

taken by Ven. Archde and a lecture or den

The first of these Mary's school room, last, May 15th. Ab presenting some 16 o sat down to tea. I to over thirty as the The Rev. C. H. Nash, in deacon Barrett, took spoke on the teachin Hebrews. He introd asking questions relati of the New Testame Scripture, as to how i whether they all had sage to give. Mr. N speak about the Book Christ the incompar less glory, the High Pr Jesus the object in the faith. He conclude us go on," and spok Christian life.

Mrs. Needham, Libra School, spoke at 8 o'c as a Teaching Aid." with her illustrating tl is useful and to be r day School Libraries, C guided in their readi reading for pleasure c children lazy because drawn pictures and t read. Mrs. Needham suggestions as to how run, discussing with t blms of raising funds books.

**CAN IT**

A man was one day of a mountain. A te He looked about for s none. It began to ra crawled into a hollow. The rain lasted for hou through the log; the l When the storm was o get out. He strained t his might, but the log hausted, he gave up, would starve to death man he saw his whole cially his good intentio put into effect. He re that had nurtured hi foundations. For yea her services, and ever small donation along financial struggles. T so small that he was the log without much

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**"ABBOTSL**

CHURCH OF E

For Prospectus,



Vol. 10

JUNE 14, 1945

No. 11

**The New Chapel**

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2/7<sup>TH</sup>

AUST. GEN. HOSP. CHAPEL



"One of the 'Show Places' of the 2/7 Australian General Hospital, somewhere in New Guinea, is the New Chapel." (See "A. C. Record," May 3rd, 1945.)

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The paper for Church of England people Catholic Apostolic Protestant & Reformed



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## NOTES AND COMMENTS.

Sunday, June 24th, has been chosen by the Australian Student Christian Movement as a Special Day of Prayer for students throughout the world. The Church leaders of the Commonwealth, including our own Primate, have given their support to the request that has been sent out to Christians throughout the Commonwealth. Referring to the great tasks that lie ahead in their request for this United Prayer, the leaders of the Movement say:—

"To-day, with the end of the war in Europe, the World's Student Christian Federation, in common with the whole world Christian community, is face to face with a task of reconstruction and reconciliation which in difficulty and magnitude can hardly be paralleled in the history of Christendom. The special part of the World's Student Christian Federation in this new phase of world history is a twofold one. It involves giving all possible help to the Student Christian Movements whose work has been suppressed or driven underground by persecution, as they set to work to restore their scattered fellowships, and to become centres of evangelisation in the Universities among a student generation that has been through the horrors of war. It involves also the continued active participation, along with International Student Service and Pax Romana, in the great work of World Student Relief, bringing food, clothing, shelter and medical aid to the destitute and broken in health, and helping to rebuild University life on a sound basis.

"The Australian Student Christian Movement shares in these tasks and meanwhile carries on its own work as part of a community still directly involved in war. At the same time it seeks to prepare itself to face new and exacting situations in the Universities when the war ends, and in particular to meet the spiritual needs of the large body of men and women, who will be, and indeed already are, returning from war service.

"With these needs and problems in view the A.S.C.M., seeks the prayers of Christian people for students in every land, and for all those who are seeking to interpret the message of Jesus Christ to them, in ways relevant to their present need—in particular for the World's Student Christian Fed-

eration, and for the Student Christian Movement in this country. It asks too that prayers should be offered for all Universities, Theological Colleges and Schools—for those who teach and those who direct their affairs; and in particular for the educational work in which the Church herself is engaged."

The Churches in England have put out a great gesture towards their fellow sufferers in Europe. We do not yet know, on this side of the dividing seas, anything adequate of the destruction of Churches and parochial buildings in the Homeland. But in spite of all the loss of life and property the quality of their Christianity is displayed by their practical sympathy with the sufferings and losses of their brethren in liberated Europe. The following statement issued from Lambeth Palace indicates a manifestation of Christian love that will make for the increase of a goodwill that will help to strengthen all the efforts that are being made for an enduring peace. It reads as follows:—

### CHURCH RECONSTRUCTION IN EUROPE.

At its last session the Church Assembly recommended that the Church of England should give its full collaboration in the appeal organised by "Christian Reconstruction in Europe" for providing help to the Christian Churches in liberated Europe. A Commission of the Church Assembly has been appointed, of which the Bishop of Chichester is chairman, to promote the raising by the Church of England of £250,000 for this purpose. The appeal is to be made on a diocesan basis, each diocese being asked to fix a fitting proportion as its own target.

The Archbishops of Canterbury and York have commended this appeal to the diocesan Bishops, emphasising its urgency both as a sign of fellowship and sympathy with the Churches in Europe, whose heroic witness to the Christian Faith has brought upon them extreme suffering and persecution, and as a means of assisting those Churches to renew their life and influence to meet the appalling spiritual crisis which confronts all parts of Europe.

The Archbishops also suggested that when Victory should come in Europe the offerings at the Services of Thanksgiving might well be devoted to the proposed Fund. We understand that the full amount aimed at by the combined Churches is the sum of one million pounds. A magnificent gesture of love and good will!

The Newcastle Synod is well "in the news." It not seldom is! And some of the older members probably can call to mind the outside interest aroused in some of the debates of the past. On one occasion within the memory of man "Fair play"

A Synod  
Runs  
"Amok."

within the memory of man "Fair play"

—an ill described paper! produced a cartoon descriptive of a Boxing Contest which was scattered far and wide throughout the Commonwealth!! And now again that dignified Synod has wide publicity. More power to it! For again it is on the side of right in its double protest against injustice and restraint of freedom. A naturally militant canon—and what else are canons for?—was right in his graphic contention, "The transaction stinks to high heaven." It does! And was it not another canon who contended:

"If we had received Christian treatment the station would have been ours. We should have the same rights as the Roman Catholic Church to put our views before the public."—Even the diocesan registrar, peace-loving, was constrained to say the Church was sidestepped on the question of the licence for 2HD.

We see that the A.L.P. who got the licence, are seeking to protect the powers that be—but the quarrel is not with them, but with those whose terms the Synod regards as so iniquitous. We hope that the Synod will keep on protesting.

The other complaint to which public attention has been called is far more serious. Both clerical and lay members have had personal experience of the subtle infiltration of Communistic teaching in the State schools. We hope that the complaint is going to be pressed home and evidence adduced that will force the Minister for Education to take notice. Communism is an ugly foe and cunning in its methods of gaining opportunity and power for expression. The recent Ironworkers' Strike has been the means of publicising its dangerous underground methods.

We are glad to see that the Labour Movement is waking up to its presence and pressure. It is, as Churchill put it, "abhorrent to freedom."

The State Minister for Education has denied the charge as regards the State Schools and his disclaimer has evoked the following interesting letter in the Sydney Press:—

### COMMUNISM AND SCHOOLS.

Sir.—The assurance given by Mr. R. J. Heffron that there is no Communist teaching in New South Wales schools would carry more weight if he could give the following assurances:—

(1) That he himself is not the same R. J. Heffron whose name was widely known

and whose ministrations were widely advertised in Communist journals 20 years or so ago as "Tutor to the Communist Party."

(2) That he is not the same R. J. Heffron, described as "Secretary of the Marine Stewards and Pantrymen's Association of Australia," whose symposium on the anniversary of the Russian Revolution, published in "The Communist," November 7, 1922, contained the following:—

We learn from the Russian Revolution that the proletariat in any and all countries cannot peacefully march to power, that world capitalism will crush working-class aspirations at all costs from the subsidising of counter-revolutionaries to the murdering of the millions of innocents by means of the starvation blockade. . . . By supplanting capitalist dictatorship with proletarian dictatorship, by meeting the force of white armies with the force of red armies, by combating the white terror with the red terror, by scientifically organising our industrial forces along the lines of the Red Trades Union International, will we reach the goal of our dreams on the road to which Russia is the greatest milestone passed.

(3) That in future he will not allow the Russian flag to be given pride of place on his Education Building by allowing it to be flown on the staff over the main doorway, which obviously was erected to display the British or Australian flag. On this staff the Russian flag was flown—as on previous occasions—on VE-Day and on the occasion of the arrival of H.R.H. the Duke of Gloucester.

Sydney. J. E. HEDGE.

Happenings in England recently have discouraged a hope that had been growing that Rome would be willing to co-operate with the Protestant churches in seeking the spiritual welfare of the nation. A note in the "English Record" shows the trend of things. It says:—

Anglicans and Free Churchmen must, by this time, be realising the futility of attempting co-operation with Roman Catholics in local Christian councils. The latest failure is in Leicester, where Roman Catholic action has resulted in the dissolution, after three years of existence, of the Leicester Christian Council. The new Roman Catholic Bishop of Nottingham has placed a ban on "corporate" prayer. Archdeacon C. L. Matthews and the Rev. Evan Williams, in announcing the dissolution, say: "Owing to the ban, which includes even corporate silent prayer, certain difficulties have arisen. These have proved insurmountable and have convinced us that it is impossible to continue the council on its original basis."

However, in this work of Reconstruction there will be so much Roman property involved that, without in any way lifting the ban against spiritual co-operation the Roman Church may be quite wishful to combine in providing help in easement of these material losses.

Conning over the contents of parish papers at this time in the year we naturally see many yearly statements of the income and expenditure of parishes. In one of these periodicals, more handsomely printed than the majority, we came across this old friend, hoary with age:

**Giving Does Not Kill.**—The old coloured preacher had the right idea about this when he said, "I hab neber known a Church killed by too much gibbing to de Lord. If dere should be such a Church, and I should know about it, I tell you what I'd do. I'd go down to dat Church dis bery night; and I'd clamber up its moss-cobered roof, and I'd sit a-straddle of its ridge-pole, and I'd cry aloud, 'Blessed are de dead which die in the Lord.'"

With a natural curiosity we turned to the statements of accounts and found to our surprise and dismay that out of a total income of £1826 the only outside gifts amounted to the meagre total of £11/14/-. We cannot help thinking and hoping that some information of the outside givings of the parish has been inadvertently omitted in this report.

