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THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

16—New Series.

AUGUST 5, 1943.

[Registered at the G.P.O., Sydney, for
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Who Really Saved Australia ?

Mr. Curtin assures Australia that his Government did a good job.

It did—but could any Government in the circumstances, with the enemy at our front door, have done other than that without being recreant to the trust the people placed in it?

Mr. Curtin infers that his Government saved Australia.

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That job was done by the men who fought for Australia, died for Australia, took wounds for Australia.

It was done by the men, and women, who worked themselves to a standstill in the munition factories.

It was done by the men of the American Fleet and Air Force in the battle of the Coral Sea, and by our own sailors who fought with our Allies.

These are the people who saved Australia.

Not the politicians of any party.

—From Sydney "Sun," July 27.

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NOTES & COMMENTS.

With the elections in process much has been written concerning Communism.

The Archbishop's statement has been vigorously criticised because of its condemnation, and our friends of Russia, whose enthusiasm for the war appears to have arisen when Russia joined the Allies, have made good use of the opportunity to "paint their lily." It is as well to keep our heads in this matter and to remember that there are two sides to every question, as the following extract from "The Methodist" clearly indicates:—

"Those who have read anything much of the history of the Russian Revolution, and who are aware of what has gone on in Russia, especially within recent times, will not deny that some good has come to many of the people in that great and marvellously rich country. But what turmoil, travail, and tragedy have the Russian people passed through! The Third Internationale of Moscow gave the following list of those done to death by the revolutionaries:

"1 Royal family and 7 children, 28 Bishops and Archbishops; 6,775 clergymen, 6,575 teachers, 8,800 doctors, 54,000 officers, 260,000 soldiers, 150,000 police officers, 48,000 gendarmes (detectives), 352,000 intellectuals, 198,000 workers, 915,000 peasants.

"It is inconceivable that all these people were the avowed enemies of their native land, or that they were all of such a criminal nature as to deserve

the terrible fate they met. And of course they were only a proportion of those for whose tragic end the Revolution was directly responsible. In the Ukraine alone it is estimated that at least 3,000,000 people were killed.

"We mention these facts not because we have the slightest ill-will towards the people of the Soviet Union, but because they are facts, and as such they ought to be known. No good purpose can be served by suppressing them."

Some fifty years ago we were asked the question by a member of the Legislature, who was also a Churchwarden, "But the English clergy are State paid, are they not?" The same misstatement was made in the House of Commons in May last, and caused the following statement to be made:—

"52. Mr. Driberg asked the Chancellor of the Exchequer the total annual charge on the public funds in respect of the pay of Service and prison chaplains.

The Chancellor of the Exchequer (Sir Kingsley Wood): The total annual charge on public funds in respect of the pay of Service and prison chaplains is approximately £1,600,000.

Mr. Driberg: Apart from this relatively small minority—consisting, of course, of all denominations—would it be correct to say that none of the clergy or bishops of the Church of England are paid by the State?

Sir K. Wood: Yes, Sir."

We hope that this straight-out statement will gain the publicity it deserves. We imagine that the misstatement was merely a Liberationist canard.

The definitely outspoken warnings that have been given by several prominent politicians that the bishops and coming Federal Election would be an exceedingly bitter one have stirred up the souls of our four Anglican Archbishops to utter an appeal to the Commonwealth electors to be careful in their decisions concerning candidates for election.

The Archbishops, in their appeal, say:—

"In a sense, it is democracy that is on its trial. Its obvious disabilities

and disadvantages in the face of the totalitarian way of life have been clearly demonstrated in the last few years. The superiority of Democracy can only be shown by the rational, sober judgment of the mass of the people.

"Our politicians have not helped us in this regard. Anger and sobriety of judgment do not walk together. To lose one's temper is the best way to make sound judgment impossible. Yet we find the men who have been chosen as our representatives making vehement argument over quite unessential details at a critical moment when the common sense of voters is of vital importance.

"We write to ask for restraint on the part of our politicians and journalists. We want to see charity, which is the supreme Christian virtue, stressed more and more strongly as the election draws near. There are great issues before us for Australia at the present moment and for years to come, and good temper is essential to sound judgment."

How real the dangers are against which our Church leaders have warned us is plainly indicated by the disgraceful outburst of the Leader of the Opposition in personal abuse of Mr. Menzies. It is difficult to understand Mr. Fadden's action, unpatriotic to a degree, in view of our national crisis. This is no time for internecine strife within the main parties that are contending for supremacy. Men who are not big enough to suppress personal pique in such a grave situation are not big enough to be in the leadership of a great democratic nation. Evidently it was an ill-thought-out motive that caused Mr. Menzies to slip down from the leadership for which, in the judgment of men like Churchill, he was eminently fitted. We imagine some of our great Press organs are regretful of past criticisms.

The outrageous criticism of the bombing of Rome, by Archbishop Gilroy, of Sydney, has caused a feeling of dismay and resentment. If it had come from Archbishop Mannix or some kindred firebrand we should not have been surprised. But we have always imagined that Dr. Gilroy was a man of

wider views and more liberal outlook. Curiously enough, from Brisbane, U.S.A. and other places have appeared more rational statements, placing the blame in the right quarter and giving the Allies the commendation they rightly deserve in keeping as far as was humanly possible to targets by which the execution of the war might be affected. The Roman Catholic Archbishop of Brisbane very definitely dissociates himself from Dr. Gilroy in these unfortunate utterances. We are not at all sure that Dr. Gilroy's statement is not so disruptive as to come within the ambit of the War Censorship.

Dr. Duhig said he felt his views on the bombing of Rome represented those of the Catholic people of Queensland in general. He had received many letters in which writers, while expressing regret at the bombing, also revealed that they quite understood it was not the desire of the Allies to destroy Rome, and that what they had done was from military necessity. And

The Italian ex-Foreign Minister, Count Sforza, interviewed in New York, said, referring to the bombing of Rome: "Those who challenged the necessity for the bombing must now regret their impudent criticism. It is evident that the end of this criminal anti-Christian demagogue is a direct result of the bombing."

We are glad that Dr. Gilroy's sentiments are not very widely approved.

Mr. Churchill's visit to the U.S.A. Congress was the occasion of one of his great speeches. It drew from the Empire's a member of the Congress and a leading columnist, W. P. Simms, the observation—

"I wish to heaven there was some way to get our President to come up here and talk to us like that. Churchill just about covered everything."

This statement drew from a Canadian press organ the following striking criticism:—

"This is the observation which a member of the United States Congress is reported by columnist William Phillip Simms to have made to another after the British Prime Minister had concluded his 50-minute report to the United Nations recently in the Congress Chamber in Washington. And the Congressman was right. Mr. Churchill told what had happened, what is happening and what might be expected to happen within the measurable future in the Atlantic and the Pacific, in Europe, Asia and Africa. He's just as good a reporter as he is a statesman' was the way another expressed his admiration of the British leader.

"Mr. Churchill's speech illustrated, as nothing else could, according to Mr. Simms, one very important difference between the British and the American forms of government. Aside from the Crown, the two systems have many similarities, yet are very different. The British system is much closer to the people and more immediately responsive. It was this difference which made it perfectly natural that the British Premier should talk as he did. At the same time, it explains why the President and the members of his cabinet seldom if ever make reports like that to the nation."

This is a remarkable statement and stresses the fact of the real democratic principles of our British Empire.

There are rumours afloat that Brisbane will not go very far afield in its search for a new Archbishop. They evidently want a man well used to Australian conditions. At the same time it does a Church no harm to have introduced into it some "new blood." We can become too stereotyped.

That great soldier-statesman of South Africa, erstwhile leader of the Boers against the Message Empire, and now of To-day, the acknowledged representative and leader of his people in South Africa, a position made plain by his overwhelming victory in the recent elections, made the following statement relative to our present-day difficulties and the future reconstruction:—

"It is generally admitted that there are great economic and social evils. They have to be removed. This can and must be done without our resorting to new plans or new orders which

may affect or undermine fundamental ideas and principles. . . . Our Christian civilization is based on eternal order, an endless plan in the message of Christ. Many new messages and messengers will appear in these times of tribulation. Let us hold on to the eternal message. . . . In the twilight of to-day I see on the horizon—not the man of Moscow, not the man of Munich, not the man of Rome, but the Man of Galilee. . . . I see Him going round villages and districts teaching and spreading His Messages of a new Kingdom, healing the sick and suffering. . . . And His message is: Cherish in love your fellow man irrespective of race or language; Cherish and keep the divine idea in your heart as the highest good. This is the message also for the Church of to-day, and for mankind, milling round like frightened sheep without a shepherd."

