

PARRAMATTA RURAL DEANERY.

Annual Social, Sunday School Teachers

The seventh annual social evening of the Parramatta Rural Deanery Sunday School Teachers' Association was successfully held at St. John's Parish Hall, Parramatta, on Monday, June 22. Many schools of the district were represented by clergy, officers and teachers.

The Rt. Rev. Bishop W. G. Hilliard, M.A., presided, and Archdeacon G. T. Denham, of St. Paul's, Harris Park, assisted in the proceedings. Other clergy present were the Rev. L. S. Richards, Th.L. (St. Mary's, Guildford), Rev. A. N. Johnson (St. Thomas's, Auburn), and Rev. J. A. Dahl, M.Sc. (St. John's, Parramatta).

A select musical programme was a feature of the evening's entertainment. St. John's choir members, several of whom are teachers, rendered sacred items and the anthem "Jerusalem." Vocal solos were given by Miss I. Billings and Miss J. Bensley. Mr. E. and A. Neal contributed pianoforte selections, also a duet; and Miss D. Rohan and Miss O. Gibson elocutionary items. Miss M. Shayler, acting organist, was accompanist.

Bishop Hilliard, in the course of a short address, expressed pleasure at presiding and his appreciation of the enjoyable and varied programme presented to the company of officers and teachers who had gathered in such a delightful atmosphere of Christian Fellowship and display of musical talent.

The Bishop referred to the tremendous task confronting the world and especially the Christian worker, and the teachers' privileges and responsibilities in sharing in a new world order of practical Christianity, for the future.

Votes of thanks were accorded all who had contributed to the success of the social.

After a period of prayer, supper was served by St. John's Parish Teachers.

Mr. W. Shackleton, superintendent, and Miss V. Hosford, secretary, supervised the arrangements in conjunction with Mr. H. Lynch and Mr. L. Amos, joint choirmasters.

Holy Trinity, Concord West.—On Sunday, May 31, Mr. H. Ctercteko, who has been catechist in the parish since last September, received a farewell at the Comradeship meeting, when a presentation was made to him from the parishioners. Mr. Ctercteko has been designated to the C.M.S. Mission Station at Oenpelli, Northern Territory, where he will work among the Aborigines of Australia. He was warmly commended for his splendid work while at Holy Trinity Church. Mr. E. K. Cole has been appointed catechist in his place.

When finished reading this paper, pass it on to a friend.

QUEENSLAND.

Diocese of North Queensland.

JUBILEE OF THE YARRABAH MISSION.

Wednesday, June 17, was the 50th anniversary of the foundation of the Yarrabah Mission by the Rev. John Gribble. During the last fifty years Yarrabah has stood out as the most successful and perhaps the most important of the Church's efforts to bring civilise and Christianise our aborigine and from it has gone out a strong formative influence on all our Missions Northern Australia. Canon Ernest Gribble, who took up his father's work a few months after its foundation when ill-health compelled the latter to relinquish his task, carried on as Superintendent of the Mission for eighty years, and is still ministering to the native people as Chaplain of the Island Settlement and of the Le Settlement at Fantome Island.

NEW ZEALAND.

Diocese of Nelson.

CHURCH MISSIONARY SOCIETY

The Church Missionary Association as it was then styled—was formed in Nelson in October, 1892, as the result of the visit from the Society of Dr. Eugene Stock and Rev. R. W. Stewart. Thus this year will be celebrated the jubilee of the Society in New Zealand, and steps are being taken for a fitting and commemoration of the same, but unfortunately, owing to the war and the unsettled state of the world, the original plans will have to be somewhat modified.

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Third Term, 1942

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THE AUSTRALIAN

Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

New Series.

JULY 16, 1942.

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

A Call to the Nation

THE EMPIRE'S DANGER

The whole resources of the Empire must be mobilised to meet this great threat to our liberty.

There is one source of power that men are neglecting.

We are not, as a people, calling upon GOD.

We have been summoned to prayer. But

PRAYER WITHOUT REPENTANCE IS A MOCKERY.

If we believe in GOD we must honour Him.

We cannot honour Him when we neglect His Holy Word and turn away from the Messages of His SON.