CHRISTIAN AND JEW.

Say not a Christian e'er would persecute a Jew; A Gentile might, but not a Christian true. Pilate and servile Roman guard such folly tried, And with that great Jew's death an empire died.

You read a Bible passed to you, of hoary age; A Jew wrote this, and that—yes, many a page. The Book in which Moses had much to say, The law he gave makes statute books to-day.

The poet sang of shepherd's care so true and kind; Your mother in that psalm found peace of mind; Ah, singing David wrote far better than he knew; "The Lord . . . my Shepherd"—written by a Jew.

When Christians gather in cathedral, church or hall, Hearts turn towards One—the name of Jesus call. You cannot persecute, whatever else you do, The race which gave Him. Jesus was a Jew. —Will H. Houghton.

DYING TO LIVE.

II Corinthians 5:15.

- 1. Substitution—"He died for all."
2. Salvation—"That they which live."
3. Separation—"Should not henceforth live unto themselves."
4. Consecration—"But unto him which died for them, and rose again."

DOROTHEA JANE TOAN, M.B.E.

AN APPRECIATION.

It has been said God never allows a crisis to arise in the affairs of mankind without at the same time raising up some one to lead their brethren through it and surmount all difficulties. It would appear the same order operates in the lesser spheres of man's everyday life. Most of us are so constituted as often to need the special help of others to run our course in life, providing some evidence of the fact all men and women are not equal. While everyone has some characteristic gift to enrich the common pool yet there are those who are specially endowed to make up what others so definitely lack.

Of such was Dorothea Toan. Miss Toan was a native of Tasmania, and though not aided by circumstances to train as a nurse, she overcame all difficulties in the way and succeeded in her ambition. Her parents died early and thus the eldest member assumed the responsibility of mothering the rest of a large family. They came over to the mainland, where Miss Toan practised as a nurse, but her signal abilities marked her for a leading position in her profession and almost immediately the discerning Trustees of the R. T. Hall Sanitarium selected her as the first Matron of this institution in 1908, and there she reigned until but a few weeks before her death on June 3rd, 1945. Matron Toan was a wonderful woman in many ways—as witness her great success in the management of her hospital and the number of patients who recovered under her skill. She was indefatigable in her attention, and often spent the night as well as the day with the more serious cases. Relatives and friends of patients were comforted and confident when entrusting their loved ones to her care. Of those restored to health a great number kept in touch with Matron in gratitude for her labours on their behalf.

So it was with her large circle of friends who felt she was a mother to them all. By the residents of Hazelbrook she was held in the highest respect, having found her ready to help them in trouble, and one who could be relied on to meet any emergency. His Majesty the King recognised her worth by conferring the M.B.E. honour to the great pleasure of her friends.

Altogether Matron Toan lived a full life in the service of God and humanity and we like to think of her as one for whom the trumpets sound loudly to welcome her to the Other Shore.—J.F.C.

AN ACKNOWLEDGMENT.

We acknowledge with pleasure the receipt of War Savings Certificates for £250, to be divided equally between the Sydney Home Mission Society for their new work at "Standish" for Girls, and the Church Building Fund at Kurrajong in answer to the Rev. L. Daniels' Appeal in our last issue. The generous donor desires to remain anonymous as "Dundas."

QUIET MOMENTS.

A GODLY LIFE.

THE EXAMPLE OF CHRIST.

(From a Correspondent.)

During the season lately ended Christians everywhere have been meditating on that life of self-sacrifice, that amazing revelation of perfect love which reached its culmination on the first Good Friday. But this sacrifice was not an end in itself; its purpose was to bring men into such a relationship with God that a "godly life" should become not only an accepted ideal but a fact of experience. Tomorrow's collect speaks of our Lord as "both a sacrifice for sin, and also an example of godly life." The work of Christ is not completely understood unless it is seen as something utterly relevant to man's daily life. To stress too exclusively the transcendent Christ of theology, and to relegate to a place of secondary importance in the thought of the Christian, the Jesus of the Gospels, is a tendency all too common. But each conception is important and neither without the other can provide an adequate foundation for the fully matured Christian life.

To endeavour "to follow the blessed steps of His most holy life" cannot mean a slavish attempt to reproduce His life, as an art student copies the work of a great master, for this, in the constantly changing conditions of the world, would clearly be impossible; and, indeed, the attempt has often led to disappointment and disillusionment. The problem for the Christian is in every age that of relating the Christian way of life, as it was expounded and lived by Jesus, to the life of his own world, in which he must find his sphere of spiritual achievement.

To follow the example of Christ is to drink deeply of His spirit; to meditate upon the principles which He set before men; to strive to re-interpret His teaching in terms relevant to the existing situation, and so to serve God with the mind as well as with the heart and soul. For our Lord the way was the way of vicarious suffering, of charity, of service, and of dedication. To ask the question: "What would Jesus do?" as it has sometimes been asked by popular religious teachers, is to take the path of irrelevance, which must in the end lead to mystification; it is to side-track the true problem. There is no easy answer to such a question—there is perhaps no answer at

all; for the real question is "What does the spirit of Christ prompt me to do?" The true Imitatio Christi can never be a copying of Christ; it can be only a life through which His spirit is freely expressing itself in ways which will inevitably bear the marks of contemporary life.

The worship of Christ, who is for the Christian, the ultimate revelation of God, must never be made a substitute for what is doubtless the harder task of following him; harder because it is the supreme test of the sincerity of worship. "Why call ye me Lord, Lord, and do not the things which I say?" Such a challenge comes with renewed force to-day in a world which above all things needs for its salvation not so much dogma as character, the sacrificial spirit, that utter devotion to God and His purposes which is seen in its completeness in the life of our Lord, and of which He is man's perfect "example." To follow "the blessed steps of his most holy life" is to seek to translate what He taught men into that quality of character and conduct which is the most potent witness to the power and goodness of God. A sacrifice and an example; each the complement of the other; each equally dynamic and challenging; each demanding that dedication of life through which Christ may be made manifest anew to the world.—"The Times."

RUDYARD KIPLING'S "RECESSIONAL."

(Written on the day of the departure of Her Majesty's Forces to their separate stations, after having been gathered together for the Diamond Jubilee celebrations of Queen Victoria, 1897.)

An excerpt from Kipling's accompanying letter to "The Times": "We've been blowing up 'the trumpets of the new moon' a little too much for white men, and it's about time we sobered down."

The text around which Kipling wrote the Recessional is to be found in Deuteronomy 4, verse 23, while there are some fifteen quotations from the Bible which he used to emphasise his meaning. "Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which He made with you."

We had been making a graven image of "the might, majesty, dominion and power" of the then strength of the British Empire, and had been worshipping it.

Notes from "The Kipling Journal," July, 1943: "The manuscript of the Recessional was sold on April 21st for £75. The other holograph was sold in 1930 for £650, and went to New York.

"Recollection goes back to the Diamond Jubilee year of Queen Victoria, when it was composed in thanksgiving, as it were, and loyal homage. Hence the poet's refusal to accept any honorarium. On its appearance in 'The Times' it was reproduced

pretty well all over the world, and hailed as a perfect example of literary merit and a true expression of the national spirit.

"Connoisseurs in style were loud in their applause because of its jewelled phraseology and the ease with which it embodies some of the most exalted passages in Holy Writ.

"One finds it hard to conceive a period when it will not be recited as a supplication on the one hand and an Empire's Magnificat on the other."—L. H. Preston.

PERSONAL.

The guest speaker at the regular monthly meeting of the Protestant Action Society will be the Rev. S. Fleming, Fairfield, late of Stanmore. The Rev. Fleming is a good speaker and we feel that his message will be both interesting and instructive. Anderson Hall, 399 George St., Sydney, Friday, 22nd June, at 8 p.m. sharp (4th floor). Come along and bring your friends.

Sincere sympathy is extended to the Rev. A. J. Dyer, of St. Mark's, West Wollongong (N.S.W.), whose father died in Melbourne on 31st May, at an advanced age.

The Rev. J. S. Benson, acting Rector of Corrimal, N.S.W., left his charge on 31st May to undertake chaplaincy duties in the A.I.F.

Birth.—DOYLE: May 28, at Carinya Hospital, Barraba, to the Rev. H. E. S. and Mrs. Doyle, of the Vicarage, Barraba—a daughter.

The Rev. E. Walker, Rector of All Saint's, North Parramatta, visited Wollongong (N.S.W.), on Sunday, 10th June, and preached at the Presbyterian Church in the morning and at St. Michael's in the evening.

The Rev. L. A. Pullen, Curate of Port Kembla (N.S.W.) Parish is assuming temporary charge of St. Peter's, Cook's River.

The Ven. Archdeacon Begbie, till recently assisting Minister at St. Philip's Church, Sydney, has now retired from settled parochial work and at present is superintending in the newly-formed Parochial District of St. John's, Willoughby, where the Rev. T. Hayman has been placed in charge.

Since his return to W.A., from active service Chaplain D. K. McConchie has been senior C. of E. Chaplain to Western Command. Now that he is released from the army he has been appointed organising secretary of the Church Extension Fund. A canon of St. George's, Perth, he left in April, 1940, with the Sixth Division as chaplain to the 2/11th Battalion, and was in Libya, Greece and Crete, where he was captured. Three years a p.o.w., he was camp chaplain in various hospitals and camps in Germany, Greece and Poland.

The offer by the Bishop of Sheffield of the benefice of Rotherham, Yorkshire, has been accepted by Bishop Gerard, of Waiapu (N.Z.). When the war started Bishop Gerard was appointed senior chaplain in the second N.Z.E.F., and was subsequently captured in North Africa. Later repatriated and back in N.Z., he resigned the bishopric of Waiapu to become chaplain with the boys in the Pacific.