These are brave and true words of a great Christian statesman who refuses to be drawn aside by specious plans for reconstruction from the only salve to be found for the world's ills—the eternal message of the Gospel. We are not so sure that the Church can be charged with neglect of the social implications of this message as with failure to face a hostile and mocking world with the challenge of a Gospel which, as of old, is "to the Jews a stumbling block and to the Gentiles a foolish thing." "Let the cobbler stick to his last."

WHAT DEMOCRACIES HAVE SENT RUSSIA.

Mr. Lyttelton, British Minister of Production, disclosed in the British House recently that Britain and the U.S. in the period between October, 1941, and December, 1942, sent to Russia enough tanks to equip 32 armoured divisions and enough planes for 400 squadrons. The figures for tanks are 6,200 and for planes 5,600. Britain sent 2,974 tanks and more than 3,000 planes, while the U.S. sent 3,200 tanks and nearly 2,600 planes. Besides this, the democracies sent 85,000 trucks, 70,000,000 rounds of small arms ammunition and 831,000 deadweight tons of machine tools, small arms, metals, etc.; while Britain alone sent more than 50,000 tons of what Captain Lyttelton called her "infinitely precious stock of rubber."—Protestant Newsletter.

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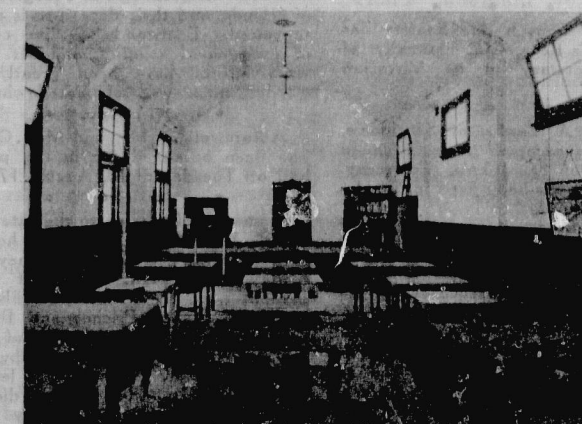
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The opportunities opening for women's work at present and the great needs of the Diocese are an invitation and a challenge to our young people.

Since it started many branches of Christian service have opened up. The Home of Peace at Marrickville is a successful and necessary branch of the Institution. The sick poor have here the comfort and care that the most loving are unable to give in the crowded streets of our densely populated districts. Many a storm-tossed wanderer has not only found peace here, but has entered into the joyful possession of eternal life.



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PERSONAL.

Archdeacon d'Arcy Collins, in the Townsville Cathedral Notes, says: "I have been invited by the Bishop of Bathurst to take charge of All Saints' Cathedral Parish, Bathurst. I have accepted this invitation, and have told the Bishop and the Churchwardens that I must resign from this Parish and Diocese. The date of my resignation will be settled by agreement with the two Bishops concerned; I shall probably not be leaving till the end of June."

On August 3, Mr. G. F. Doyle will complete 30 years of service as Lay Secretary of the Church Missionary Society. This is probably unique in secretarial records in connection with the Australian C.M.S.

The Rev. J. H. Frewin, M.A., St. Clement's, Elsternwick, has tendered his resignation to the Archbishop after 47 years' service, and plans to vacate the Parish at the end of October.

Owing to ill-health, the Rev. S. O. Seward has resigned the charge of Emerald, and will be leaving at the end of August.

The Bush Church Aid Society has appointed the Rev. A. C. Donnelly, of Lilydale, secretary of its Victorian branch.

The Rev. A. Banks, of St. Jude's, Carlton, has accepted nomination to the Parish of St. John's, Footscray. The induction has been fixed for Thursday, September 2.

The Rev. F. W. Coaldrake, assistant at the Cathedral, is to return to the Brotherhood of St. Laurence at the end of August.

The Rev. J. R. Harper, C.M.S., Tanganyika, who has been serving as senior Chaplain in the African Forces, has been reported missing from ship and presumed lost at sea.

We regret to learn that Canon Hinsby, of Hunter's Hill, N.S.W., is posted as "seriously ill."

The Archbishop of Sydney will preside at the Annual Meeting of the Scripture Union to be held in the Assembly Hall, Sydney, on Saturday night, August 14th.

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

"Mrs. Stanley Howard, Senr., who died last Thursday, within a few months of her ninetieth birthday, had lived most of her life in Bowral, and gave herself unsparingly for the welfare of others. Almost up to the last she would be out in all weathers visiting the sick in their homes or in the hospital. She was a familiar and venerated figure in Bowral as she moved about collecting parsley for the hospital and to sell in order to buy missionary literature for the children, whom she loved. She served as a Sunday School teacher in various places for over seventy years. Happiness marked her life at all times, and the secret of it was her devotion to her Master. After the funeral service in St. Jude's Church, four of the choir-men carried her body round the church she loved so much and served so well, to her last resting-place just behind the sacred edifice. All who knew her realised the quiet beauty and steadfast nature of this truly Christian woman."—From Bowral Paper.

The Rev. Andrew Colvin has resigned as Rector of St. Philip's, Eastwood, Sydney, after a ministry in the parish since 1918. Mr. and Mrs. Colvin have greatly endeared themselves to their parishioners, and their leaving constitutes a great loss to a large circle of friends, and their departure is much regretted. Eastwood is a live centre of evangelical religion, and Mr. Colvin's efforts have been greatly rewarded in a well-established church.

A farewell to Mr. and Mrs. Colvin has been arranged for in the parish hall on Tuesday night, August 17th.

A memorial service to the late Miss Sibella MacArthur Onslow was held in St. Andrew's Cathedral, Sydney, on Friday, July 23rd. Amongst those present were the Primate, Archbishop Le Fanu, Bishop Pilcher and Bishop Cyrenus. The Archbishop of Sydney, in his address paid a tribute to the work of Miss Onslow as a leading churchwoman. Miss Onslow died at her home, Menangle, on July 16th. The first part of the funeral service was held in St. John's Church, Camden. The interment was in the family cemetery in the grounds of Camden Park.

Australian Church-people will have seen with deep concern and regret the following par in the press of Monday last:—Toronto, Aug. 1 (A.A.P.)—The Archbishop of Toronto, Dr. D. T. Owen, has advised the Australian Associated Press that Bishop Moyes, of Armidale, underwent a serious mastoid operation in Toronto General Hospital on Wednesday. His present condition is good, but because of the extensive nature of the operation the doctors say that several days must elapse before they are satisfied that all is going well.

The tragic passing at the age of 34 of Sister Olive Evelyn Sternbeck on the afternoon of Tuesday, July 20, cast a gloom over the whole staff of the Royal North Shore Hospital. Sister Sternbeck had trained at the hospital, and was a most sympathetic and devoted nurse, beloved by all staff and patients alike. She was writing up her report in her room adjoining the H.S.F. Ward when the sudden attack took her off. The interment took place at her old home, Glen William, on Thursday, 22nd inst., at 11 a.m. On that day, Matron Machin arranged for the Chaplain, Rev. Allan Pain, to hold a memorial service in Vindin House. Quite the majority of the staff, indoor and outdoor, were present, including the Matron and available doctors. Dr. Ferguson read the lesson (Rev. 7-8), and a solo, "Prayer Perfect," was sung most feelingly by Nurse Blunt. The Chaplain based his words on the Beatitudes. Rev. 14:13. The occasion was a most solemn and impressive one.

We regret sincerely to learn of the serious illness of Mr. W. O'Neill, the doyen of the reporting staff of the "Sydney Morning Herald." Mr. O'Neill has been for many years a regular visitor at Church House, Sydney, and his unfailing courtesy and reliability has won for him a warm regard. He reached his 80th birthday on July 14.