We, the undersigned, believe that two messages are vital to our well-being:—

"Wash you, make you clean, put away the evil of your doing from before Mine eyes.

Cease to do evil, learn to do well."

THIS IS THE CALL TO REPENTANCE.

We are asked to abandon our national and individual sins. Men may die for their country and we honour them for it. But the only country worth dying for is a country whose people turn in penitence to GOD. With GOD reconciled we can face with new hearts the threat of the enemy.

WE MUST MAKE PEACE WITH GOD.

The second message that is equally vital is that only in our Lord JESUS CHRIST can peace be secured.

"HE IS OUR PEACE."

We need to seek His face, to trust His Word, to yield our souls to His obedience.

Let our Churches and halls be crowded with repenting people who are seeking pardon and peace through our Lord JESUS CHRIST, and our arms will be nerved to fight, and our hearts will be assured that

GOD IS WITH US.

Adapted from an Appeal, signed on behalf of the

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by HOWARD SYDNEY, Archbishop of Sydney.

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Notes and Comments.

Truly remarkable was the recent meeting of the C.M.S. in London, where the activities of the past year were under review. It was, in all probability, the last occasion of Archbishop Lang's chairmanship, and the first public appearance of the new General Secretary, the Rev. Max A. Warren, M.A.

The treasurer's report showed the general income of £323,676 from normal sources apart from the splendid gift of £33,000 from the American Episcopal Church.

Then, again, since the outbreak of the War, 320 missionaries left England for their spheres of ministry, and so far as is known, not a single life has been lost. No wonder the thoughtful note is added, "We must, indeed, thank God for travelling mercies vouchsafed to our workers."

Mr. Gurney Barclay closed his comprehensive and interesting review of the year's work with these words: "In what I have said this morning, I hope I have conveyed the impression which I certainly have formed myself as I look back on the past year—that is that in contrast to the tragedies, the disappointments and the disasters which our nation has had to face up to, our Society has been the recipient of an un-

usual number of blessings and favours, so that I feel I can only conclude with the words which are often used in another connection—For these and all His other many mercies the Lord's Holy Name be praised."

The ebb and flow of the War provides reason for reflection. There is always the danger of seeking a scapegoat upon which we may load the burden of blame. We always tend to look elsewhere than at home for the reasons of these dangerous crises in the conflict.

Yet there is much to cause us anxiety in our national life. There is in reality no room for self-righteousness as a nation nor as individuals. While we have much to thank God for in the spirit of our people, we still need the prophet's voice to keep us in remembrance that there is much to set right. For that reason we should all welcome such reminders as come from time to time from our prophets. The Bishop of Newcastle, who is always on the outlook to help, has some wise words in his monthly letter. Dr. Batty writes:—

"To me it was significant that the bad news came in a week when the epistle for the week contained this exhortation: 'Humble yourselves therefore under the mighty hand of God, that He may exalt you in due season.' Whatever else the war may be meant to do for us, it is quite certainly a call to humility and penitence. In all that concerns the origin and conduct of the war our consciences are clear, and our hands are clean. In spite of great provocations we have never abandoned those traditional deficiencies of conduct, which, amongst civilised nations, have done something to redeem the hideousness of war. A recent attempt to induce in us a mass hatred of our enemies was mercifully a complete failure. All this is true, and, please God, will continue to be true.

"Yet there is danger in dwelling upon it if it lead us to contrast ourselves favourably and self-complacently with those with whom we are at war. The example given in the Gospels of the man who thanked God that he was not as other men are, is not an encouraging one. God means the urgency of these present critical days to set us thinking not about other people's sins, but about our own. If there had been enough real Christianity in the world there could have been no war. For

the fact that there was not we must each one of us hold ourselves responsible in part. In the never-ceasing struggle between the righteousness which exalts a nation, and the Godlessness which degrades and endangers it, each individual has the responsibility for deciding on which side his personal influence shall tell."