The Rev. and Mrs. W. G. Thomas, Melbourne, have recently heard that their son, W/O. Gwynne P. Thomas, R.A.A.F., who has been a P.O.W. in Germany and Poland for 3½ years, is safe in London. W/O. Thomas was shot down while bombing the battleships Gneisenau and Scharnhorst at Brest in December, 1941.

The Rev. W. F. Stent, vicar of Carterton, N.Z., has been appointed a Canon of St. Paul's Cathedral, Wellington, N.Z.

The Rev. R. D. Lloyd terminated his ministry at St. Michael's, North Carlton (Vic.), at the end of May. He was appropriately farewelled by the parishioners before departing to take up duty as the Chaplain to the Missions to Seamen at Port Adelaide.

Viscount Caldecote, who celebrated his birthday recently, is happily as vigorous physically as he is intellectually, and a good many may be surprised to learn that he is within a year of three score and ten. He is an outstanding illustration of the fact that even the busiest of public men can, if he will, find time to serve the Church as well as the State. Despite the fact that in his time he has been Solicitor-General, Attorney-General, and Lord Chancellor, and is now Lord Chief Justice of England—to say nothing of having filled the offices of Minister of Defence and Secretary for Dominion Affairs—Viscount Caldecote has managed to take an active and influential part in the work of the Church Assembly, as well as in that of the many Church organisations with which he is connected. Not everyone shares his definitely Evangelical outlook, but it is safe to say that men of all schools of thought honour him as a public man who is not ashamed to put "first things first."—"Church of England Newspaper."

Miss Joan Parker, a fully trained missionary nurse of the C.M.S., located to Rauaghat Hospital, Bengal, is visiting Victoria from May 30 to June 14, and is to meet the parishioners of the four parishes who have supported Sister Stella Setford in the past: St. Stephen's, Richmond; St. James', Moonee Ponds; St. Paul's, Ballarat; St. Matthew's, Geelong.

The Rev. W. R. Potter was ordained priest by the Archbishop of Melbourne at All Saints', Geelong, where his father, the Rev. H. R. Potter, is vicar, on April 29. There were several unique features about this ordination. The ordinand is the fourth generation in the succession to be ordained to the priesthood and serve the Church in Victoria, and in the Diocese of Melbourne. He is the sixth generation in succession in priesthood, in the Church of England, the third generation to graduate through Trinity College, where his great-grandfather, Canon Potter, was chaplain and tutor. His great-grandfather was ordained priest in Geelong in 1859.

Staff Captain E. F. Cooper (R.A.A.F.) has accepted appointment to the Executive Committee of the Church of England Boys' Society, Melbourne, in place of the Rev. R. D. Lloyd, who is now in Adelaide.

On Sunday, May 27, Dr. T. Cherry, one of our distinguished scientists and research workers, collapsed and died on his way to church at the age of 83. He has for many years been an active member of Synod and a churchwarden in the parish of St. James', East Malvern. His great interest in the proper training of candidates for the ministry brought him into close touch with those of us who had a similar concern. It was a wonderful thing that a man of his years should be able to continue so many activities with such success. We owe a great debt to this fine Christian, and it was a very fitting thing that his Vicar, the Rev. R. H. B. Williams, who knew him so well, should pay our tribute of esteem at the service held at St. James' Church on Monday afternoon.—Archbishop of Melbourne's Letter.

The Bishop of Tasmania (Rt. Rev. G. F. Cranswick) received facial cuts when the car in which he was travelling ran into a culvert about ten miles from Perth (Tasmania) recently. He was able, however, to conduct Confirmation services at Perth and Cressy. The car was being driven by Mrs. Cranswick, who returned with friends to Hobart and later was admitted to the St. John's hospital for observation. She is expected to be in the hospital for some little time.

Sir George Mason Allard, the well-known chartered accountant in Sydney, has accepted the position of Honorary Treasurer of the Home Mission Society of the Diocese of Sydney.

The Rev. Robert Mawson, Chaplain of H.M.A.S. Australia, has been mentioned in despatches for courage and devotion to duty during five days constant enemy air attack off Luzon in the Philippine Islands, when the ship was hit five times. Before joining the Royal Australian Navy Mr. Mawson was on the staff of Christ Church Cathedral, Newcastle, N.S.W.

The death is announced of Mr. William York, a lay reader, in the Diocese of Nelson, for some 30 years. He was a brother of Archdeacon York, of Nelson, who "passed on" last year.

The death occurred last month of Mrs. Florence Edith King, of Moreton St., Wollstonecraft. She was the wife of Mr. J. H. King, M.B.E., and mother of Rev. Canon A. C. King, of Goulburn, Mr. Edward K. King, of Northbridge; Mr. Harry L. King, of Roseville, N.S.W., and Florence L. (Mrs. H. E. Wallace). There was a service at St. Thomas' Church, North Sydney, prior to the interment.

In reference to the death recently of Mr. F. G. Castleden, of Newcastle, the Bishop of Newcastle writes:—"There passed away recently Mr. F. G. Castleden, who had been for many years past our Cathedral Architect. His work for the Cathedral, which he loved so much, is known to all and he never spared himself in carrying out the many great extensions completed during his lifetime, including the Warriors' Chapel, which, it is generally agreed, is one of the finest War Memorials in the Commonwealth. In order to commemorate Mr. Castleden's work the Cathedral Chapter (with the concurrence of his widow and family) has decided that a fitting Memorial would be to complete the beautification of the South-West porch, plans for which Mr. Castleden had prepared prior to the outbreak of war; and in these plans a suitable tablet will now be included so that our much respected friend will ever be remembered for the noble work he so ably designed, not only at the Cathedral, but in many parts of the Diocese of Newcastle and elsewhere."

The Rev. E. Shipley, rector of St. Stephen's, Bellevue Hill, Sydney who was taken suddenly ill on VE-Day, has been ordered a complete rest.

Mr. Wm. Day, of Wagga, is the doyen of the honorary lay readers in the diocese receiving his license at Albury 59 years ago. He is still taking services at St. Luke's, South Wagga, and St. Mary's, North Wagga, N.S.W.

The death occurred in the Goulburn District Hospital on Sunday, 20th May, of Mrs. Annie Elizabeth Grovenor, who was for so long an active and honoured resident of Goulburn. Mrs. Grovenor was born at Ryde in 1860, and went to live in Goulburn 69 years ago. She was the daughter of Isaac Shepherd, a Trustee of that Diocese. She was married first to Mr. S. W. Alexander, a licensed surveyor, who was registrar of the diocese from 1894 to 1899. Mr. Alexander died in 1899, and, in 1906, she married Mr. James W. Grovenor, then in charge of the City Bank of Sydney's Goulburn branch. Later, in 1918, the bank became incorporated in the Australian Bank of Commerce. Mr. Grovenor died in 1926. The whole of Mrs. Grovenor's active life was given to the cause of the people, among whom her lines were cast. She was for many years superintendent of the Goulburn Benevolent Society, which did a great service in the community in those days. She was the founder of the Women's Guild at St. Saviour's Cathedral, and in 1935 memorial gates were erected at the Church Hall in appreciation of her services, and the Women Workers of the parish. Also, Mrs. Grovenor, for many years was the secretary of the British and Foreign Bible Society. It is safe to say of her that her time and means were always at the disposal of those less fortunate.

Lieut.-Col. E. Norman, who has been commanding a Wellington battalion with the N.Z.E.F., Middle East, has a very fine war record, being awarded the Military Cross and the Distinguished Service Order, hopes to be ordained for service in the Diocese of Waiapu, N.Z., after the war.

The Church Missionary Society is presenting a pageant at the Sydney Town Hall on July 5 and 6 entitled "Light from the Land of the Southern Cross."

The Rev. L. D. C. Groves, vicar of Wyndham, N., has been appointed vicar of St. John's, Dunedin, N.Z.

Miss D. Wulff has completed twenty years service at St. Luke's, South Wagga, in the Sunday School and as organist of the church.

The Rev. E. W. Bradley, formerly assistant at Christ Church, St. Laurence, Sydney, who has been acting as locum-tenens at St. George's, Goodwood, S.A., took suddenly ill in Sydney on Monday week, and was admitted to the Royal Prince Alfred Hospital, Sydney. He passed to higher service on Sunday last.

The well-known Archdeacon Hammond, of Sydney, attained his 75th birthday on Tuesday. We are sorry to note that he is still in a serious state of health.

Rev. and Mrs. C. A. Baker, of St. Paul's Rectory, Rose Bay, N.S.W., are rejoicing in the birth of a daughter.

(Continued on page 12)



AMONG GOOD BOOKS.

9. "The Journal of the Rev. John Wesley."

If not for anything else, Wesley's Journals will ever hold a high place in the records of the eighteenth century as shedding great light on contemporary life and manners in the England of that decadent age. But the

journals are vital, stirring, soul-moving documents. There is no pretension to literary form and style, but there is every reason to regard it as the greatest record of the greatest spiritual revival since the days of the Reformation.

We see Wesley the unregenerate man, with his pretensions to real religion, his love of the outward forms; a typical old-fashioned "High-Churchman." Then we change to the John Wesley whom we reveal, the eloquent preacher of the glorious gospel of redemption. Perhaps some preachers are constrained to envy him his stentorian voice, which at Birstal was plainly heard 140 yards away. His was the clarion call to England to "return unto the Lord."

We see, too, Wesley the scholar, the theologian, the controversialist, the loyal son of the Church of England. We appreciate his struggle to organise some system to hold and teach the thousands of converts, without breaking from the Established Church.

We are given a deep insight into the reasons which finally forced him to establish places for worship and instruction. The reader will be appalled by the tragic animosity of most bishops, clergy and church officers, against the revival. Churches were closed against the multitudes who came to hear him, church bells were rung to drown his voice, sheriffs prevented his gospel preaching, men were hired to break up his meetings, riots were started at the instigation of clerics, in one church the Rector had the organ played throughout Wesley's sermon to prevent it being heard. Despite the alarming opposition and almost insuperable difficulties, thousands were saved. Clergy found their churches filled, their services insufficient. The practice of an early service of Holy Communion takes its rise at this time. Its sole purpose was to cope with the crowds. Would that it were to-day.