News has been received by Mr. and Mrs. H. R. Harper, of Evans Court, Toorak, Vic., that their elder son, Major J. R. Harper, senior Chaplain of the East African forces, has been "posted missing from ship, presumed lost at sea." Born 1904, he was educated at Melbourne Grammar and graduated at the Melbourne University in Electrical Engineering. Proceeding to Manchester he completed a 2-year post graduate course at the works of the Metropolitan Vickers Electrical Co. Having heard the Call to the Mission Field, he returned to Melbourne and entered Ridley Theological College for a special course of training. In 1933 he was ordained by the late Archbishop Head, and under the auspices of the Church Missionary Society went out to East Africa, and joined the staff of the Bishop of Central Tanganyika. When war broke out he joined up as a chaplain and accompanied the East African forces throughout the campaign which ended in the conquest of Abyssinia. The last news of him was to the effect that he had been spending leave of absence with the Bishop at Dodem during the latter part of April, and had left there for the coast. His brother, J. H. Harper, is a Squadron Leader in the Air Force, and was recently awarded the Air Force Cross in the Birthday Honours List.

The Rev. R. C. Firebrace has resigned from his parish of St. Andrew's, Wahroonga, Sydney. He is contesting a seat in the Federal elections.

QUIET MOMENTS.

THE WORLD, MAN, AND GOD.

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

There is a great deal of thought and preparation being given in these days to the shaping of a New Order after the war, and many Christian people are concerned as to what the world is going to be like when peace comes and we settle down again.

Scientists, technicians, teachers and political leaders are all adding their contribution to this important subject. What is also very important is that we understand the whole philosophy of man in his relation to the world.

What is the foundation on which we are going to build this New Order? What part is the individual going to play as against the now very fashionable idea of "collective" man?

Man has shown his wonderful capacity in his control over the forces and resources of the universe. Christianity does not question this truth about man. The Bible asserts this clearly in Genesis: that he was "made in the image of GOD and was given domination over all the earth! This has been the foundation of all Christian thinking about man.

But this truth about man is only half of it. That is why the world has gone wrong and is still going wrong to-day. The truth is that man is also a "person" and lives in relation to other persons. The business of living is that man is not only a spectator, a planner and controller—he also has to respond to the demands of other persons.

What has happened to-day is that man's nature has got out of balance. The social nature of man, his ability to respond to his fellow men, can only find satisfaction in community and love, and this is founded on something deeper. What makes him man and distinguishes him from the animal world is HIS RELATION TO GOD.

These two views are in the sharpest contrast to each other. The one is prevalent to-day and is the working faith of a large portion of our democracy. It is also asserted by the dominant party in Russia. The view that reality has only TWO constituents: the world and man (who shapes the world by means of his intelligence and in accordance with his desires).

The other view is that reality has THREE constituents, the world, man, and GOD. This alters the whole picture completely. If we leave GOD out, things cannot help going wrong in the world.

We believe that man has not emerged (as the evolutionists would have us believe) from the primeval slime in past ages and has not evolved from an ape-like form into his present physical shape. Man was made by a definite act of God, and that is the secret of his greatness. "What is man that Thou art mindful of him?" said the Psalmist. "Thou hast made him a little lower than the angels, Thou crownest him with glory and honour."

Pascal says, "Man is a thinking reed." He is frail as a reed. A vapour, a drop of water is enough to kill him. If the universe could crush him, man would be greater, for he would be conscious of dying. Man is a mere speck compared with the planets that go whirling through space. But small as he is, he is greater than those vast worlds, for he can make them the objects of his thought. He can forecast their movements while they go on their way ignorant of their path. The mind of man has weighed the stars. It can foretell their orbits. It can write Iliads and Hamlets. It has painted Sistine Madonnas and composed Moonlight Sonatas. The mind of man has made a mock of oceans, brought the ends of the earth together, and conquered the air.

Yet the final proof of man's greatness must not be sought in these achievements of the mind;

in immortal books, glorious paintings, ravishing music, Panama Canals, ocean greyhounds, and submarines, telegraphs and aeroplanes.

The final greatness of man's nature is the fact that the Eternal Son of God could use it and inhabit it. The Incarnation of the Son of God has given it a new status. Made in the image of God. The birth at Bethlehem revealed this.

So much to-day is said about the "littleness of man" compared with the universe. But bulk is no criterion of worth. Quality not quantity matters. The worlds in God's sight are as dust in the balance, compared with a moral soul.

If we remember this we will not fritter life away by living aimlessly or defile it by living basely. There are things seen in man that are debased, degraded, sensual and vile. War is the echo of God's judgment of sin in the human heart. But we need not despair.

Christ has ennobled our human relationships. He is related to the race, to a family, to David and Mary, a child at home, a boy at school, an elder brother, a loyal citizen, and yet the holy SON OF GOD. So we can live in all our relations of life as children of GOD.

The Incarnation of the Son of God gives us hope for the future. But we must see in Him not only the Son of Man, but the Son of God—our Saviour, Redeemer, and Judge.

WATSON'S BAY CANTEN.

A canteen for naval men has been established in the parish hall of St. Peter's, Watson's Bay, Sydney, and was officially opened on July 13 by Admiral Feakes. The Archbishop and Mrs. Mowll were present.

The canteen has been equipped by C.E.N.E.F. and it is serving a very useful purpose in supplying naval men with meals and other necessities. The rector of Watson's Bay, Rev. R. F. S. Bradley, and his helpers are doing splendid work.

To Australian Churchmen

THE DESIRE FOR UNITY.

Dean H. T. Langley, preaching in St. Andrew's Cathedral, Sydney, expressed very great concern at the evidences of dis-union in the Church of England. The Dean felt that it was of the utmost importance that the Church should speak with a united voice in these days of difficulty. Unless we misunderstood the purport of his address, he was of opinion that if it were possible to bring the long negotiations for a Constitution of the Church of England in Australia to fruition, this unity would be achieved. We have every sympathy with the Dean's aspirations, and can understand the disappointment which those who have worked at framing a Constitution must feel at the many delays which have occurred.

Is the Dean's Solution Satisfactory?

While expressing our appreciation of the desire for unity, we cannot regard the Dean's solution as satisfactory. The question presses upon us: If there were a Constitution to-morrow, what would it accomplish? As far as we can see, in the present temper of Australian Churchmen the attainment of a Constitution might easily perpetuate division, and render it much more apparent than it is at present.

A Constitution would unite the various dioceses under the control of a General Synod. We would remind the Dean that we have this already. It is true that any diocese may refuse to accept the determinations of the Synod but, on the other hand, every diocese can accept these determinations. If, therefore, we had unity on the great essentials of faith and practice; if we were of one mind on, say, the drink evil or the encouragement offered to individuals to set light store by the obligations of marital fidelity, there is nothing to prevent a united voice of the Church from being heard.

What, in fact, do we find? When any earnest man raises his voice through the medium of a Synod resolution there is an element of discordancy. We may be told, and there is much truth in the assertion, that it is the genius of the Church of England to allow wide differences of opinion, and the right to express them. We would at once subscribe to that position. But if such is the case, no mere machinery for carrying the purposes of the Church into effect can secure what the Dean desires.

The Problem as We See It.

There is very grave danger at the present time of talking people into a false position. The pressure of outside forces hostile to the essentials of the Christian faith renders any appeal for unity powerful and persuasive. As a consequence, unless we are careful, we may be betrayed into assenting to something which will ultimately remove the ideal further off in the mistaken conviction that we are bringing it nearer.

Our diocesan system is no real bar to unity. The Church of England historically attempted a great task. She endeavoured to unite the body of her people in the affirmation of great truths, while giving the individual a very wide liberty. In order to achieve this end she provided Articles of belief and formularies of worship. The two Provinces of Canterbury and York were entirely independent. Each diocese had its own bishop, and displayed its own characteristics. But there was unity, achieved in the first instance through the action of the Crown in imposing a set of Articles and a form of worship. This unity grew and strengthened with time. Every member of the great universities assented to the doctrines of the Church of England. Every pulpit enforced certain cardinal truths by means of Homilies imposed by authority. For many years the Church of Eng-

land rejoiced in a solid union which was based upon conviction.

There were internal differences, but they were subject to this loyalty to established principles. The problem as we see it is to restore to their rightful position the Articles and Prayer Book. It is because men are accepting office in the Church who feel no longer bound to pay homage to her position that all the evil has resulted.

The Irony of Circumstances.