We are indebted to the Bishop of Goulburn's monthly letter for the following interesting and inspirational incident. Recently in Norway the Quislings tried to prevent a service being held in the Cathedral in Trondheim. An eye-witness described what happened. He says:—

"A considerable number had already entered the church when the police arrived and prevented further crowds from going in. Not a mob-like crowd, but thousands of Christians, among them nearly the whole clergy of Trondheim, were standing outside the Cathedral, prevented by the police from entering the Cathedral and receiving Holy Communion. We lived through one of the strangest half-hours, one which we shall never forget. It will be a precious memory from the anxious times we are passing through. We were freezing, but we simply could not leave the place. We had to find some expression for what we felt. We did not make a noise like ordinary demonstrators. From the eastern side of the Square I suddenly heard a voice—whose, I don't know—starting Luther's old hymn. All of us took off our hats and joined in, 'A Safe Stronghold our God is still.' While we were standing there with uniformed, armed, policemen in front of us, the old song, carried by thousands of voices, sounded prouder and mightier than I have ever heard it. Then came Blix's 'Psalm of the Fatherland,' and the Norwegian National Anthem.

"That was all. Nobody said a word. I was standing almost in front of the crowd beside some girls in their later teens. I noticed that they were weeping. We all had difficulty in keeping back the tears. When Bishop Storen came out of the church and asked us to leave quietly, the crowd did so. Meanwhile, Dr. Fzellbu addressed those who had already gone into the Cathedral. He spoke on the ordinary text for the day, St. Matthew 19: 27-30. Peter said to Jesus, 'We have left all and followed you.'"

"So," writes the bishop, "the Church bears her witness. There is much more to tell about the Church in Norway but space does not permit at present. We learn through suffering, and in the present world tragedy the Church will experience afresh the glow of loyalty to One who served his fellows to the death, even to death on a cross."

We wonder, sometimes, how it is that the "Aid Russia Committee" is allowed without hindrance from Disruptive Elements. censor or others in authority to keep on their irritating and disruptive propaganda in their new interest and enthusiasm for the promotion of the war against Germany. They have the hardihood to send out freely handbills inciting the people to rise in criticism of our military leaders and demand a certain policy of strategy. The impudent and imprudent suggestions of slackness in Great Britain ill accord with what Dr. Evatt and others have reminded us of the greatness of work and sacrifice and the splendid morale of the men and women at the heart of the Empire. Dr. Evatt was not long in England before he was found on the side of Great Britain and her leaders against the propaganda of these Russophiles. It is about time that those who are in authority should earnestly consider the damaging nature of this propaganda which is rapidly becoming Fifth Columnistic in tendency. Those who have any doubt as to what England is doing should read the Archbishop of Brisbane's stirring pamphlet, "Has Britain let us down?"

A correspondent in one of our daily newspapers calls attention to the request of the **The Navy.** Archbishop of Canterbury that next Sunday, July 19, should be observed as a Day of Thanksgiving to Almighty God for the men and deeds of the Navy and Merchant Service. The request is natural and will have a strong appeal in view of the great courage and skill manifested in the constant watch and warfare against the U-boat menace, and the fine heroism displayed by the men of both services in facing all the risks of submarine and air attacks, as well as of the opposing naval forces employed against us. We should remember that the exploits of the Allied Navies cannot be bruited abroad without helping the enemy, so that "the half is not told us." This only goes to show what cause we have in not for-

"BLAZING THE TRAIL."

There is a great amount of thrill and satisfaction to be got through "blazing the trail," and the Sisters of the Church Army are to some extent pioneers in this work, for, radiating from a central point, they are finding their way to every corner of Australia. To feel that you have accomplished what you set out to do, cannot bring anything but joy and happiness. In these early days of our young society, those members who "blaze the trail" are the ones upon whose record our Sisters' department will be built. Is this a challenge to you, young woman?

We cannot offer you wealth, or position, or security, but we can offer you an avenue of service which is second to none in Church work.

In our prayers for the development of our departmental undertakings, we have asked God to send us at least six Sisters by the end of the present year. Are you one of those six?

If you are in doubt as to the conditions of service, or the nature of service for Church Army Sisters, why not write and ask those questions which have been occupying your mind for so long?

Training is absolutely free. Outdoor uniform is found. The field of service covers:—

Evangelistic work in parishes. Work as assistants and matrons in Children's Homes, and

Work amongst Aborigines as openings occur.