There can be no doubt that it was a time of God's special visitation. The Holy Spirit was convicting and converting. A child of two and a half years rejoices in Christ and leads his mother to the Saviour, another converted at three, many others at such tender years; a man 90 years of age converted; is not this all the sign of true revival? A master dismisses his servant because she is filled with the Holy Ghost and he will have none such in his house!

The Journal runs into over 2000 pages and every page is a striking testimony to the fact that God's ways are not our ways. He chooses often the unlikely men, he passes over man-appointed institutions, but He does His mighty work while puny man just wonders. It is the old story of the eleventh chapter of the Epistle to the Hebrews all over again. Praise be to His mighty Name!

Proper Psalms and Lessons

June 17. 3rd Sunday after Trinity.

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

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

June 24. 4th Sunday after Trinity. St. John the Baptist.

M.: Eccus. xlvi 1-10 or 1 Sam. xii or Job. xxix; Luke iii 1-20, or Mark vi 1-32, or Romans xii. Psalms 24, 25.

E.: Malachi iv or 1 Sam. xv 1-31 or xvi or Job xxxviii; Matt. xi 2-19; or Matt. v 17, or Acts xiii 1-26. Psalms, 22, 23.

July 1. 5th Sunday after Trinity.

M.: 1 Sam. xvii 1-54, or Wisd. i; Mark vi 53-vii 23, or Rom. xiii. Psalms, 26, 28.

E.: 1 Sam. xx 1-17 or xxvi or Wisd. ii; Matt. vi or Acts xiv. Psalms, 27, 29, 30.

39th ANNUAL CONVENTION. At ST. PAUL'S, CHATSWOOD. in Fullers Road, off Pacific Highway. On KING'S BIRTHDAY HOLIDAY. MONDAY, 18th JUNE, 1945.

The Convention stands for Christian Fellowship and the deeping of Spiritual Life.

Chairman: The Most Reverend the Archbishop of Sydney

Session: 11.15 a.m. to 12.45 p.m. Speakers: Canon D. J. Knox, L.Th., Rev. J. H. Deane, M.A.

Session: 2 p.m. to 3.30 p.m. Speakers: Rev. M. L. Loane, M.A., Rev. Hugh Paton.

Session: 4 p.m. to 5.15 p.m. Rev. George Rees, Th.L., Mr. E. W. Norgate (China Inland Mission).

NOTE.—1. Hymn Books Provided.

2. Bring own Provisions. 3. Tea ONLY Provided.

All enquiries from Rev. F. H. B. DILLON, St. Paul's Rectory, Chatswood. Phone: JA 2263.

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## TO AUSTRALIAN CHURCHMEN

## The Mediaeval Conception of Priesthood

(A Broadcast Address by Canon T. C. Hammond, from Station 2CH Sydney.)

Protestants are often accused of vagueness in the statement of their grounds of objection to peculiar Roman Catholic doctrine. To-night I want to give you a reasoned account of our views on the question of Sacerdotalism. The Oxford Movement in the Church of England has returned largely to these opinions. In relation to this development I wrote twelve years ago what I venture to bring under your notice to-night.

Order is regarded as a sacrament in the Mediaeval Church. It is important to notice that the question concerning the number of the sacraments is not a mere question of words. Much ingenuity has been expended on the effort to make it so. We are sometimes told that all nature is sacramental. But it must be borne in mind that in the mediaeval conception the sacrament was a most particular and exclusive sign. All nature may be eloquent to God. Trees and streams may witness to His Presence. This, however, is a very modern idea. It is wholly remote from the mediaeval doctrine of the distinct seven sacraments. Aquinas took notice of the suggestion that "all sensible creatures are signs of sacred things." He replied: "Properly speaking, a sacrament, as considered by us now, is defined as being the sign of a holy thing so far as it makes men holy. Sensible creatures signify something holy, viz.: Divine wisdom and goodness inasmuch as these are holy in themselves; but not inasmuch as we are made holy by them. Therefore, they cannot be called sacraments as we understand sacraments now" (Summa, Pt. iii., Q. 60, Art. 2). The mediaeval conception of a sacrament is that of a visible object invested by God with supernatural power. That power is resident, in most cases, actually in the matter of the sacrament, and is destined to occasion spiritual results, unless impeded. The general conception had to be modified in relation to certain sacraments. In the Holy Eucharist consecration effected such a change that instead of a material thing supernaturally endowed, we actually had the Presence of the Author of sanctity himself. In the sacrament of Order the power did not reside in the matter, which was merely significant, but in the dispenser. The

matter in this case does not cause the power. Notwithstanding this qualification the usual opinion since the twelfth century is that contact with the matter of the sacrament of Order is essential for its due administration. Further, it is essential for receiving order as well as any other sacrament that a man should be baptised.

A man who erroneously believed himself to be baptised and proceeded to Orders in the Church, even though he be raised to the Episcopate, is neither priest nor bishop; he cannot consecrate, absolve or ordain. A pious belief prevailed that our Lord would supply the defect in such cases so far as the ultimate effect of the Sacraments was concerned; a belief, however, which had no logical foundation. In this instance the mediaevalists ran away from the bogey of their own creation.

The mediaeval conception, further, made the whole of the Seven Orders, into which the sacrament of Order is distinguished, cluster round the dispensing and offering of the Holy Eucharist. The priesthood is the highest Order. The power of conferring Order, it is true, resides only in the Bishop. He has not only the gifts requisite for the proper dispensing of the sacrament of the Eucharist and all other sacraments (with the possible exception of Matrimony, on which opinion was divided, some holding that the contracting parties were the ministers of the sacrament, an opinion that has since gained the day almost completely), but he has them in such complete form that he is capable of imparting the power to others. But the general opinion is that he belongs to the Order of priesthood. The priest by the Sacrament of Order is rendered capable of consecrating validly. The deacon ministers to the priests and formerly dispensed the Lord's Blood. The sub-deacon is given control of the sacramental matter, in the sacred vessels, and places the oblation on the altar. The acolyte acquires the power of proffering the sacramental matter. The door-keeper is charged with the duty of excluding the unfaithful. The reader is the instructor of Catechumens. The exorcist removes the power of the devil. Thus all is directed to

the proper reception of the sacrament of the Eucharist.

When we consider the Ordination of priests we find that the conferring of this Order is divided into two parts. This is the preparation for Ordination and the actual conferring of the power of Order.

Under the head of Preparation is included instruction, e.g., "It appertains to the priest to offer, to bless, to rule, to preach, to effect (conficere) and to baptise." A much longer exhortation with fuller details as to the priestly functions is found in some of the Pontificals.

But there are further included, under this head, certain actions of the Bishop. These are threefold; Blessing; Imposition of hands; and Anointing. Of these only the last is confined to the Order of Priest. The Blessing enlists in the Divine Service and is common to all seven orders.

The imposition of hands belongs equally to deacons and priests and is conceived, therefore, to relate to the dispensing of the sacrament. It is, perhaps, worth noting, as Maskell points out, that it was fairly common in the Middle Ages for presbyters to impose their hands on deacons in consort with the Bishop. The Anointing is referred to priests alone, as it prepares them for actually handling the Body of the Lord.

None of these, nor all three together, confer power. That must be done by the giving of something that belongs to the priestly act. Accordingly the priestly "character" is impressed by the handing of the chalice and paten with the words: "Receive power to offer sacrifice to God, and to celebrate mass as well for the living as for the dead in the Name of the Lord Jesus Christ." Although Maskell employs the singular word "Mass" in his Second Edition (1882) from which I quote, Mr. J. T. Tomlinson asserts that before the Reformation all the English Pontificals agreed in using the word "Masses" in the plural. Mr. Tomlinson has the support of the Catechism of the Council of Trent for the plural form. As already stated, the ministerial or priestly "character" is permanent. A "character" places a man in a state whence he cannot withdraw. Aquinas, indeed, notices that there is a difference of opinion as to the minor orders. But there is no doubt that "Once a priest a priest forever." The "character" must needs endure forever, however much a man may sin or be cut off from the Church.

Also the priest alone can perform acts representative of the whole church. The Eucharist is the sacrament of the universal Church, and he who possesses the power of consecration impersonates the whole Church.

The priest has also power over the mystical Body of Christ and forgives sins. He is the proper minister, though not in all cases the exclusive minister, of Baptism, Penance and Extreme Unction.

This system was received and rendered operative from the twelfth to the sixteenth century.

This is the elaborate conception of spiritual functions commended to our favourable consideration by the supporters of the Oxford Movement. Where did the theory come from? Certainly not from the New Testament, which stands almost nakedly simple in contrast to this amazing complexity. It came from Aristotle and the Roman imperium combined.

The pattern taken for the government of the Church is a kingdom with all authority resident in the King. Every Order is regarded as a participation in kingly power, and, with rigorous logic, the Pope of Rome is presented as a universal governing power. Order becomes an autocracy instead of a ministry.

The most rigorous and mechanical notion of Apostolical Succession through a Hierarchy is enforced. The Bishop alone has the power of conferring Order by Divine right. Even the Pope has no authority to authorise a presbyter to confer any power beyond that contained in minor orders. No attempt is made to justify this position from Scripture or history. It emerges, says Aquinas, from the relation of political science to the lower acts and virtues.

The entire system is wholly unscriptural. Even on the point which we are just now considering this is quite apparent. The Episcopal Office has its roots in far antiquity. It survived in our Church, the shock of the Reformation. We may venture to believe it has justified its continuance in our midst. We can say all this without binding ourselves to a rigid theory that denies spiritual grace and true Order to all who have seen fit or found it necessary to dispense with the form of Episcopacy as we know it. We have ourselves witnessed a sensible alteration in the province and power of the Bishop. He is less an office of State and ought to be more a servant of the Church. We are assured, notwithstanding, that the indispensable power of conferring the grace of

Orders must forever reside in an office that has undergone great changes. We reply that while we are well content that in the government of our Church Episcopal ordination shall prevail, we will not make that an absolute essential which God has not required, lest we sin against the brethren. We decline to approach the study of history with opaque glasses on our eyes. We have freed ourselves from a philosophy which imposes unwarranted restrictions, and refuse to be entangled again in a yoke of man's devisings. Where is the evidence of a Divine, unalterable restriction of the power of Order to the Bishops? The Scriptures are silent and we elect to remain silent with them.