The Church of Rome was the strongest enemy to the Church of England in the days when she struggled to achieve unity. She is the strongest enemy still. The Church of Rome recognises that unity can only be achieved when it is truly mental and moral. She has formulated her positions in The Canons and Decrees of the Council of Trent. She has paid a high price for her attempt at unity. The case of George Tyrrell and the declarations against Modernism illustrate this. So does the papal condemnation of the Malines Conversations. With relentless logic Rome pursues her way, and by her very definiteness captures the vacillating. Her strength as a diplomatic power, and her capacity to enforce her tenets have drawn a certain section of English churchmen into sympathy with her. The enemy that the Church of England resisted stoutly has now become the pattern which many seek to copy.

The Church of England had another enemy. The Presbyterians followed not only the doctrine of Calvin, but his polity, and pressed the latter to extremes against which the sober mind of the Genevan Nestor revolted. They abhorred the Roman doctrine, but they accepted the Roman principle that the Church should be supreme in ordering her own affairs. There was always a mental reservation that she should order them in the way that they thought best. The Church of England in the old days surmounted the difficulties created by these two opposing

forces strangely united in one point of principle.

To-day the more extravagant Anglo-Catholics are making common cause with the old Presbyterians. They claim an autonomy for the Church greater even than that which the older Presbyterians demanded. If John Calvin could see the way things are tending he would smile if he has any sense of humour. The one feature in his great system that reeks of mediaevalism has come to light in an atmosphere wholly foreign to all his other conceptions.

Why is There Disunion?

We would suggest to the Dean that the long delay over the Constitution is an evidence of an internal disunion that cannot be resolved unless the evil is tackled at the root. To patch up hastily an ambiguous formula would only conceal the trouble. It would not remove it. There are some in the Church of England in Australia who are very sensible to this fact. They see that Constitutions have been framed in other places, and have not brought unity, but the reverse. They observe, for example, that there is a Church of England in Scotland owing no allegiance to the Scottish Episcopal Church, which is the only body that asserts by Canon that episcopacy is a Divine institution. Here the very ideal of supreme control by bishops has failed to win the allegiance of men who are loyal supporters of the Church of England. Readers of our paper will not need to be reminded of the bitter controversy occasioned in South Africa by the actions of Dr. Gray. With these instances before us, which could be multiplied, it is foolish to hope that the mere framing of an agreed statement will at once abate strong convictions and turn black and white into a seemingly grey.

What is Holding up the Constitution?

As far as we can see, the obstacle to granting wider powers to a General Synod in Australia centres round two factors. There are those who are eager for a revision of our Prayer Book and

Articles. They represent two different camps in the Church of England. The Modernists wish to be free from all or nearly all restrictions. They would suggest that communion should be had with all who recognise Christ Jesus as Lord. This would be sufficiently wide to include Unitarians and Roman Catholics. Dogma would disappear. The Anglo-Catholics wish to impose on the Church the absolute authority of bishops. They will assent to no Constitution that does not make bishops final judges of doctrine. There must in no circumstances be an appeal to the civil court. "The powers that be are ordained of God" to keep silent on all internal Church disturbances.

The problem which makes the situation more acute is that many Anglo-Catholics, including bishops, have leanings in the Modernist direction in some particulars. They are willing to remove the barriers against an unintelligent comprehension in the hope that when the barriers are down a system of worship can be formulated which will give the Modernist much latitude and still preserve to the bishops the control they fondly seek.

If this is anywhere near the truth Evangelical Churchmen must be on their guard. They must remember that once a Constitution is framed revision within the ambit prescribed may soon make their position intolerable.

A PASTORAL MINISTRY.

(Preached in St. Paul's Cathedral, Melbourne, at the Consecration of the Bishop of Wangaratta, on St. Barnabas' Day, by the Bishop of Bathurst.)

Taking his text from St. John 10: 14, "I am the good shepherd," the Bishop said:—

"The Old Testament scriptures are full of allusions to the shepherd's calling; that calling is linked with its most tender passages. What pastoral, for instance, is more beautiful than this: 'The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul?' Someone has said, 'Perhaps in the whole realm of literature there are no lines which have engraven themselves more deeply upon the hearts of men and women than these.'

"It was natural, then, that our Blessed Lord, understanding fully the nature of the work amongst men which He had come to do, steeped as He was in the writings of the old covenant, should have embodied in Himself the symbol of the shepherd. It was natural that, when he gave to His apostles their commission, He should emphasise the pastoral side of the work which He was entrusting to them. Could any other word have been as helpful to penitent Peter; could any other word have made him feel so sure of His restoration as that threefold word, 'feed my lambs, tend my sheep, feed my sheep?' So we find St. Peter, towards the end of his ministry, using the same imagery: 'Feed the flock of God which is among you, exercising the oversight, not of constraint, but willingly.' So, too, we find St. Paul bringing it into his parting charge to the leaders of the Church in Ephesus, which was so dear to him: 'Take heed unto yourselves and all the flock, in the which the Holy Ghost hath made you bishops, to feed the Church of God which He purchased with His own blood.'

"Therefore, it was natural that our branch of the Catholic Church, as she painfully compiled her ordinal, should in 'The form of ordaining or consecrating a bishop,' lay the emphasis on the pastoral side of his work. To those here this morning who will take the trouble to follow it carefully, this consecration service puts before them clearly and simply the task, the full task, to which a bishop is called; but they will notice, they cannot fail to notice, if they do follow the service closely, how, over and over again, like some constantly recurring refrain, the pastoral side rings out until that last charge of the Archbishop, as he delivers to him the Bible, sums up for the newly consecrated Bishop in pastoral care, 'Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost.'

"What a care it is! What a responsibility for him who this morning is to be consecrated Bishop and Pastor of the Church of God! Who is sufficient for these things? Of himself no pastor is—no pastor can be—sufficient; but his sufficiency is of God, who by the power of the Holy Spirit, in answer to his prayers, and the prayers of the whole Church for him, makes him, and will continue to make him, able for his ministry.

"To you, my brother, I believe it is, and ever will be, as it is to so many, a joy that by God's good providence your consecration day is the day during which the whole Church is thanking God for the life and witness of St. Barnabas, a man endued by God with singular gifts of the Holy Ghost—one of God's good men, full of the Holy Ghost and of faith. To you God has given many gifts; you will not for-

get that to whom much is given of him shall much be required. God, if you will continually ask it of Him, will never leave you destitute of His manifold gifts, nor yet of grace to use them always to His honour and glory.

"You realise how you yourself must continually pray that you may use the grace which God is ready to give so freely. Realise, too, that you need and will have, not only this morning, but continually, the prayers of the priests and the people of the diocese in which you are called to serve. Realise, too, and especially in times of loneliness and depression, in times of spiritual danger and temptation—for such times will come—that you have not only the prayers of the Church here on earth, but of the Church at rest and the Church triumphant, prayers which our Ascended Lord accepts and makes perfect as He pleads them with His all-prevailing intercession. And, as you realise this more and more fully as the days go by, continue, in the strength which God supplies, to follow humbly, yet steadfastly in the steps of Him your pattern, your example, the steps of Him who said, 'I am the good shepherd, and I know mine own, and mine own know me.'"

"CHURCH LEADERS SPEAKING."

The B.B.C. announces an important series of talks to be given in its various overseas services beginning in early August under the general title of "Church Leaders Speaking."

Representatives of the various denominations will deal with the spiritual problems underlying the present world crisis. The speakers will include the Archbishop of Canterbury, who will show how the Christian faith is relevant to the attempt to re-integrate European civilisation.

He will be followed by Dr. Hutchison Cockburn, Moderator of the Church of Scotland (1941-42), who is well known, especially in America and Canada. He will deal with the fundamental opposition between Christianity and Totalitarianism. Dr. Nathaniel Micklem will describe how Christians in Europe are offering resistance to Hitlerism. Other speakers will include Dr. J. H. Oldham, Catholic Archbishop of Birmingham, and Dr. William Paton. Dr. Paton will summarise British reactions to the document on a "Just and Durable Peace," published by the Federal Council of Churches in America.

THE BRITISH PRIMATE'S FRANK CALL TO MEN.

Speaking at a gathering of men in London recently the Archbishop of Canterbury made a frank appeal to men to resist the lowering of moral

standards in wartime. "Before the war," said the Archbishop, "our chief moral enemy was listlessness, purposelessness; people had nothing definite to live for which would give them a goal for their endeavours and put restraint upon their impulses. The war has corrected that, and given a purpose to life, at any rate till it is over; and it is in the service of that purpose that the fine moral quality of our people has shown itself. But it is not a purpose which at all evidently covers the whole of life, and where people do not see the direct connection between familiar moral requirements and war purposes, the old conventions fail and nothing takes their place. People are not conscious of injuring the war effort by dishonesty or sexual indulgence, and as the war effort is the one regulating factor in their lives, these parts of their lives remain unregulated."

