. There has been very little discussion of this aspect of the Constitution.

It is commonly supposed that there is here a transference of all land from private to State ownership, and that this is a new departure worthy of imitation by the old-fashioned Western Powers. But like many another generalisation the actual situation is not fully revealed in a statement of this kind. The parallel article in the Constitution of Eire may serve to make this clear.

"All natural resources, including the air" (which, by the way, has escaped the attention of the Soviet, perhaps they have been reading of Swift's joke about the salubrious air, which was to be mentioned in a whisper lest it might be taxed) "and all forms of potential energy, within the jurisdiction of the Parliament and Government established by this Constitution and all royalties and franchises within that jurisdiction belong to the State subject to all estates and interests therein for the time being lawfully vested in any person or body. All land and all mines, minerals and waters which belonged to Saorstát Eireann immediately before the coming into operation of this Constitution belong to the State to the same extent as they then belonged to Saorstát Eir-

eann. Provision may be made by law . . . for the control of the alienation, whether temporary or permanent, of that property."

State ownership is a fact in all countries. But State ownership operates in our regime after such a form as to recognise, again in the words of the Constitution of Eire: "The State acknowledges that man, in virtue of his rational being, has the natural right, antecedent to positive law, to the private ownership of external goods. The State accordingly guarantees to pass no law attempting to abolish the right of private ownership or the general right to transfer, bequeath, and inherit property."

(To be continued.)

HOW ELIZABETHAN ENGLAND PRAYED IN FACE OF INVASION.

This inspiring prayer the England of Elizabeth used when the Spanish Armada attempted to invade the island.

"Let thine enemies know and make them confess that Thou hast received England into Thine own protection. Set, we pray Thee, O Lord, a wall about it, and evermore mightily defend it. Let it be a comfort to the afflicted, a help to the oppressed. And, forasmuch as Thy cause is now in hand, we beseech Thee to direct and go before our armies both by sea and land. Bless and prosper them, and grant unto them, O Lord, Thy good and honourable success and victory, as Thou didst to Abraham and his company against the four mighty kings, to Joshua against the five kings and against Amalek, and to David against the strong and mighty armed Goliath. We acknowledge all power, strength and victory to come from Thee. Some put their trust in chariots and some in horses, but we will remember Thy name, O Lord, our God. Thou bringest the counsel of the heathen to naught and makest the devices of the people to be of none effect. There is no king that can be saved by the multitude of an host; neither is any mighty man delivered by much strength.

"Bless Thou all her forces by sea and land. Grant all her people one heart, one mind and one strength. Give unto all her counsel and captains, wisdom, wariness and courage, that they may speedily prevent the devices and valiantly withstand the forces of all our enemies."

After the wonderful victory, a medal was struck in commemoration, telling the story of what happened in few pregnant words:

"God blew with His wind, and they were scattered."

Let us in Australia pray with a like faith and consent.

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ENTHRONEMENT OF ARCHBISHOP BOOTH.

(From a Correspondent.)

Simplicity and impressive dignity marked the enthronement of the Most Reverend Joseph John Booth, M.C., B.A., Th.L., in St. Paul's Cathedral, Melbourne, on April 28. The new Archbishop is an exceedingly popular man throughout the diocese, and succeeds the late Archbishop Head, to whom his Grace made a touching reference in his sermon after being enthroned.

The cathedral was packed. Hundreds had disappointingly to be content to listen in to the service broadcast, and thereby to miss the impressive ceremony of the enthronement. When all the ticket-holders had taken their seats, many people were permitted to enter the Cathedral and to stand in the aisles and at the back. There can be no doubt that many Anglicans were specially desirous of being present at the service out of the touching regard they had for the first priest of Victoria to have been elected to so high a position in the Church as Metropolitan of the Province of Victoria. The new Archbishop's many positions in the diocese have made him friends of all ranks, while his office as chaplain in two wars has developed in him that natural aptitude as a "man's man." Thus from early morning people of many denominations began to flock to the Cathedral, so that long before the service started at 10.30 a.m. there was no further seating accommodation. The glad peal of bells, so rarely heard in these days, alas! did much to stimulate the right atmosphere for the service which opened with the singing of two popular hymns, "All people that on earth do dwell" and "Praise, my soul, the King of Heaven." Dr. Floyd was at the organ. At the end of the hymns there followed an impressive pause during which all within the Cathedral awaited the three knocks on the West Door. These echoed throughout the great cathedral with almost sepulchral impressiveness. Then was distinctly heard as far away as in the sanctuary the Archbishop's well-known and clarion voice addressing the Senior Archdeacon, the Right Reverend Bishop Donald Baker:—