In the definition of the priestly Order and function there is observable the same ignoring of Scripture and an even deeper breach with tradition. The antiquity of the office of Bishop afforded some early vestiges of the mechanical theory of Apostolical Succession however much intelligent criticism might subsequently re-interpret them. But in the theory of the actual conferring of priestly power, tradition itself is flung to the winds.

## PRAYERS FOR STUDENTS.

O God, Who art the Source of all wisdom and knowledge, we ask Thy blessing on our Universities, Colleges, and Schools, and upon Thy Church in all her educational undertakings. Guide with Thy pure wisdom those who teach and those who learn, that they may be of one mind in their common endeavour to seek and serve the truth, that from our halls of learning there may go forth men and women, strong, unselfish and devoted, who will hear Thy call and answer it by consecrating all their powers to Thy service, through Jesus Christ our Lord. Amen.

O Thou, Who on the night of Thy Passion didst pray that all might be one, pour out Thy blessing, we beseech Thee, upon the World's Student Christian Federation as it seeks to draw the students of the world into fellowship with each other and with Thee. Grant to its leaders and members breadth of vision, quickness of imagination, a spirit of sympathy and love and courage for the great tasks of the day. May its fellowship be used by God for proclaiming the good tidings, for reconciling the nations, for healing the broken-hearted, and for restoring to the Church that unity for which the Lord Himself prayed. This

we ask through Jesus Christ our Lord. Amen.

## "TO NURSE MY OWN PEOPLE."

## Aboriginal Nurse Realises Her Ambition.

Her training complete, Nurse Muriel Stanley, Australia's only qualified aboriginal obstetric nurse, is realising her life-long ambition—she is going home to nurse among her own people, said a recent article in the Sydney "Sun."

The Church Army has offered her an appointment which may take her anywhere in Australia.

"I am very happy," she said. "First I shall go home to see my mother at Yarrabah Mission, just outside Cairns—it will be the first visit in four years."

"When I came to Sydney to train it was with the intention of fitting myself to go back to nurse among my own people."

"The Church Army has helped me all the time, making it possible for me to get my education and training."

"It has made me a gift of all the necessary instruments and my outfit for my new work."

Matron Keable, under whom Nurse Stanley, trained at the South Sydney Women's Hospital, Newtown, has a high regard for her pupil.

"If she were free, I should certainly seek to keep her on my staff," she said.

Prior to entering the training hospital, Miss Stanley was trained and commissioned as a Mission Sister in the Church Army, and assisted in the work of the Church Army Children's Homes.

## Churchman's Reminder

"Celerity is never more admired than by the negligent."—Shakespeare.

"So much the more as ye see the day approaching."—St. Paul.

June.

17—3rd Sunday after Trinity. The subject of practical Christianity for our consideration to-day is that of a Desire to Pray. We should have not only regular times for prayer, which should include Family Prayer, but we should cultivate the habit of continuous mental prayer as need arises.

24—Nativity of St. John the Baptist. 4th Sunday after Trinity. St. John was the great witness in his day to the Jews that Jesus was the Son of God, the long-expected Messiah. But how poorly was the response by those who made it a daily habit to pray for His Coming. Which teaches us that something more is needed besides a good habit. The heart must be in the prayer.



Hugh Latimer



William Prince of Orange



Nicholas Ridley

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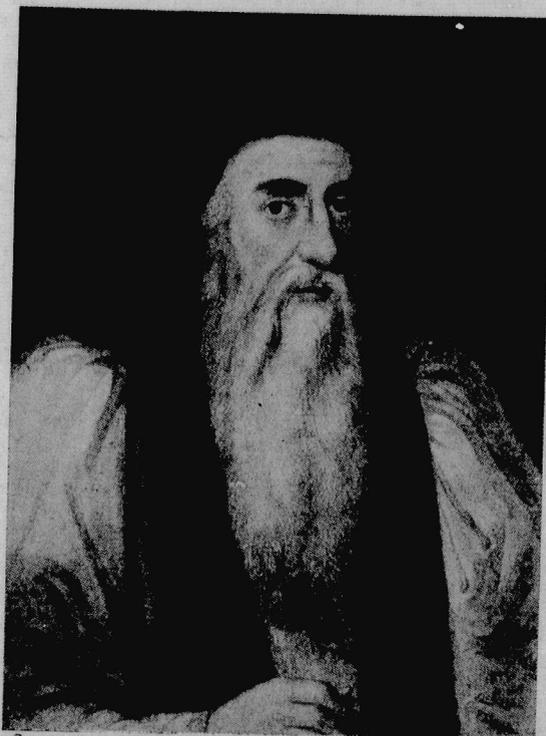
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**A WELL-DERIVED  
 APPRECIATION.**

Mr. H. A. Corish, one of the doyens of Evangelical leaders in Sydney, and a constant supporter of the A.C.R., has just received a very appropriate recognition of his sterling service in the business-life of the community. At a largely attended meeting held in Sydney recently, in connection with the Annual Interstate Conference of the Cold Storage and Ice Industries, Mr. Corish was presented with a wallet of notes and the following illuminated address as a token of esteem.

**ILLUMINATED ADDRESS.**

To H. A. CORISH, Esq.  
 From the Ice Manufacturers' Association of  
 New South Wales.

Dear Mr. Corish,  
 On the occasion of the Commonwealth Convention of Ice Manufacturers held in Sydney and this Reception to Interstate Delegates marking a definite milestone in the history of Ice Manufacture in Australia, we, the Members of the Ice Manufacturers' Association of New South Wales, take the opportunity of expressing our wholehearted appreciation of your untiring efforts over such a long period of time, for the benefit of the Industry.

During the whole of our experience of Association effort, extending over many years, we know of no one who has been so consistent and selfless in his endeavours to stabilise and improve conditions in our industry.

You have, by your broad outlook, energy, unflinching courage and optimism as to our future, when conditions were far from favourable, acted as an inspiration and a challenge to all Ice Manufacturers to continue and increase their efforts to improve all Ice Using Appliances and to ensure an adequate service to the public.

We wish to record herewith our deep regard for yourself personally and to recognise the debt of gratitude which is owing to you from the Ice Industry for the immeasurable support you have so generously given.

**AUSTRALIAN STUDENT  
 CHRISTIAN MOVEMENT.**

**Day of Prayer, June 24.**

The Australian Student Christian Movement working in the Universities and Colleges of Australia, in affiliation with the World Students' Christian Federation; has set apart June 24 as a day of prayer. A special service will be broadcast by the A.B.C. at 9.30 a.m.

All churches are requested to include in their worship on June 24, prayers for Universities and Colleges, and for the work of the Student Christian Movement as it seeks "to confront students with Christ." Student members of the Movement are prepared to take part in the church services, and ministers desiring this are asked to telephone the State Secretary. Prayers and information about the Movement are also available.

**POOR OLD BRITAIN.**

(By A. P. Herbert.)

Nobody's wrong but England, and England's always wrong;  
 Too late—or else too early—too soft—or else too strong;  
 And when for once the wide wide world begins to praise her name  
 Her own sons crowd and hurry to shout her back to shame.  
 Remember how they begged her to carry arms to Spain?  
 But carry arms to Athens? Oh, no she's wrong again!  
 We mustn't blame the Russians; the Yanks can do no wrong;  
 I do not think the Germans will be guilty very long;  
 Not Bismarck now, but Baldwin is the architect of war;  
 Wilhelm—and Woodrow Wilson—are not mentioned any more.  
 But Britain, poor old Britain, is anybody's meat,  
 Give her the hardest marches, and then trip up her feet.  
 Stand bravely on the touch-line, and analyze her acts.  
 Bombard her with your sermons — and never mind the facts.  
 Laugh loud at every failure, lay claim to each success.  
 And make a Party outfit out of the cosmic mess,  
 Nor ever cease to whistle your happy little song.  
 "Nobodys wrong but England — and England's always wrong."

Rev. John and Mrs. Hunter, of the Rectory, Candelo (N.S.W.), are receiving congratulations on the birth of a son.

**THE BIBLEMAN'S CORNER.**

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

**THE RELEVANT BOOK.**

An excellent leaflet has come to hand called "The Relevant Book," written by Rev. John A. Patten, the Literary Superintendent at the Bible House, London. Mr. Patten compiles the excellent Annual Popular Reports of the Society in which the world activities are set forth so attractively.

Great men have said:—"When His Majesty The King says of the Bible that 'it behoves us in these momentous days to turn with renewed faith to this Divine source of comfort and inspiration'; when the late President Roosevelt spoke of it as 'now and always an aid in attaining the highest aspirations of the soul'; when Generalissimo Chiang Kai-Shek tells us that, in reading it: 'the greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness'; when General Smuts calls it 'the most precious document in the history of our human race'; when Admiral Sir Andrew Cunningham describes it as 'our unflinching strength and consolation'; when General Montgomery exclaims to his staff, 'Gentlemen, I read my Bible every day, and I recommend you to do the same'; and last, but not least, when Mr. Churchill in every speech he makes shows his indebtedness both to its language and its governing ideas — then indeed we have food for thought.

It is a notable fact that so many leaders in world affairs place such high value upon the Bible and are ready to bear testimony to its comfort, power and guidance at all times, but especially in such times as these.

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They believe that the Bible, with its inexhaustible vitality and amazing adaptability, is relevant to every situation, no matter how desperate; and this belief is supported by the experience of ordinary people. What do we ask of the Bible in time of war? Much, but nothing it cannot give. We want instruction, of course, but even more we want protection from war's buffetings; and when we look for refuge from the storm we find it in the Impregnable Rock of Holy Scripture, the soul's Gibraltar.