Dr. Temple concluded by saying that the only answer to the problem was a return to first principles and to the sense of obligation to God.

THE CANADIAN PRIMATE IN ENGLAND.

The Most Rev. D. T. Owen, D.D., Archbishop of Toronto and Primate of All Canada, has just concluded a six-weeks' tour of visits to the Canadian Forces in Britain, and has left for Canada. Before departing he made the following statement to the Press, summing up his impressions of England at war and of the Canadian Forces, and concerning the problems of the Church of England in Canada:—

"I felt, as head of one of our Christian Communities, the Church of England in Canada, that I should like to come into contact with the Canadian Forces here and take a greeting from Canada, and especially from our own communion and, I think, many other communions, assuring them that we are constantly thinking about them and letting them know that they are in our thoughts and prayers. Both the Army and the Air Force gave me an opportunity to do that. I have had six weeks here, and I have been going about from unit to unit meeting the officers and the men, sometimes in little groups, and also in large. This has taken me all the six weeks, and that is practically all I have been doing. Secondly, I want to try to take back to Canada the messages from the Canadians here to their friends, individual messages—in all about 300 messages. I hope also to be able to interpret a little bit of the atmosphere as I sense it to those at home.

"Our great problem in Canada is that it is a vast country with a comparatively small population—the population of Greater London—scattered over a country as large as Europe including Russia in Europe. It is made more acute by the fact that about 50

per cent. dwell in 2 per cent. of the country. Our Church in Canada consists of 27 dioceses. It is governed by a General Synod, of which the Primate is the president.

The Canadian Forces.

"I have seen thousands of men, including many from my own diocese, which is a populous part. Certain parts of England look more like Canada than England! On the whole, the Canadian troops are in excellent form. They are very much at home and speaking very well of the way they have been received. They have a great love for this country. I have been impressed by the way some of them have become assimilated. Some of the city dwellers are wondering whether they will be able to live in a city again after living so long in the country. The chaplaincy services of the Army and Air Force are very well operated. The chaplains of all communions are working well with the men and with one another. I visited bomber stations where Canadians are operating, and saw them setting out for Germany, for sweeps over France, etc. Some of the Army are a little 'browned off' by being kept hanging about, but there is less of that now than a little while ago. There is a strong morale and the 'browned off' business is passing. Our Canadian Army in England is being subjected to one of the severest tests an Army can be subjected to—that of waiting.

CHURCHILL'S PART.

(From "Newsweek," U.S. Magazine.)

In details and planning the attack on North Africa was American. But it was closely co-ordinated with the British offensive in Egypt, and in long-range inspiration it was primarily due to Winston Churchill. The Prime Minister has described himself as a child of the House of Commons, but so far as strategy is concerned he is a stepchild of the long line of British statesmen to whom the Mediterranean has been a lifeline and more.

It was Churchill who was responsible for the earmarking of half of British arms production for Egypt in the summer of 1940, when a virtually unarmed Britain stood at bay. It was Churchill who brought about the re-organisation of the Eighth Army after the defeats of last summer. The victory in the desert recently was a personal triumph for the Prime Minister. The clearing of the entire Mediterranean will vindicate a lifelong strategical theory for him.

WANTED—A Christian helper for Staff of Pallister Girls' Home, 57 Albert Road, Strathfield. Tel. UM6007.

THE BIBLEMAN'S CORNER.

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

THE BIBLE IN WEST CHINA.

Hemmed in by a great triangle of mountains, West China is reforming and replanning her national life. These mountains, together with the long distance from the coast, have provided a barrier against Japanese victory. There to-day a courageous story of organised resistance is being enacted by the Chinese people under the leadership of General and Madame Chiang Kai Shek. Chungking, the capital city and the headquarters of the Free Territory, is perched on the side of the River Yangste. Dug into the rock shelters, the people have lived their lives in defiance of pitiless bombings of the enemy. Something of the spirit of the people is seen in a short note recently received from Chungking. "On every side building and reconstruction is in progress, now that it is less likely that the new buildings will be destroyed." The increased cost of living is said to be 40 times the rate of pre-war prices.

A Famine Demand for Books.

We recently received a report from the Bible Society representative in West China, which shows how the printing and circulation of the Scriptures fits into this national picture. Remember the words of Dr. Myron Terry, of the Christian Literature Society: "There is a famine demand for all types of Christian literature in China, the two books most in demand being Bibles and Hymn-books." Our "Bibleman" at Chengtu says that "an inflated currency, and money which is only of token value, render the things of the Spirit of little count and make the selling of a Gospel very difficult. At the same time wages are high and the Church people are able to purchase, and are thus demanding more copies than ever before, of the whole Bible or, at least, a New Testament."

The emphasis which students put on the value of English has resulted in a scramble for English books of every kind. A second-hand English dictionary will fetch £12, and a second-hand English Bible £2/8/-. The large orders sent to London for English Scriptures were never shipped, owing to the fall of Burma and the closing of the Road, and the staff in Free China achieved a veritable triumph when, during 1942, they printed thousands of diglot St. Mark and St. John, which were sold as quickly as the bindery could turn them out.

HERE IS ROMANCE.

The publication of the Word of God is a romance in itself. All the Scrip-

tures which were formerly printed in Shanghai, and were the pride of the Society for the excellence of the quality in general format and binding, now have to be produced locally in Free China, a country which for nearly five years has been practically cut off from the outside world, where machinery is worn out, lubricating oil almost non-existent, and paper conspicuous by its absence. Our "Bibleman" in Chengtu, with infinite pains and with the helpful advice of local printing firms, has managed to publish large editions of the Chinese Bible, and he can say with much satisfaction that the production is most creditable. Prior to the war the Rev. W. H. Hudspeth sent stereos of the Four Gospels and Acts, the New Testament, and the Old Testament to Chengtu from Shanghai so that there should be no dearth of Scriptures in Free China. Large supplies have gone already to Kunming and Chungking, and the almost insoluble puzzle of transport has been partly resolved for us by the courtesy of the Friends' Ambulance Unit, who allow their lorries, which would otherwise be returning empty, to be used for the despatch of Scriptures.

GOD'S PACKMEN.

A word about colportage. Owing to the Pacific war the organisation which had always been maintained from Shanghai was stretched to breaking point; through shortage of supplies the staff drifted off to other occupations. This has resulted first, in a great drop in circulation; and, secondly, has presented the problem of finding afresh suitable men for that distinctly Bible Society form of evangelism, colportage. And all this in the face of a need never so great. In all the rush for money, and the love of things material, the Book must be distributed at whatever cost and whatever sacrifice. Every effort is being made to recruit the right type of men, and, in spite of the fantastic salaries that are now necessary for colporteurs, and the abnormal expenses of travelling and accommodation, the distribution of the Scriptures must be continued.

In some parts, notably Shensi and in the south-west, colportage is being maintained with a small but efficient staff. Two interesting incidents point to the fruit which is borne from what may sometimes be so small seed scattered. In Chungking a seller of vermicelli combined the work of voluntary colporteur with that of his trade. All his efforts to reach a certain schoolmaster were unavailing; but, on the other hand, the more the rebuffs the more the vermicelli dealer felt compelled to commend his books. At last, very grudgingly the schoolmaster bought a Gospel, and to-day there is a run on Bibles at Chungking,

for the schoolmaster is teaching it in his school; teachers have to teach it, and scholars are being persuaded to read it. A missionary from Ipen says that when he was examining candidates for baptism just before Christmas he found several friends whose fathers had become interested by the reading of a solitary copy of the Acts which had been passed around. A Christian community is springing up; seven people have been baptised, and there is an earnest request for more teaching. While we speak of China we learn that the Shanghai Bible House appears to be functioning, although the General Secretary is in an internment camp. The Bible House is most likely being run by the Chinese staff, but there will remain the almost insuperable difficulty of printing the Scriptures. It seems that our Korean agents failed to reach Free China, and are held by the Japanese in Shanghai.

SPECIAL PSALMS AND LESSONS.

August 8, 7th Sunday after Trinity.

M.: 2 Sam. xviii or Wisd. v 1-16; Mark ix 2-32 or Phil. i; Psalm 34.