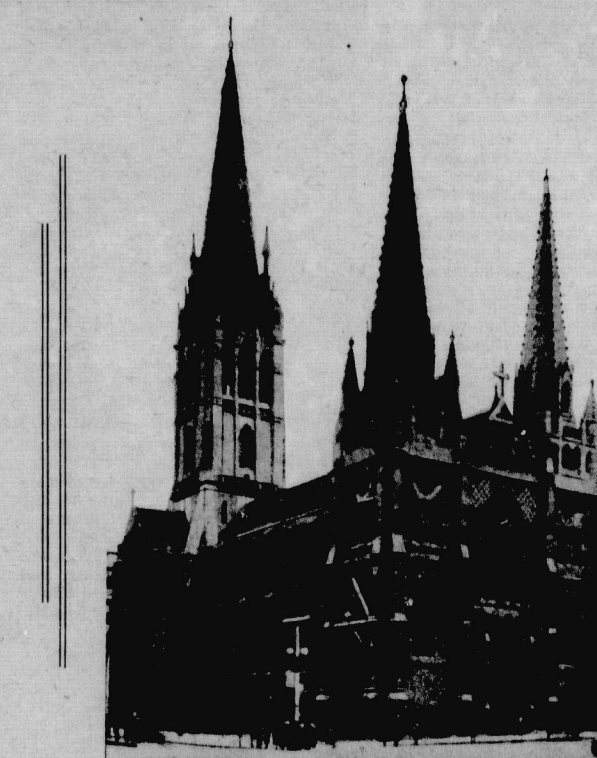
"Right Reverend Sir,

"We desire that you will Induct, Install, and Enthroned us Archbishop of the Archbishopric of Melbourne, with all the Rights, Dignities, Honours and Appurtenances thereunto belonging."

To which request the Senior Archdeacon replied:—

"We willingly undertake so to do, on your taking the Declaration customary in this behalf."

The Archbishop was then admitted and the West Door closed, upon which the Trumpeters sounded a fanfare which rang throughout the Cathedral with extraordinary of purity of tone



ST. PAUL'S CATHEDRAL, MELBOURNE.

and consequent impressiveness. The Trumpeters themselves had composed the fanfare. They were Sergeant I. Carah and Trooper V. Hofer, both musicians of their respective regiments, and as they took up their positions wearing their camouflaged tin helmets they added a somewhat grim war-like touch to the peace of the Cathedral.

The procession then moved from the West Door to the Choir, and all those who had not already taken up their positions before the service now proceeded to their places in the chancel. At the chancel screen the Senior Archdeacon (Bishop Donald Baker), with the Registrar on his left hand and the Acting Chancellor on his right, faced the Archbishop and the congregation. Bishop Baker then demanded that there be read the Certificate of Consecration, the Certificate of Election, and the Certificate of Confirmation by the Bishops of the Province of Victoria, whereupon the Registrar read the Certificate of Election and the Acting Chancellor read the Certificates of Consecration and Confirmation. Bishop Baker then read the Invocation to those assembled, enjoining them to pay reverent heed to the office of enthronement and solicit their prayers for the Archbishop.

Then after prayers and responses the Archbishop, rising from his knees,

made the solemn declaration as follows:—

"I, Joseph John Booth, elected Archbishop of the Diocese of Melbourne, and duly consecrated, do solemnly and sincerely make the following Declaration: I accept the Constitution of the Church of England in the State of Victoria, as it is set forth in the Act, 18th Victoria, No. 45, commonly known as the Church Constitution Act, and the Acts to amend the same, passed respectively in the thirty-sixth year of the reign of Her Late Majesty Queen Victoria, and numbered 454, and in the sixth year of His Majesty King Edward the Seventh and numbered 2064, and that I will to the best of my ability give effect thereto and to the Acts and Regulations passed in pursuance thereof, until the same or any of them shall respectively be lawfully altered or varied."

Here the Senior Archdeacon (Bishop Baker) conducted the Archbishop to the Presbytery and the choir sang the anthem from Isaiah lxi 1-3 and 11 to Edward Elgar's setting.