#### SERVICE NEW TESTAMENTS.

A considerable religious achievement of the war has been the supplying of New Testaments to men and women serving in the Forces. Millions of copies of the Services New Testament have been circulated among our sailors, soldiers and airmen, and with what results? If many of our men do no more than carefully preserve the books in their kits, that is something. 'I carried my Bible all over the Western Front,' said an Old Contemptible of the last war. 'I scarcely ever opened it, but somehow the sight of it kept me straight.' Passing by this almost talismanic use of the Bible, there are some men who have known little or nothing of the Scriptures until they have read the New Testament in the new surroundings of barracks, ship or aerodrome, and then, in an encouraging number of instances, that first reading has led them to a new interest in religious questions, or even to a spiritual awakening.

#### SIMPLE FAITH.

But religion in the army is not exclusively associated with argument. All varieties of religious experience flourish in the Forces, and 'simple faith' is as common as 'honest doubt.' Two Indian boys brought up in a mission school in India joined the army and in due course were posted overseas. They wrote home to tell how they fared, and among the news items were their artless tributes to the Bible and what it meant to them in a distant land. One of them, who was with the Eighth Army when it captured Tobruk for the first time, wrote: 'I used to carry my New Testament with me always, and when we were taking shelter during some fierce bombardment, I would take it out and read it, and was no longer afraid.' The other, who belonged to a troop of parachutists, wrote to his mother: 'When I have to jump I just say: "The Lord is the strength of my life; of whom shall I be afraid?"'

#### LOVE YOUR ENEMIES.

Here is a question: Can the principles of Holy Scripture prove adequate to deal with the defeated peoples? Is it a practical message, or is it quite irrelevant to the exacting demands of treaty making? One statement by Jesus Christ stands out either as something quite irrelevant and impossible, or as something with infinite possibility of balance and sanity. I refer to the words of Jesus: "Love your enemies." Suppose we go straight to love in its most intimate expression known to us, the love of a father for the child. He does love his boy or girl, and the working out of love is for the highest good of the child. He must discipline, refuse, control, withhold at times, and yet again he gives, all with the idea of love expressing itself wisely and justly. I suppose at times the corrected child will hate the parent, but the father does not allow this hate to warp his judgment and cause him to be cruel.

So the "Bibleman" believes that the love of God, as revealed in His Son, Who loved his enemies and died for their salvation, can operate in the difficult days of treaty-making so that the defeated may perhaps be won over to a place in the world brotherhood of nations. Certainly no lasting peace can be achieved by force that works as force alone. There must be the principle of love, operating justly as men gather about the table where the destiny of the world is decided for another period.

### BOOK REVIEWS

**The Church of England and the Fighting Forces.**—With 66 pictures and letterpress. A picturesque description of the activities of the Federated War Work Council of the Church of England in Australia. This is an extremely well-conceived and well-printed brochure and can be obtained at all Church Book Stores and Diocesan Registries in the Commonwealth. Price One Shilling.

### CORRESPONDENCE.

#### ACKNOWLEDGMENT.

(To the Editor, "Church Record.")

Dear Sir,  
May I, through the "Record," express on behalf of the parishioners of Kurrajong, our sincere thanks to the anonymous donor of £125 (war savings certificates) towards the new church at Comleroy to replace the one destroyed by bushfire last December.

The worshippers at the church, some of whom lost their homes in the fire, are working hard to raise funds, to rebuild their spiritual home, the Church, and they are much encouraged by this generous help from outside the parish.

I understand that the donor felt this might be an inducement to "others whose talents are lying idle" to help also. Another £150 will see us within reach of our objective.

Thanking you for kindly inserting our appeal in the "Record," I remain,  
Yours sincerely,  
L. DANIELS,  
Rector of Kurrajong.

#### CREMATION AND THE CHURCH OF ENGLAND.

(To the Editor, "Church Record.")

Dear Sir,  
As one of many interested in the principle of cremation, it would be interesting to know what attitude the C. of E. takes with regard to Cremation versus Earth Burial. The Roman Catholic Church condemns Cremation on the ground of being unscriptural. Among pagan peoples it is their method of the disposal of the dead. It is stated today, we are more pagan than Christian. That Earth Burial is unhygienic is without foundation. Epidemics and disease of any kind has never been known as the result of this practice. A member of a Board of Undertakers aptly put it: Nature provides—in other words, God makes provision. This quick disposal appears to be the line of least resistance. A clergyman stating for its justification: It is under cover of the surroundings, disposes of all that waiting round the grave. The principle involved

appeared not to interest him. There is much to be said for Cremation, of which I am aware. The principle involved is one I am trying to present. Death by fire being accidental, I am not held responsible for the deliberate act of disposing of the dead by fire, appears to involve a Christian principle.

Some people believe that Cremation opens an avenue of escape from the resurrection. We hear on many sides that the Church has lost its power. Is this due to the evasion of those things which our Lord acknowledged in His own day. Earth Burial was the practice of both Christian and Jew. Know ye not that your body is the temple of the Holy Ghost, here we present unto Thee ourselves, our souls and bodies which is our reasonable service. The body claims reverent treatment, and should be something held dear. Made in His image should influence our attitude to Cremation. Matthew 27th 52-53 confirms Christian burial, also Romans 8 v. 11. Had Christ been cremated there could have been no resurrection. The raising of Lazarus and other miracles performed by Christ, leaves no ground for the pagan way of the disposal of the body after death. Much can be stated re the resurrection of the body, corrupt and incorrupt, the existence of personality, also we shall all be changed, etc. The principle involved already referred to is what concerns the believer to-day.

Yours faithfully,

ELIZABETH E. MORTON,  
14 Centennial Av., Chatswood.

### PERSONAL.

The engagement is announced of John, eldest son of the late Rev. Ainslie A. Yeates and Mrs. Yeates, of Mosman, N.S.W. to Constance, second daughter of Mr. and Mrs. A. H. Chrystal, of Port Macquarie, and Mosman.

We regret to note the death of the Rev. F. A. Reed, a retired clergyman of the Diocese of Sydney. Mr. Reed was ordained by the Bishop of Wangaratta in 1904, but served most of his ministry in the Diocese of Sydney. He retired in 1943 and was living at Narrabeen, N.S.W.

Dr. A. E. Floyd, organist of St. Paul's Cathedral, Melbourne, completed 30 years in that position in April. To mark the occasion a complimentary dinner was tendered to Dr. Floyd, at which the Archbishop of Melbourne presided.

The death of Miss Mary Fairfax, of Ginahgulla, Bellevue Hill, and Moss Vale, removes one who had been a regular worshipper at St. John's, Moss Vale, and a devoted friend of Tudor House School. She served on its Council and House Committee for many years, giving the Fairfax Medal to the best all-round boy, and constantly interested herself in the welfare of the School. She will be greatly missed throughout the community, for it was hard to realise, with her alert mind and quick step, that she had reached the age of 86. Two years ago she gave most interesting addresses at the prizegivings at Tudor House and S.C.E.G.G.S., Moss Vale, on the morning and afternoon of the same day. Both addresses were entirely different, given without a note, and full of wise counsel. — From the Archbishop of Sydney's Letter.

Mrs. Florence Mary Dutton, widow of the late Canon F. S. Dutton, of South Grafton (N.S.W.), died at Heckmondwike, Yorkshire (England), on May 15. She leaves a son and daughter to mourn her loss.

Mrs. Mary Bell, of Toorak (Vic.), recently celebrated her 91st birthday. Her late husband was for ten years registrar of the Diocese of Gippsland, lay reader and member of St. Paul's Cathedral, Melbourne.

We congratulate Miss Marjorie Walker-Taylor, of Cremorne, N.S.W., upon her marriage to Chaplain Hawken, of the British Navy. The marriage was celebrated by the Archbishop of Sydney, in St. Andrew's Cathedral, recently.

Rev. C. C. Williams, rector of St. Paul's, Launceston (Tas.), has been appointed to succeed Canon C. W. Wilson, rector of St. James's, New Town, Hobart. Canon Wilson will retire at the end of June.

### Australian Church News.

#### NEW SOUTH WALES.

##### Diocese of Sydney.

#### THE ARCHBISHOP'S WINTER RELIEF FUND.

The Archbishop again makes his appeal during the coming winter for donations to help those who are in need. The following letter from him speaks for itself. "As the result of the generous response to my Winter Appeal, I have now been able for several years to provide the means for some added and very necessary comforts to hundreds of Aged and Infirm persons each year. I feel sure that this Christian enterprise conducted in the name of our Church will again commend itself to your congregation, and I shall be happy to receive donations for it. Rectors of our poorer congested Parishes write to say how much the help means to them in meeting the unusual demands of the winter months."

#### SOUTH COAST CHURCH FESTIVAL.

The annual Church Festival conducted by the South Coast Rural Deanery, and held in St. Michael's Hall recently, attracted a large attendance from all parts of the district. The seating accommodation was fully taxed, many having to stand.

There was also a large attendance at both sittings for tea, and at the lantern lecture given in the church by Canon R. B. Robinson, dealing with new activities of the Home Mission Society.

The Rev. R. C. M. Long, who presided at the public meeting, extended a warm welcome to His Grace the Archbishop and Mrs. Mowll, and also to His Grace the Archbishop of New Zealand.

Representing the mayor (Ald. Beaton), Ald. J. W. Lee joined with Rev. Mr. Long in extending a welcome to the distinguished visitors. The gathering, he said, might be described as Anzac, not Anzac, representing Australian-New Zealand Evangelical conference.

Archbishop Mowll also referred to the fact that they were meeting that night under vastly happier circumstances than for many years. What peace in Europe meant to the people of England was hard for the people of Australia to realise.

His Grace read a letter which he had received that morning from his brother who was the Chief Warden of Dover. The letter was dated May 14, and gave a vivid description of the services held at the Abbey and at St. Paul's on VE Day. "We look forward to the day when there is peace in the Pacific as well as in Europe," added the Archbishop.