E.: 1 Kings iii or viii 22-61; or Wisd. vi 1-11; Matt ix 35-x 23; or Acts xvi 6; Psalm 37.

August 15, 8th Sunday after Trinity.

M.: 1 Kings x 1-13 or Wisd. vi 12; Mark x 1-31 or Phil. 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 22, 9th Sunday after Trinity.

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

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

EDUCATIONAL.—Interstate Teachers, 101 Queen St., Melbourne. Applications are invited from women teachers in the 45 plus group, for these vacancies:—Headmistress, Church of England Girls' Boarding School, Sale, Vic.; Science Mistress (£280); Senior Maths.; Arts and Crafts.—A. M. Barry, Registrar.

THE LATE MR. W. C. KERNOT.

At an impressive service in Christ Church, Geelong, on July 18, Bishop Baker dedicated a beautiful mural to the memory of the late Mr. Walter C. Kernot. The mural, which is erected over the western entrance to the nave, is the gift of Mrs. Kernot and family.

Included among the large congregation which packed the church were the Mayor and Mayoress of Geelong (Cr. and Mrs. Wallace); Geelong City councillors and officers; the president of Geelong Hospital Committee (Mr. H. R. Hooper) and committeemen; representatives of the council, the headmistress (Miss V. Krome), and girls of the Geelong Church of England Girls' Grammar School (The Hermitage); and the Master and representatives of the Masonic Lodge of Unity and Prudence.

The service was conducted by the vicar (the Rev. R. D. Peatt, M.A., B.D.).

Bishop Baker took the text of his address from the 23rd verse of the 1st chapter of St. Matthew's Gospel: "Be Interpreted," and pointed out what a lot of life consisted of interpreting. A doctor interpreted Nature's method of healing; a magistrate, the principles of Justice; a scientist, the secrets of the universe; and the psychologist, the functions and workings of the mind.

"We are met here this morning to commemorate the memory of Walter C. Kernot," said Bishop Baker, "and as during the week I pondered over his career, the thought forced itself on my mind that the right way to consider both him and his manifold works was an interpretation of life. Walter Kernot interpreted life as service for others. He was a man of many interests—a many-sided man. The inspiration of his life came from higher things."

Bishop Baker recalled that for 65 years the late Mr. Kernot had been a member of Christ Church, and during that period he had filled almost every office it was possible for a layman to hold. A living faith in the living God was the secret of his life, and in that building he had found a spiritual home. There he had learned more and more of the will of God for him, and in his life outside the Church walls he endeavoured to interpret, and to live out, that Divine plan.

Recalling how the late Mr. Kernot had interpreted his religion in quite an amazing variety of ways, Bishop Baker referred particularly to his interest in education and to his many years' association with the council of "The Hermitage," and as honorary secretary of the school; to his 23 years' service on the committee of the Geelong Hospital, of which he became senior vice-president and chairman of the House Com-

mittee; and to his interests in Freemasonry through the Lodge of Unity and Prudence.

The speaker also touched on Mr. Kernot's wide field of public activities, including his work as honorary treasurer of the City Council for many years, and as a Justice of the Peace, and also to the keen interest he took in recreation and sport.

Such a record of service and such an interpretation of life was also a revelation, said Bishop Baker. It was a revelation of what the man was. We forgot sometimes how revealing our actions were. People still said it was not what a man believed, but what he did, which was the important thing. More confused ideas or more muddled thinking there could not be, because one could not divorce one's acting from one's thinking any more than one could the heat from the light of the sun. Our beliefs gave birth to our actions and our actions in turn revealed our thoughts, our beliefs and, sometimes, otherwise hidden motives. But it did not need a clever man to see the revelation of such a life as the one they were commemorating that morning. Mr. Kernot's life was open and patent for all to see. His actions and whole life formed a revelation of trust in God, and a desire to serve his fellow men.

The memorial bears the inscription: "In remembrance of Walter Charles Kernot, died March 25, 1941. A good churchman and citizen. His memory abideth in the hearts of those he loved."

PERSONAL.

The Rev. P. R. Westley will be inducted to the Parish of St. Thomas', Auburn, Sydney, on Friday, 20th August, at 8 p.m., by Archbishop Bidwell. Bishop Hilliard will preach the sermon. Mr. Westley was married on Saturday to Miss M. G. Alexander, of Lane Cove.

Bishop Hart, formerly Bishop of Wangaratta, was present at the Consecration of Bishop Armour, the present Bishop of Wangaratta.

The Rt. Rev. Horace Crotty, D.D., has been appointed to succeed Canon F. J. Meyrick as Vicar of Hove. Dr. Crotty has been vicar of St. Pancras, London, since his resignation in 1936 of the See of Bathurst, N.S.W., which he had held since 1928.

Rev. B. A. Talbot died recently at the age of 31 years. Before going to Wagga he was vicar of Taringa—leaving there to join up as Chaplain to the R.A.A.F. He was admitted to the diaconate in 1937, and advanced to the priesthood in 1938. After serving curacies at Ipswich and Beaudesert, he was appointed to Taringa in 1940.

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CORRESPONDENCE

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

In reply to the query of K. B. Scott, I wish to state that the Church of England had the Book of Common Prayer forced upon her, and Catholics were forced to give up their different uses for the celebration of Holy Mass, and one use in English was substituted. Revision of the English Mass succeeded revision. Acts of Parliament succeeded Acts of Parliament, and interpretations of the Book of Common Prayer by State Courts followed judgment after judgment, until Catholics decided to adopt the Western or Latin Use translated into English for the offering of the Holy Sacrifice of the Mass, the old English Uses such as Sarum, having become dead after a period of 300 years, and are now to be found in the Museums of England. We Catholics maintain that the Latin Use is the most perfect Use in Christendom, and can be used in conjunction with the present Mass in the Book of Common Prayer. This method is contained in the "English Missal" which is published by W. Knott & Co. Ltd., London, also "The Anglican Missal," published by the Catholic Literature Association, publishers to the Church of England.

The only thing that kept the Church of England alive after she had been tainted with foreign Protestantism was the Ordinal. The late Dr. A. T. Wirgman, of the Church of the Province of South Africa, which is part of the Anglican Communion, will give you a history of this taint in his book "Foreign Protestantism within the Church of England."

The Ordinal of the Prayer Book states definitely that the Priesthood of the Church of England, which existed prior to the advent of the Book of Common Prayer, was to be continued. This may be witnessed in her practice to-day. The Church of England does not re-ordain Priests who come over from the Church of Rome, but she ordains ministers, some of whom call themselves presbyters, who come over from Non-conformist bodies, falsely called Churches. Thus the Church of England proves by her actions that the term Sacerdos for Priest is equivalent for the Sacerdos or Priest of the Roman Communion.

The term Altar in the Coronation Service of Holy Communion is equivalent to that used in the Book of Common Prayer, for where you have a Priest, you have a Sacrifice, and where you have a Sacrifice you have a Table or Altar.

Yours faithfully,

J. WILLIAMS.

7 Violet Street, Enfield,
July 1, 1943.

WANTED—Second-hand Weymouth's New Testament. A.B., "Record" Office.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

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

I would esteem it a favour if, through the columns of your paper, I might be permitted to bring certain facts to the notice of church people, and Rectors in particular.

(1) The Church of England Temperance Society is now in existence. I am sure we all trust that much more will be heard of it.

(2) The aims of the Society are: (a) the encouragement of self-control in the community and (b) the discouragement of evil ways, especially the use of alcoholic beverages.

(3) We shall use all methods open to us in order to realise the above aims, with special emphasis, however, upon educative work amongst youth.

(4) We shall need money, for in the drink traffic we are fighting one of the most powerful vested interests in the community. I appeal to all church people to spare something to found and maintain a "war chest" from which this organisation, as representing our beloved Church, may do something to stem the torrent of liquor.

(5) Methods of working in and through existing parochial organisations are now being worked out, and in due time they will be submitted to the Rectors of the Diocese.

(6) Suitable pledge cards are being printed by the Society, and I urge Rectors to obtain and use them, especially at Confirmation times.

I am, Yours etc.,

R. W. HEMMING.

Hon. Sec. and Treas., Church of
England Temperance Society
(Diocese of Sydney).

The Vicarage, 18 Wallace Street,
Bexley. 20/7/43.