From this point the Enthronement proper began. With the congregation standing, Bishop Baker first took the Archbishop by the hand and led him to the Throne, on which he caused the Archbishop to sit. Then, in sol-

emn words as Senior Archdeacon, Bishop Baker inducted, installed and enthroned the Most Reverend Father in God Joseph John, as Archbishop of Melbourne. Bishop Baker then placed the pastoral staff into the Archbishop's hands with the touching words:

"Most Reverend Father in God, in the name of the Clergy and of the Laity of this Diocese, I now place the Pastoral Staff—the emblem of your Episcopal Office—in your hands. Long may you hold it and rule this diocese to the glory of God and the edifying and well-governing of the Church. May the Good Shepherd be with you and bless you at all times and in all things."

The Cathedral bells were then rung as a part of the thanksgiving office, and as the congregation stood during the peal the awe of the critical juncture in the impressive ceremony was deeply felt by all. As soon as the peal was concluded the Te Deum was sung to Noble in B minor. Then after further prayers the ceremony of Recognition was performed by the Bishop of St. Arnaud as the Senior Bishop of the Province. After the recognition, on behalf of the Bishops of St. Arnaud, Wangaratta, Ballarat, Bendigo, the Bishop of St. Arnaud blessed the Archbishop and the choir and congregation sang the first verse of the National Anthem.

For the text of his sermon the Archbishop took as his text the words from St. Paul's Epistle to the Romans, "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." In his powerful appeal to the congregation as representing the Anglican community of Victoria, the Archbishop said how necessary it was in these days to apply Christian rules to the individual and national life. To attain the New Order in which the Church was to play her part, it was imperative to make sacrifices as never before. It was not that the Church had failed; it was that Christians had failed her. National repentance was demanded to-day if we were to win through and if God was to deliver us from our enemies. Further, without faith in Christ and faith in our cause it would be impossible to establish that New Order which it was the duty of all Christians to strive to create.

The impressive service concluded with the singing of the hymn, "Thy hand, O God, has guided us."

The followings is a list of some of the important dignitaries either present or represented in the vast congregation:—The Governor was represented by Captain P. F. Henry and the Premier by the Hon. Minister (Mr. Martin). The Lord Mayor (Cr. Beaurepaire) was accompanied by several councillors. The Chief Justice (Sir Frederick Mann), the Chancellor of the University (Mr. Justice Lowe), Sir Walter Leitch, General Grimwade and General Burston were in the congregation.

Clerics, representative of the various denominations, who were present

included:—Episcopalian Church of America, Major the Rev. J. E. Kinney, Chaplain-General of the Forces of the United States in Australia; the Rev. Courtenay Thomas, President of the Methodist Conference; the Rev. Dr. Irving Benson, of Wesley Church; the Rev. J. Noble Mackenzie, representing the Rev. Dr. Button, Moderator of the Presbyterian Church of Victoria; Rabbi Danglow, of the Jewish Synagogue; the Very Rev. Antonios Mohayed, Archmandrite of the Syrian Orthodox Church; the Very Rev. Theophilos Papatheurapoulos, Archmandrite of the Greek Orthodox Church; the Rev. Penry Evans, of the Collins Street Independent Church; the Rev. A. C. Stevens, Chairman of the Congregational Union of Victoria; and Pastor A. W. Stephenson, President of Churches of Christ in Victoria.

The Rev. J. Golder Burns, of Scots Church, Collins Street, represented the Moderator-General of the Presbyterian Church of Australia and the World Council of Presbyterian Churches, and the Rev. L. M. Thompson represented the World Conference of Faith and Order. Lieut.-Colonel F. W. Ede represented the Salvation Army, and the Rev. Father Chas. Copp, as Superior, represented the Community of the Ascension, Goulburn, N.S.W.

Correspondence.

SUNDAY AMUSEMENTS.

(The Editor, "Church Record.")

Dear Sir,

Your comments on "An Outrage on Hospitality" are most timely. It is hard to imagine a weaker argument for the opening of Sunday shows than that on the grounds of hospitality to our "guests." The parallel in an individual case would mean that if I invite a friend to my home I must be prepared to alter the regular routine to which I and mine have been accustomed. If I go to church on Sunday and my friend does not, then for fear of offending him I must forsake God and stay at home or arrange a picnic. I am thankful to say that none of my private visitors have expected this.

Sadly enough, however, we are not lacking many in our own country who support the plea for Sunday entertainment. Why is this? To me the answer is clear and plain. I fail to see that there is much to be said for the Sunday argument. It is not a question of argument.