"We are very fortunate at this time," he continued, "that the primate of the sister church in New Zealand should be in N.S.W. and that he made the trip to Wollongong to-night."

The Archbishop of New Zealand, the Most Rev. C. W. West-Watson, in his opening remarks, said that Australia and New Zealand had come nearer together as the distance between them collapsed by the speed of travel.

He also dealt with some of the political aspects of the country, particularly the social services of the government.

The Maoris and their attitude to Christianity and some aspects of the church in New Zealand, were also dealt with by the speaker.

A comprehensive vote of thanks to the speakers, the ladies who had taken part in the tea, the clergy of the Rural Deanery, Mr. J. Simpson and Mr. Sturrock, and all others who had assisted in making the Festival a success was proposed by Mr. H. Gibson (Bulli), seconded by Mr. L. Evans (Dapto) and carried by acclamation.

The chairman made special reference to the chapter clerk, Rev. W. R. Brown, of Austintiner, who is leaving shortly for Cobbitty. Besides being a faithful and diligent chapter clerk, he said Mr. Brown had also given him great assistance on many occasions. He trusted Mr. and Mrs. Brown would be happy in their ministry at Cobbitty.

Several hymns were sung during the proceedings. Prayers were offered by the Rev. R. K. Hobden (Bulli) and a portion of the scriptures was read by Rev. J. Benson (Corrimal). The concluding prayer was offered by Rev. W. P. Hart (Dapto) and the benediction was pronounced by Archbishop West-Watson.

#### ST. THOMAS', ROZELLE.

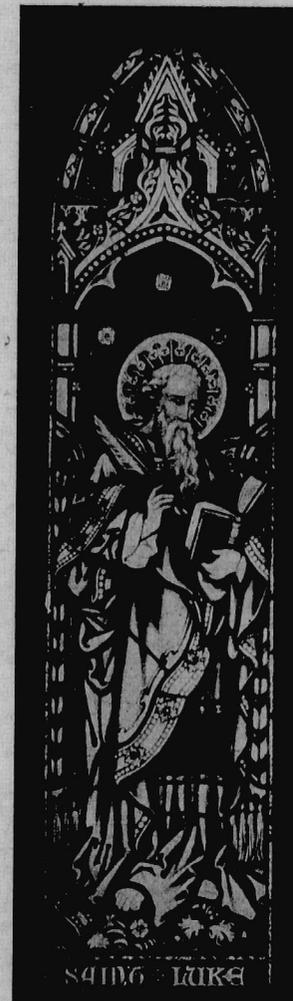
##### Young People's Fellowship.

The monthly Fellowship Tea was held on Sunday, May 20th. Rev. C. K. Hammond, M.A., Director of Education for the Diocese, was the speaker. Mr. Hammond explained the steps to be taken for the formation of a branch of the Church of England Fellowship. We were glad to hear Mr. Hammond in the church tell of what was being done with regard to giving religious instruction in the Public Schools. We need several helpers in this parish alone, for there are hundreds of boys and girls to teach each week.

The next Fellowship Tea will be held on June 17th. Rev. R. W. Bowie, of the Church Missionary Society, will speak at the Tea, and also in the church at 7.15 p.m.

Arrangements for a special speaker for July are in hand. We want our young people

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to hear of Christian work at home and abroad.

On August 19th, we hope to welcome Mr. R. Edgar, of the Mission to Lepers.

On September 16th, Mr. E. W. Norgate, of the China Inland Mission, will speak.

#### HISTORIC MEMORIES.

On a recent Saturday afternoon a visit of inspection was paid by some fifty or sixty members of the Royal Australian Historical Society to the old Broughton Church of St. Thomas, Enfield, erected by its generous benefactor, Thomas Hyndes, in 1848.

Great interest was taken in the old cemetery, which is kept in very nice order, and in the many historical monuments which surround the church on every side.

The Rector of Enfield, Rev. F. A. S. Boyden, welcomed the visitors and short addresses were delivered by Dr. George Mackean, of Sydney University, in the absence of the President, Mr. Blaxland; Mr. Gledhill, who outlined the history of the church; Mr. Jervis and Mr. Stephens.

The Service Book still in use, was opened in 1866 when St. Thomas was made a parish with the Rev. R. W. Young, as its first rector. At the foot of the first page there appears an entry made in 1867 in the name of Bertie Boyce, student, Moore College, who later became the honoured Ven. Archdeacon Boyce. Enfield was originally embraced in the parish of St. Philip's, Sydney, and successively was part of the parishes of St. Peter's, Cooks River, and St. John's, Ashfield.

Among the clergy laid to rest in the Cemetery were the Rev. George King, LL.D., father of the late Sir Kelson King; Rev. Devish Meares, formerly Colonial Chaplain of Pitt Town and Wilberforce; the Right Rev. Montagu Stone-Wigg, the first Bishop of New Guinea, and the Rev. H. C. Leplastrier whose fine ministry in Enfield will be long remembered. The Rev. Septimus Hungerford, Rector of Enfield from 1879 to 1895, died at the ripe old age of 102 and a tablet to commemorate his centenary was erected in the church above the pulpit.

Probably the most interesting monument in this quiet God's Acre is that erected in memory of Edward Smith (Monitor) Hall, journalist, philanthropist and fine citizen, who, during Governor Darling's time went to jail on more than one occasion in his fight for free institutions and civil liberty.

A number of notable civil servants were buried in the cemetery. A freestone slab is inscribed with the name of Captain W. Colbourne Mayne and it records that he held office in the state as Inspector General of Police, Auditor General and Agent General. It is presumed that he held these somewhat widely different posts at different times.

Among others were J. H. R. North, Police Magistrate, Carcoar, who died in 1850; W. R. Dove, Stipendiary Magistrate; W. R. Beaver, Clerk of the Peace, and David Kirkcaldie, one of our ablest railway commissioners.

The Pastoral and Agricultural Industries are identified with the names of H. A. Kater; the Hon. Richard Jones, a member of the then well-known firm of wool brokers, Harrison, Jones and Devlin; Mr. Arthur Yates, and Mr. R. B. Wilkinson, at one time a churchwarden of the parish who was identified with the well-known firm of Wilkinson & Lavender, Stock and Station Agents.

The Party was shown over the church and round the cemetery by the Rector and Messrs. Hope and de Figueiredo, Churchwardens and Cemetery Trustees and they were warmly thanked by the visitors who expressed appreciation of the condition of the church and the way in which the cemetery surrounding it was kept.—A.H.

#### "TEN O'CLOCKERS" SERVICE.

Every Sunday morning at 10 o'clock we hold a service at St. David's that is designed to help young people to become accustomed to worship in the church. There are a number of other objects that we have before us for conducting this gathering. It is not meant to be a substitute for Sunday School.

It provides an opportunity for becoming familiar with the Prayer Book and of learning many of the hymns which are used only in the Church services. Then it brings the rising generation in the Church into fellowship, and enables them to make friends from an avenue of life that guarantees a high standard of companionship.

Of course, just as in the other services of the Church, the necessary books are an essential to an intelligent taking part, and we suggest that every child be furnished with a Prayer Book and Hymn Book.—Arncliffe Parish Paper.

#### VALETE!

On Tuesday, May 22, there was a large gathering of friends at St. John's, Abbotsford, for the Valedictory Evening tendered Rev. R. S. R. and Mrs. Meyer. The Right Rev. Bishop W. G. Hilliard was present. The Ladies' Guild presented a beautiful bouquet to Mrs. Meyer, and the G.F.S. presented her with a lovely china fruit bowl. On behalf of the parishioners, Mr. H. H. Freeman presented Mr. and Mrs. Meyer with a wallet of notes. Both Mr. and Mrs. Meyer suitably responded. Mr. Meyer has volunteered for work at Rappville, in the Diocese of Grafton—a mission district supported by the Bush Church Aid Society. He has been for some time actively interested in the work of our Australian Church Record.

#### LADIES' HOME MISSION UNION.

Through the Archbishop's Winter Appeal many parcels of clothing have been sent in to us for distribution as well as many other gifts of clothing which interested friends send us in from time to time. The Archbishop has also sent us a donation from his Winter Appeal Fund, which we will be able to use for special cases of relief. To all our friends we would say "Thank you." These gifts have enabled us to help not only those in the congested areas, but also the Children's Court work, family welfare centre, and isolated cases sent in to us through Rectors of Parishes.

Here is a letter of thanks which came from a mother living in one of the outer suburbs:—

"I am writing to thank you for the boys' clothes which you so kindly sent out to me. They all came in very handy indeed. It takes some doing to clothe 7 boys and a girl these days, and we seem to be having a run of bad luck just now."

There are many mothers in similar circumstances who are having what they term "a run of bad luck." It is our privilege to be able to ease their burden and echoing the words of the Psalmist: Wish them "Good Luck in the name of the Lord."

#### ST. MATTHEW'S CHURCH, MANLY.

The following Special Resolutions passed unanimously at the Annual Vestry Meeting held on May 29, 1945.

#### 1. The Victory in Europe.

This meeting desires to offer its humble and heartfelt thanksgiving to our Heavenly Father for the wonderful Victory that He has given in Europe. It gladly records its gratitude for all that has been done by men and women in the Services, as well as by those who have laboured on the home fronts. It pledges itself to renewed effort until under God there is also complete Victory in the Pacific Zone. It is particularly thankful for the splendid leadership of Mr. Churchill, and for the courage and high purpose of the British people.

#### 2. Men and Women Discharged from the Services.

This meeting, remembering what we owe to those who have done so much for us pledges itself to do all in its power to fulfil the responsibility to do what we can to help them in again taking their places at home in the building of our National Fabric.

#### 3. The New Memorial Hall.

We are deeply thankful for the fact that the sum of £2892 is now in hand for this splendid purpose. It asks all our people to be partners with us in striving to reach the goal of £5000 being in hand by 31st December next, so that we may be in a position to begin the building without undue delay.