**THE LATE MRS. STANLEY
HOWARD, Senr.**

A Tribute from her Son.

(The Editor, "A.C. Record.")

Sir,—My Rector, the Reverend L. A. Pearce, B.A., has suggested my sending you a brief note on the passing of my dear old mother—launched upward into the abyss of infinite peace and perfect light and the eternal love-life of our Father God, in the name of our Risen, Reigning and Returning God.

Her nine children and grandchildren after the flesh, all survive her: and with un-numbered children after the spirit in many lands, rise up to call her blessed.

Mr. Pearce has himself penned a brief tribute for our local "Four

Mails," of which I enclose a copy; and there may be something further, with a portrait next week. As my mother was residing for some time with Canon and Mrs. Nathaniel Jones and assisting in an honorary way at Moore College, many of the senior evangelical clergy may like to see it; and I will try to secure you the use of the block if so desired.

She loved "The Record," and our last of many Sunday afternoon readings from its pages was the "Epic of Hilary Birk." Now we think of her "reunited" after nearly 60 years with my still venerated father—the first incumbent to reside in Bowral itself. Now they seem to look down upon our sin-sick war-weary world, and in stimulating tones exclaim, "But we SEE Jesus"; that is "beyond any rational shadow of doubt"; "crowned with glory . . .!"

Fifty copies of her "Memoirs of Old-time Bowral" were being roneoed at the time of her death. Any of your readers who wish to subscribe for a copy should make early application.

Yours faithfully,
S. HOWARD.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

THE C.M.S. WOLLONGONG DEPOT.

For some time past Church people at this end of the Rural-Deanery have felt the need for a central meeting place, where friends can meet and Church goods can be obtained.

So the Church Missionary Society, working through a local committee, is sponsoring the Depot which was opened on July 13th, by His Grace, the Archbishop, and has placed Miss Foy there as manageress, who will supervise the departments and generally build up this attractive centre of industry and fellowship.

Besides a lounge, which will be used as a rest room by shoppers and others, morning and afternoon teas are served at nicely arranged tables by ladies drawn from the Depot Auxiliary. Home-made goods are on sale, and it is hoped that Oriental ware will also be available from time to time.

The Depot, which is situated at 69 Church Street, near the "Mercury" Office, is open from 9.30 a.m. to 5.30 p.m., so that there is ample opportunity for many who read this paper to regularly patronise this fine centre of Church interest and activity.

ST. MARK'S GLEN DAVIS.

A representative gathering of N.O.P. officials, the local company of the

V.D.C., the sporting bodies, business men and citizens of the town in general took part in a Memorial Service recently held in St. Mark's to the memory of Flight-Sergeants Don McDonald and Archie Mairret, and Private Herbert Miller, of the New Guinea Commandos. These three men enlisted from here, and the local W.V.S. supplied them regularly with woollen comforts made by the members. These men gave their lives for their King and country. We honour their memory and condole with their parents, whom we point to the Lord Jesus Christ. "He Who died of a broken heart knows how to heal other broken hearts."

CHURCH OF ENGLAND FELLOWSHIP.

"An Outing."

"The inclusive object of the Fellowship is to help the young men and women of the Church of England to live a full and balanced Christian life in all spheres of activity—devotional, intellectual, social and recreational."

Following upon the social and recreational activities of the launch picnic, the committee arranged an excursion to National Park.

Some were unable to attend until the afternoon, being at their various businesses. The majority of those present, however, had arrived at Audley well before noon, and had found conditions suited to their liking.

After an hour or two devoted to organised games, the assembled company sat down in small groups to partake of their "al fresco" lunch.

The early afternoon saw the arrival of the Principal of Moore College, accompanied by his wife and daughter. Present also were Miss Norbury, of Deaconess House, and the newly-weds of the Diocese, Rev. and Mrs. Graham Delbridge. Apologies were received from the Ven. Archdeacon S. M. Johnstone, who was deputising for His Grace at Avalon, and from the Director of Education, Rev. C. K. Hammond, who was indisposed.

The whole assembly, by now numbering upwards of three hundred,

"My dear," said Mr. Jones, "the Church Missionary Society is a go-ahead organisation. I have just been to the new C.M.S. House at 93 Bathurst Street."

"Just whereabouts is it?" asked Mrs. Jones.

"Next door to the Bible House, opposite the Cathedral, and, my dear, you needn't worry about that lift any longer! The Book Room is on the ground floor, and is absolutely splendid! And the Luncheon Room serves very tasty meals."

grouped together for a short devotional meeting. This gave opportunity to Mr. Keith Kay, of Moore College, and Nurse B. M. Schoefield, of R.P.A.H., to take several group photographs. The Rev. Clive Steele conducted a few choruses, and one of our Vice-Presidents, Rev. Eric Mortley, gave a brief address stressing the Christian's commission as Ambassador for Christ.

The athletic event of the afternoon then took place—namely, a programme of races in which Fellowship vied with Fellowship for the honours. The folk from Cook's River carried the day.

Star attraction of this programme was a trial of strength in which Moore College challenged "The Rest." Ten lusty stalwarts on each side strained at a rope, which, strange to say, held, despite the weight to which it was subjected.

Amongst the barrackers were some of Sydney's younger, and not so young, clergy. The Revs. George Rees and W. A. Watts urged their champions on to victory, assisted by Rev. L. S. Dudley and Bishop Hilliard's two assistants, Rev. John Mason (a Vice-President) and Rev. C. R. Flatau. Canon Hammond was pleased, after the final pull, to learn that his proteges had triumphed.

The "ring events" concluded, small parties broke off for afternoon tea and various pursuits. The shadows were now beginning to lengthen, and soon members and visitors were trekking homewards.

The day, both for members and those present for the first time, was a blessing. All parted, hoping to meet again at the next quarterly devotional rally, which was held on Saturday last, July 31st.

MISSIONS TO SEAMEN.

The Annual Report of this splendid organisation makes interesting reading. The War has multiplied the need for the men, and there has been a fine response in work and financial support. The Chaplain's report contains the following paragraphs of interest:—

"Six months have now passed since we made the Chaplaincy our home. When I accepted the appointment we expected to live away from the Institute, but experienced considerable difficulty in getting a suitable house near transport and within reasonable distance of the city. Our children are both at boarding school because of obvious difficulties in having them always about the building when so young.

"The past twelve months has seen many changes in the Institute, details of which are given in the report of the Committee. This has meant complete reorganisation in many aspects of the work. The clothing, feeding, and bedding of men from torpedoed and wrecked vessels has called for prompt



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action and extra work. I am grateful to all who have so willingly helped on these occasions, and trust that the improved international situation may mean their services will not be required in the future.

"The number of inquiries about men who are believed to be lost at sea makes one realise how many merchant seamen have lost their lives during these years of war. So many of the next-of-kin still wait and long for better news, often basing their hope upon rumours without any foundation. I extend heartfelt sympathy to all who have been bereaved, and pray that God may comfort them in their time of need.

"The man who has been discharged from hospital and who has sometimes to wait weeks before getting a ship or being sent to his home port deserves congenial surroundings. It is a great joy to me to know that we have been able to arrange for these men to convalesce at the War Veterans' Home at Narrabeen.

"I would be an ingrate of the worst type if I did not acknowledge my gratitude to all who have helped in a voluntary capacity during the year. The success or failure of the work depends to a large extent on the number of ladies willing to help in this way. A body of united workers bound together in a happy spirit of co-operation can do even more than we are doing at present.

"I sincerely hope we can do more for the coloured men who now come to our port in great numbers. It is

encouraging to see so many attending on the picture and concert evenings, and to notice the happy comradeship at the weekly meeting of the Malayan Club. A number of these men have delighted the audience on a number of occasions with their items from the concert platform, and are always regular at the Chapel Services.

"The symbolism of our Mission Flag is a constant reminder to me of our 'charter.' I trust that we will never forget that our Mission is more than a Club. We care for 'The spiritual and general welfare of seafarers'—and in pursuance of our object use every means consistent with the principles of the Church of England."

The following statistics will give some idea of the great work that is being accomplished:—

Statistics for the Year ending 31st May, 1943.