Our country professes to be "Christian." So long as that profession remains, it is expected that there will be some small evidence of our "Christianity." If this is lacking, if our Churches are empty, our Sunday desecrated, God's Word ignored, then surely the Christian's duty is to remind the people that their profession is vain and that for long enough they have lived in blatant hypocrisy by making a mockery of that previous name of "Christian" when obviously the Lord Jesus Christ has meant nothing to



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them. Let these people and the country come out into the open and tell where they stand. Do they imagine that Christianity is the loose kind of things which means that every man does that which is right in his own eyes? Let them throw off the mask if they have the courage and admit that while

"The heathen in his blindness—aye, and hunger,
Bows down to wood and stone,"

they bow down to nothing unless it be themselves, Christians! What a mockery!! What a blasphemy!!!

Are we as Christians to do anything then? Certainly. We cannot expect heathen people to reverence the Lord's Day, but if there is an additional opportunity for the devil to work in our midst now there is also an additional opportunity for preaching the gospel. As the late Bishop Ryle has said, "The preached gospel applied to the conscience, and not pains and penalties,—the preached gospel, and not fines and imprisonment . . . this is the grand remedy for Sabbath breaking."

If there are so many soldiers in our city on a Sunday night, could not a grand evangelistic meeting be held every Sunday night? It would need to be very informal, "unfettered by precedent and routine." Powerful evangelistic preachers of every denomination alone must be had. Bright singing such as men would prefer would provide an opening atmosphere. A band of godly women could meet for prayer at the time of the meeting. It would take arranging, but with the backing of much prayer it could provide a powerful argument and a tremendous blessing. Anything which

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ST. MICHAEL'S, WOLLONGONG.

St. Michael's Branch of the Church of England Boys' Society held its first admission service on Sunday, April 26, at the 11 a.m. service. Fifty-five boys paraded and 47 were admitted as members of the society by the rector, Rev. R. C. M. Long, B.A., Th.L. Seven of the boys had previously been admitted, one in Melbourne, three in North Queensland, two at Leichhardt and one at Orange.

On the previous day a party of 37 members journeyed to Sydney for the annual C.E.B.S. Corporate Communion and breakfast at the Cathedral. The branch is under the leadership of the Rev. R. S. R. Meyer. Other branches are also being formed on the coast. "Every boy for Christ" is a C.E.B.S. watchword.

PARRAMATTA RURAL DEANERY. 10th Annual Quiet Day and Anzac Day Services.

Under the auspices of the Sunday School Teachers' Association, services commemorating Anzac Day, and prayers of intercession in connection with the war, were held in conjunction with the 10th Annual Quiet Day for clergy, teachers and friends of All Saints', Parramatta, on April 25 (Anzac and St. Mark's Day).

Fourteen parishes were represented.

A morning service of the Holy Communion was conducted by the rector, the Rev. E. Walker, who also gave the address.

During the afternoon and evening, Archdeacon G. T. Denham conducted the services, and gave the Bible Talks from the Book of the Prophet Jeremiah. The Rev. E. Walker and Rev. V. Evans assisted at the services.

His Grace the Archbishop of Sydney, Dr. H. W. K. Mowll, visited the parish unofficially during the afternoon, and was welcomed at the service by the rector. His Grace joined the congregation in prayer and worship. The arrival of the Archbishop was a delightful surprise, and deeply impressed us as we started in the Fellowship of Prayer.

At tea-time fellowship the rector, on behalf of those present, conveyed thanks to Archdeacon Denham for his very inspiring addresses and practical exposition of the Scriptures.

Thanks were also extended to the Rev. E. Walker, assisting officers and teachers of All Saints', for their helpful services and hospitality, and to Mr. Stanley Moxham, organising secretary of the day's arrangements.

BUT-HAR-GRA BIBLE TRAINING COLLEGE.

Once again this college has opened and the students have embarked on another year's work. The Women's Auxiliary, anxious to do all they can to help the work of But-Har-Gra, and so make the students as comfortable as possible, paid a visit to see what was needed in the way of equipment.

We have quite a long list of things that are really needed, and we feel that at the present time so many people are giving up large homes, and may have things they would like to put to good use, that we suggest that they would think of the But-Har-Gra Bible Training College. We need crockery, linen, but most of all a stair carpet. If anyone can supply any of these things, please get in touch with the secretary of the Women's Auxiliary, Mrs. S. J. Muston, 41 Fullers Road, Chatswood, Tel. JA 1244.