#### C.S.O.M.

The series of meetings for clergy and ministers, arranged by the Christian Social Order Movement to be held in St. James' Hall, on alternate Thursday afternoons will not be continued.

#### DULWICH HILL CONVENTION.

(Communicated.)

We are pleased to hear that the Churches of Dulwich Hill have joined together in a drive for precious souls to glorify God. Last September six denominations, including nine churches, joined forces for a mission under the able leadership of Rev. R. O'D. Finigan, when many souls accepted Christ as their personal Saviour and have gone on growing in grace.

On Anzac Day last another season was profitably spent when Canon T. C. Hammond, Rev. S. A. Eastman, Mr. R. J. Henderson, and Rev. Hugh Paton were the speakers. It was decided to make this an annual feature.

Now there is a house to house drive with a team visiting every home in the district to invite all to a convention to be held in the Methodist Church at the Dulwich Hill terminus on the 16th, 17th and 18th June, when, God willing, on the Saturday Mr. Alan

#### NEW BOOKLETS.

"The Christian's Greatest Need," by Dr. E. W. Bullinger. 3d. (4½d.)

"World Aflame," by Jean Brown. Ten challenging readings suggested by present-day conditions. 1/3 (1/4½).

"Ravu Henao of Papua," by Rev. Marcus L. Loane. A charming story of a native boy. 3d. (4½d.)

"On a Blue Platter," by Jennifer Just. 16 helpful readings on homely things. 2/- (2/1½d.)

#### KESWICK BOOK DEPOT

For Everything Evangelical  
315 Collins Street, Melbourne

Friend, B.Sc., will speak at 3 p.m. on "Faith for to-day."

In the evening the Dulwich Hill (Revival Fellowship) will join us when we have an Open Air Meeting at the terminus at 6.45 p.m. A prayer meeting at 7.30 p.m., a Praise Service at 7.45 p.m., finishing the day with a message at 8 p.m. from Mr. Howell Swanton, of the Melbourne Campaigners for Christ.

On Sunday, at 3 p.m., in the Dulwich Hall, the Rev. L. M. Thompson, of Manly Baptist Church, will talk to men on "Three types of Christians." Then the great feast day, Monday, when none of us will have to work; we rise early in the morning to praise God at 7 a.m., in the Methodist School Hall, when a special prayer season will be enjoyed by those who "have a will to work" and are able.

God has favoured us at 3 p.m. with a message from our loved sister, Miss Monica Farrel, when she takes as her subject "Stepping stones to glory."

At 7 p.m., Mr. C. A. White, our song leader, will lead us in a praise service.

Then to add to God's blessings for the day there will be a Missionary fresh from the field in the person of Mr. E. Norgate of the China Inland Mission.

#### NEWS FROM THE PARISHES.

**All Saints', Austinmer.**—After eight years as rector of the Austinmer Parish, the Rev. W. R. Brown has accepted a call to Cobbitty. He and Mrs. Brown were farewelled in the Shaw Memorial Hall, Austinmer, on Friday, 25th May last.

Mr. Caiger, who has been associated with the Clifton Church for 5 years, said that Mr. Brown had given a great deal of service in the past few years. Mr. Brown had shown kindness in sickness and bereavement, and his regularity of services had been most impressive.

He paid tribute to Mrs. Brown, who, he said, had supported Mr. Brown in his work at all times. The speaker concluded by wishing both Mr. and Mrs. Brown health and happiness in their new undertaking.

Mr. Mettam, chairman, said that what was Austinmer's loss was Cobbitty's gain. He added he had received counsel of the highest order from Mr. Brown and wished them every happiness at Cobbitty.

The Rev. Mr. Walker (Bulli Methodist Church) said that Mr. and Mrs. Brown carried the good wishes of the Methodist Church on their departure.

Mr. Brown was presented with an envelope containing notes by the chairman.

Mrs. Brown was presented with a bouquet of roses and a book from the Guild members and a framed motto from the Sunday School teachers and scholars.

**St. Paul's, Chatswood.**—On Thursday afternoon, 31st May, the St. Paul's Home of Peace Circle celebrated its 21st birthday. His Grace the Archbishop and Matron Claydon addressed a large company in the Rectory grounds. At the function in the Parish Hall Mrs. Campbell lit the 21 candles on the birthday cake which had been made by Mrs. Muston. Miss Brade blew out the candles and the cake was cut by Mrs. Leplastrier, Senior. The donations during the afternoon amounted to £5. 21 years of service to the Home of Peace is a splendid record.

WANTED—A Housekeeper for elderly lady. A comfortable home and liberal outings. Phone: JW 1777.

#### Diocese of Goulburn.

#### CLERGY CONFERENCE AT THE CANBERRA GRAMMAR SCHOOL.

27-31 August, 1945.

The purpose of the Conference will be to take thought together on the place of the Church in the National Life, especially in the work of Post-War Reconstruction.

The Conference will gather at the School for the evening meal at 6 p.m. on Monday, 27th August, and conclude its work on Thursday evening, 30th August. It will disperse after breakfast on Friday morning.

#### THE CATHEDRAL TOWER.

Mr. Louis Williams, architect, of Melbourne, attended a special meeting of the Cathedral Council when he made a report on the condition of the Cathedral fabric. The fabric generally is in very good condition and there has not been any serious movement of the walls. Some minor repairs will be carried out. The discussion of matters connected with the tower and spire was interesting, and Mr. Williams answered the many questions that were fired at him. The Wardens were anxious to know whether there were any modern methods of building construction which would lessen the cost of erecting the tower. So far as we were able to gather the costs could not be lowered. The real problem which the council has now to face is that of cost as Mr. Williams made it quite clear that building costs have increased 50 per cent.; on pre-war costs. Before the war it was estimated that the tower and spire would cost £30,000 approximately. The Wardens, at their next meeting, will consider the question carefully.

#### BISHOPSTHORPE AND THE TODDLERS' HOME.

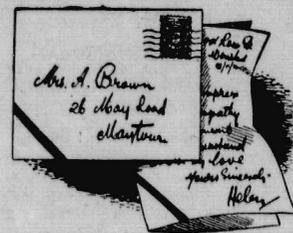
The hope that the Old Bishopsthorpe, which until recently was occupied by the Community of the Ascension, would be found suitable for the Toddlers' Home has not been realised. After very careful examination, and in the light of the best advice possible, it became clear that the sensible thing was to build within the grounds of the present home. This decision makes it possible for the Sisters to take charge of the Toddlers and they could not be in better

#### ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.



There are vacancies in the Choir School for 1945, for choir-Probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.R.C.O., and a specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

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hands. As soon as permission to build is available steps will be taken to begin the work. The response to the appeal has been magnificent. The total now stands at £5895.

Relief will be given to the over-crowded condition of the present Children's Home when the Bishop moves to Canberra. The present Bishopsthorpe will then be used for the senior girls. The Diocesan Council is purchasing a house for the bishop in Canberra and there is good probability that he will be able to take up his residence there in November.—Diocesan Paper.

#### Diocese of Bathurst.

#### MEMORIAL WINDOWS.

The Bishop of Bathurst (Rt. Rev. A. L. Wyde), visited St. Barnabas's Church, Oberon, on May 13, and dedicated three stained-glass windows. The first window was presented by the sons and daughters of James and Mary Elizabeth Whiteley in loving memory of them. The second window was presented by the sons, in loving memory of their mother, Matilda Humphries. The third window is an anonymous gift, by way of thanksgiving for the help and inspiration received in the church by the giver, and also by many others.

#### A.C.R. SPECIAL PUBLISHING FUND.

The following amounts for the above Appeal of the "Church Record" have been received with grateful appreciation: Amount already acknowledged: £13/16/-; Rev. M. C. Newth, £1; Mr. R. L. Little, £1/1/-; Miss L. A. Grundy, £1; Mr. L. V. Bear, 10/-; Mr. W. J. Coogan, £1; Rev. C. N. Steele, 10/-; A Reader, 6/-; Mrs. M. Strong, £1. Total, £20/3/-.

#### A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: Mrs. A. A. Bragg, £5; Miss M. Jones, 5/-; amounts under 5/-; 6/-.

**VICTORIA.**

**Diocese of Melbourne.**

**ST. CHRISTOPHER'S COLLEGE, MALVERN.**

On Thursday, May 24, in the presence of a large and distinguished assemblage, St. Christopher's College, Finch Street, East Malvern, was officially opened by the Governor, Sir Winston Dugan.

The Governor said that he and Lady Dugan were conscious of the value of a College like St. Christopher's, which would train people in the art of teaching others. There was a very urgent need for trained leaders with a deep spiritual conviction.

"I do not think you can have a better example than His Majesty the King, who himself has often spoken of religious teaching and of the importance and value of religion in our life," said the Governor, who quoted from a recent speech by the King. "The reading of the Bible is a wholesome and strengthening influence in our national life, and it behoves us in these momentous days to turn with renewed faith to this Divine source of comfort and inspiration."

Addressing himself to the teachers, His Excellency said their task would not be easy. "They must move with the times, must study human nature, make their religious teaching a friendly thing, put warmth and humanity into it, and above all, must study psychology, which is the great basis upon which people should work and spread the doctrines of their work."

Greetings were given from the Church in Australia by the Bishop of Riverina and the Bishop of Gippsland.

The Bishop of St. Arnaud, chairman of the Board, reminded those present that it had been with great faith and daring that the General Board of Religious Education had established St. Christopher's College at a cost of £6,000. The Church in Australia had, so far, contributed £4,000. The capital sum of £2,000 was urgently required; in addition, the College funds would need supplementing in its initial stages, to the extent of £500 per annum.

**Diocese of Ballarat.**

**THE BISHOP'S HEALTH.**

**MEDICAL REPORT.**

As enquiries are being received as to when the Bishop will be able to visit certain parishes, the Diocesan Medical Officer, Dr. G. T. James, who is attending the Bishop, has stated that owing to the serious illness the Bishop had after the operation, it will be impossible for him to commence work again

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