Visits to ships, 1,082; woollens placed aboard ships, 5,300; visits to ships at anchorage, 26; visits to hospitals, 260; visits to seamen in hospital, 1,020; Services in Institute, 380; attendances at Services—seamen 13,959, others 4,493; Holy Communion Services, 50; communicants, 101; baptisms, 1; funerals, 4; weddings, 6; entertainments provided, 288; attendances, 56,000; approximate number of seamen using Institute, 66,000; outdoor sports arranged, 38; attendances, 760; letters posted for seamen, 1,686; letters received for seamen, 2,100; money held for seamen, £1,211; beds provided for distressed seamen, 336; meals and light refreshments provided for distressed seamen, 568; approximate number of meals and suppers provided by L.H.L.G., 14,000; books placed aboard ships, 12,000.

C.M.S. LEAGUE OF YOUTH.

At the monthly meeting held on the 19th July, in C.M.S. House, the accent was on India.

At 6 o'clock tea about fifty young

The Women's Auxiliary
of the
BUSH CHURCH AID SOCIETY
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MARKET DAY**
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FRIDAY, AUGUST 13th
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will preside.
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AFTERNOON TEA

people sat down. We were very pleased to welcome many new faces, and hope that they will not remain new for long.

Rev. A. W. Prescott took a Bible study on the "Work of a Disciple of Christ."

This was followed by the main meeting, at which about a hundred young people were present, and took the form of an Initiation Service for Associate members, and eight Associates took the responsibility of full membership.

After which, instead of the usual address by a visiting speaker, a short tableau, "Into the Light," was presented. This was a new departure, our aim being that the scenes depicted by the players should speak to those present of the great need of India and her teeming millions. India, that land of contrasts, of great wealth, of extreme poverty, of luxury and ease and starvation, of high caste, and those so low that they are termed outcast.

Part 1 opened with the solo, "As of a Cry of Pain."

Scene 1: The child widow showed us how little girls were married to men much older than themselves, then, if accident and illness caused the husband's death that little child widow was sent to work in the kitchens of her mother-in-law's home, where the rest of her life would be spent in drudgery and despair.

Scene 2: A new departure. Here we saw how the Light of Christianity brought by the Missionary, starts the people thinking, "Why should a child widow be condemned to a life of drudgery just because her husband died? Why, if re-marriage is sanctioned in Christian lands, why not in India?"

The headman of the village is called, and after a discussion, gives his consent to this unusual happening. There will be great opposition, but this is one step towards the light.

Part 2—Scene 1: Demons or Dirt? This scene is laid in the life of a village home. We saw at first the mother busy about her tasks, for in this land the woman does all the work. She calls her daughter to stir the pot for the evening meal, while she goes to collect more fuel for the fire. While she is away the child burns herself, and cries out. Mother and father come in. The mother asks for cow dung to cover the burn!

The child becomes ill, and her fever rises. In their ignorance, they keep

her in the semi-darkness of that heathen home, with no cool drink to quench the parched throat. As she becomes worse, one of the neighbours suggest that they take her to the Missionary Sister in the next village, as she has healed many of its inhabitants.

Scene 2—Life Anew: They take her to the Sister, where healing is given. Asked the reason for her kindness, the Mission Sister replies in that oft repeated words, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Part 3—Scene 1: Old Learning and Young People: A group of school children from the Mission School, not looked upon with favour by the Mohammedan and Hindu, come chattering down the street. Two are thirsty, and, seeing a pot of water belonging to a Mohammedan, are about to drink from it, when the owner sees them, and runs out at them, calling down upon their heads curses of Allah.

Scene 2: Wisdom in Christ: This scene was laid in a Mission School.

The children have finished work for the day, and after a short prayer they dismiss. One girl stays behind, and the teacher, on discovering her asks what is the matter. Out comes the sad story of yet another child marriage. How she dreads the thought of leaving all her friends. Then the teacher reminds her of the greatest Friend of all, Who promised to those who call Him friend, "Lo, I am with you always, even unto the end of the world."

The tableau closes with the last two verses of the solo, "As of a cry Pain," reminding us who listened, that we in Christ's strength could be His servants, the words of the chorus rang out, "What, what shall the answer be?"

In the words of the closing hymn it will be:

"Forth on Thy errand send us,
To labour for Thy sake."

"IS THE BIBLE OUT OF DATE?"

An unique feature of the next monthly meeting of the Young Evangelical Churchmen's League will be a dialogue which will be conducted by the Rev. K. N. Shelley, B.Sc., Th.L., and Deaconess Nora Tress, Th.L. The subject will be "Is the Bible out of date?" This interesting and instructive gathering should not be missed by young church-people. The meeting will be held in St. Philip's Rectory, York Street, Sydney, at 7.15 p.m., on Friday, August 13.

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JOTTINGS FROM OUR PARISHES.

St. Alban's, Leura.—At the annual vestry meeting the rector, Rev. G. T. Earp, suggested that as St. Alban's had been so abundantly blessed over the last few years, we should show our gratitude by donating a sum of £50 to the More Churches Fund (a fund under the control of the Archbishop for the building of churches where they are urgently needed), with the suggestion that nine other churches be asked to make similar gifts, so that one new church be built immediately. The plan was adopted.

Members of two families in our parish have recently received great distinction.

Pilot-Officer Thomas Murray-Prior has received the D.F.C. for the high order of his work and his fine example. He has taken part in many operational missions, the majority of them long distance flights over enemy territory, and many of them under difficult and dangerous conditions.

News has also come to hand that Lieut.-Commander Lindsay Gellatly has received the D.S.C. and has, in addition, been mentioned in despatches. Lieut.-Commander Gellatly was in command of the mine-sweeper "Welshman," which was the fastest mine-sweeper afloat. He was carrying out secret work in the Mediterranean, and managed to get his ship through to Malta unescorted several times, with milk for the babies as well as food and ammunition for the gallant garrison on the island. The ship will never be forgotten by the people of Malta, who knew her as "The Gallant Welshman." The ship was finally torpedoed off the African coast.

QUEENSLAND.

Diocese of Brisbane.

ARCHBISHOP'S RESIGNATION.

At the June meeting of the Council of the Diocese the Registrar reported that he had received a further letter from the Archbishop regarding his resignation, in which the Archbishop notified him of the date, namely, 31st July. On the motion of Archdeacon Glover, seconded by Archdeacon Thomas, it was unanimously resolved that the resignation of the Archbishop as from 31st July be accepted with regret.

The following resolution, moved by Archdeacon Glover, was carried unanimously:—

"The Diocesan Council hereby offers its warm-hearted congratulations to His Grace the Archbishop upon his appointment to the Bishopric of Bath and Wells.

"The Council affirms its belief that the appointment is not only a signal honour to the Archbishop himself, but also a mark of distinction to the Diocese of Brisbane, over which the Archbishop has presided during the past nine years."

A great public farewell was tendered to the Archbishop and Mrs. Ward, at which a cheque for £400 was given to him as a farewell present.

NEW ZEALAND.

Diocese of Nelson.

ITEMS OF INTEREST.

"Last month brought sad news to the home of Mr. and Mrs. R. L. Jameson, of Rotherham. Mr. Jameson is a synodman representing the Amuri Parochial District. Their eldest son, John, died of wounds in the battle for Tunisia. In their great grief they exhibit true Christian fortitude and patience. Our deepest sympathy goes out to them and the other members of their family."

"The conference of the Inter-Varsity Fellowship Conference, which met at Dunedin from May 12 to 17, invited me to take the Bible studies each morning and to give a missionary address. I accepted the invitation and appreciated the inspiration of the conference. There were 120 young men and women, mostly from our University Colleges and Teachers' Training Colleges, who met together for almost a week to consider the theme of Evangelism. There is some splendid Christian material among the young men and women of New Zealand who are training for the professions. Both Mrs. Stephenson and I came away greatly cheered by our experience. I

was glad of the opportunity afforded me of preaching in St. Paul's Cathedral while in Dunedin.

"In Christchurch I spoke for the British and Foreign Bible Society, and twice for the Church Missionary Society."—From the Bishop's Letter.

Their Majesties the King and Queen have become Patrons of the British and Foreign Bible Society. At the annual meeting in London, when this intimation was received, the audience stood in token of endorsement of a message to their Majesties expressing "our humble thanks for the great honor you have done the society in becoming its patrons" and "our respectful admiration for the example you set to all your subjects in your devotion to God's Word."

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His Grace the Archbishop will preside.

Reports of the various Branches of the Work will be given.

Some of the Students will speak.

Closing Address: Canon H. W. Barder, M.A.

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