CAMPERDOWN CEMETERY TRUST.

Desecrations: Monuments Despoiled in Historic Cemetery.

The historic burial ground known as the Camperdown Cemetery, or St. Stephen's Cemetery, by reason of the fact that it surrounds St. Stephen's Church, Newtown, has in recent weeks suffered from extensive spoliations. Beautiful monuments, tablets and other memorials over the graves of distinguished families, including naval and military graves, have suffered grievously at the hands of persons who, for no apparent reason, seem bent upon laying waste this consecrated ground. The authorities entered this sacred area without permission and made numerous air-raid trenches, and also made gateways which allowed undesirables to enter day and night and cause damage. The damage became so serious that the trustees had to lock the gates which later were smashed open by the Council. Since then further damage has been done, making a total up to the present of 49. So determined have been the despoilers that in one case a tomb was wrecked and the services of six strong men were required to replace it. Iron railings have been torn from graves and thrown to the ground. Some of the smaller monuments have been entirely destroyed, and the debris is strewn about, while in one case a monument was carried through the gates and cast into Lennox Street. The Trustees have written to the Newtown Council suggesting that the gates be locked and keys be given to the nearest wardens and the police to act in case of an emergency, but the Council has not replied to the questions put to them. The cemetery is controlled by Trustees who hold the deeds under an Act of Parliament. The opinion is held locally and by graveholders, that some steps should be taken to put down this wilful vandalism. Numerous letters of protest, bitterly resenting the action of the Council, have been received by Mr. P. W. Gledhill, Chairman of the Board of Trustees.

had the suggestion of formality such as cassocks, gowns, set prayers, etc., would have to be ruled out. None but those who have the gospel of the Grace of God and the Blood of Calvary could hold the meeting, but it could be done and has been done.

Again I quote Bishop Ryle, "We must strike at the root of the evils we deplore. We must endeavour to evangelise the masses of men and women who now break their Sabbaths every week. We must show them a better way. We must divert the fountain of Sabbath breaking into different channels, and not content ourselves with damming up its waters when they overflow."

Here is a challenge. Will the Church take it up?

Yours faithfully,

H. R. SMITH.

BRITISH-ISRAELISM.

(The Editor, "Church Record.")

Sir,

In your issue of April 23, your correspondent, R.J.T., declares that British-Israelism is heresy.

I would like to assure R.J.T. that, if he would furnish the readers of your journal with a precise statement on the point or points which justify the conclusion drawn in the preceding paragraph, it would be a very valuable contribution to the subject in question.

Naturally the reply would be framed with the full knowledge of the ecclesiastical, legal and dictionary definitions of the term heresy.

Yours faithfully,

M. P. BROWNRIGG.

Woodford.

[Other Correspondence held over.—Ed.]

Farewell Presentation.—A farewell was tendered Miss Thelma Macqueen, of the Vicarage, Colac, by the ladies of St. John's Church. Miss Macqueen, with her father, Rev. Canon J. A. Macqueen, will leave Colac for Ballarat this week. Miss Macqueen was presented with a leather-bound writing case.

WANTED — Kerosene lamps, hanging or wall type, for use in Army Battle Stations. Any condition. Please leave at C.E.N.E.F. Office in Church House, addressed to Chaplain C. A. Goodwin, Port Kembla.

MISSIONS TO SEAMEN, PORT KEMBLA.—Man wanted to take charge of a new Institute for Seamen. Clergyman or Lay Reader. Evangelical. Stipend approximately £250. Apply The Rev. C. A. Goodwin, Hon. Chaplain, Port Kembla.

C.M.S. TEMPLE DAY.

Ascension Day.—Thursday, May 14. The society will again observe Ascension Day, May 14, as Temple Day in St. Andrew's Cathedral, Sydney. On that day a chest will be left in the Cathedral for the receipt of gifts for the work of the society. The committee has given consideration to the disposition of these gifts, and it is suggested that the two especial matters to which the Temple Day offerings should, this year, be given are:—

1. The C.M.S. House, and 2. Tanganyika.

Contributions may be ear-marked either for C.M.S. House or for Tanganyika. Gifts not especially designated will be divided between these two purposes at the discretion of the New South Wales committee.

There will be three services: 11 a.m.-12 noon. Holy Communion. Preacher, Most Rev. the Archbishop. 1-2 p.m. Lunch Hour Service. Preacher Rev. R. J. Hewett. 3-4 p.m. Preacher Rev. H. M. Arrowsmith, acting secretary.

LADIES' HOME MISSION UNION.

A very successful Group Rally was held at St. Paul's, Carlingford, where members from St. John's, Parramatta, Epping, Eastwood, Beecroft and Pennington Hills gathered. The speakers were the president, Mrs. H. W. K. Mowll, the general secretary of the Home Mission Society, Canon R. B. Robinson, Sister Sheila Payne, of St. Stephen's, Newtown, and Miss Stokes, general secretary of the L.H.M.U.

The chairman, Rev. J. R. L. Johnstone, with Mrs. Johnstone, and the secretary of the Carlingford Branch, Mrs. Bellamy, made their guests very welcome, and afternoon tea was provided by Carlingford Branch.

VICTORIA.**Diocese of Melbourne.****ANZAC DAY.**

Special Anzac Day services were held in many churches on Saturday, April 25. At St. Paul's Cathedral there were about 900 present at the 7.45 a.m. Corporate Communion service of the Church of England Men's and Boys' Societies. In a brief message of welcome to troops present the Archbishop-elect (Right Rev. J. J. Booth) expressed the hope that at the termination of the present war we would be ready for the tremendous task that would face us.

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The enemy, he said, had a vision which he saw through bloodshot eyes of world dominion and the lust of power. We, too, must have a vision—of a new and better world, in which the peoples of the world must have liberty and freedom from the tyranny of poverty; a world acknowledging the fatherhood of God and the brotherhood of man.

Earlier the bishop had marched in the parade of veterans, which was a feature of the ceremonies. The veterans saluted the Cenotaph, which was garlanded with hundreds of wreaths from organisations and private citizens, and later, before the city hall, passed the saluting base, on which were Col. Duggan, Cr. W. J. Perkins, Mayor, and city councillors and officials. Before the ceremony of laying wreaths at midday, Mr. D. Brokenshire, president Ballarat, R.S.L., and his executive placed wreaths at the South African Soldiers' Memorial and the Arch of Victory. Among the wreaths was one placed by Sgt. R. E. Herr, of the U.S. Air Corps, on behalf of the American Legion and the U.S. forces in Ballarat.

NEW ZEALAND.**Diocese of Auckland.****SELWYN CENTENARY.**

The Bishop announces that the following arrangements have been made tentatively:—

Saturday, May 30.

7 a.m.—Holy Communion in St. Stephen's Chapel. The Chapel is very close to the site where Selwyn landed at approximately seven o'clock on May 30, 1842.

8 a.m.—Holy Communion in the Cathedral.

10 a.m.—Holy Communion in the Cathedral.

2 p.m.—Procession from the Cathedral to the site of the landing where a service of thanksgiving will be held. The Archbishop of New Zealand has been invited to preach at this service and the Bishop of Aotearoa has been specially invited to represent the Maori people. The clergy, and male members (men and boys) are invited to take part in the procession. It is hoped that from those churches which have

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banners some may be brought for use in the procession.

Sunday, May 31.

Special services will be held in all churches on this day. Forms of service for use in the Province will be issued by the Archbishop, with the approval of the diocesan Bishops.

APPOINTMENTS.

Rev. S. B. S. Corbin, vicar of Thames, to be vicar of the Parish of St. Paul's, Auckland.

Rev. D. S. Miller, M.A., vicar of Queenstown, Diocese of Dunedin, to be vicar of the parochial district of St. Thomas, Auckland.

Rev. W. A. Scott, vicar of Hauraki Plains, to be vicar of the parochial district of Point Chevalier.

Rev. Richard Rex Clark, assistant curate in the Cathedral Parish, to be Chaplain in the Territorial Forces.

Rev. Hopkins Sinclair, vicar of Takapuna, to be Chaplain in the Territorial Forces at Northcote.

Vol 6 No

ADVERTISEMENTS CHURCH RECORD LTD.

21st. MAY 1942.

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THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol 6 No. 10—New Series.

MAY 21, 1942.

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transmission by post as a Newspaper]



Church Mobile Canteen

The Mobile Canteen of the Church of England National Emergency Fund, Sydney, dedicated by the Archbishop of Sydney in the Cathedral Grounds on Anzac Day. The Canteen was bought by the Diocesan Churchwomen's Association, who supply women-drivers and helpers. The Canteen is already rendering excellent service.

(Block by courtesy of "Sydney Morning Herald")