Write to The Secretary, Sisters' Department, Church Army Headquarters, Tyrrell House, Newcastle, N.S.W.

FOR CHURCH CHOIRS.

Bishop Pilcher's very helpful article in our issue of June 18, on "Church Music — Atmosphere," has been reprinted and can be obtained from this Office at the reasonable price of 25 for 1/6.

getting this very important part of our fighting service in our Thanksgiving to God for all His mercies.

Quiet Moments.

DANGER—OPPORTUNITY.

(From an address by the Rev. M. A. Warren, new C.M.S. Secretary, at the annual meeting of the C.M.S. in London.)

Just about a year ago an old friend of our Society took my hands in his, looked at me very searchingly, and said these words: "It is required of a steward that he may be found faithful." I expect that you shall look at me searchingly. But I do ask you to add to the search of your gaze your prayers that by the mercy of God I may be found faithful.

And now to me has been given the task of a few words at the close at this meeting, and I would take you to China, that land so much in our thoughts at this time. The Chinese people are demonstrating to the world by their national renaissance from the very furnace of war how possible it is to snatch from the nettle danger not safety, but opportunity. They have made us aware that a character in Chinese may express the character of China. Already many of you are familiar with this antithesis—danger—opportunity. Soon it will be a commonplace of all our missionary thinking as we read this year's annual report. Yet those who know China best and love her most are not blind to the fact that, as indeed we might expect, the issue is never quite so simple as the contrast would suggest. With them as with us, and this applies especially to the Church in China, and the Church here, there is danger in the opportunity just as there is opportunity in the danger. And in these closing minutes I would draw your attention to that twofold emphasis.

First, danger in the opportunity. In this first emphasis the danger, as I see it, is a spiritual danger, which meets us in the material opportunity. All the reports from China speak of the confident hope, nay, the very certainty, that a new and better China is on the way. There is much glorious evidence that that is so. The spiritual danger for

China, and for the Church in China, is to imagine that enthusiasm, hard work, and self-sacrifice are enough to build the new China. And can we doubt that that is a spiritual danger in England. How much of the very noblest idealism of our younger men and women, how much of the thoughtful concern and planning of those who are older, are harnessed to a vision of a new England, and a new Europe reconstructed from the shambles of the war, which they will build by enthusiasm, hard work, and self-sacrifice. Quite sincerely they mean each of those words. They are great words — enthusiasm, hard work, self-sacrifice. But in the cold light of to-morrow morning (and there is always a to-morrow morning) how often the fireplace of our exuberance has to be raked over to find even one glowing ember. Then in that cold dawn it will be the hardness we shall discover in the work. And for most of us the hyphen in self-sacrifice will be found to spell self minus sacrifice.

The danger in the opportunity —and there are great opportunities around us and ahead of us —the danger in the opportunity is that we shall trust in ourselves, and forget that we must depend on the grace of God, on His wisdom, on His guidance. Else the opportunity will be a desert mirage luring us on to disaster—a mirage created by the sun of our optimism playing on shifting sand. Would we reach the city of our imagining, the goal of our desiring, then we must draw continually upon the unseen resources of God which alone can effect the radical change in our human nature, and in our human society, and without which we play with sand.

But there is not only danger in the opportunity. There is also opportunity in the danger. And in this case the opportunity is a spiritual opportunity, and the danger is presented by the concrete material situation. A spiritual opportunity in a material danger. We are living in extremely dangerous days. Many of you will have read that fascinating book, "Dawn Watch in China," by the

American journalist, Joy Homer, and will remember the unforgettable pictures there presented of a material situation in which battle and wounds and disease and death are the circumstances of an entire nation. And you will remember how she demonstrates the Church in China snatching out of that nettle danger the flower of spiritual opportunity. But we do not have to go right across the world to see that happening. All our hearts have been thrilled recently with the response of the Norwegian Church to the threat of danger. And some of you will know how on Clydeside, after two successive nights of devastating air raids, the Churches of the district faced a situation of danger, and discovered a unique spiritual opportunity. And that, thank God, has not only happened on Clydeside.

What is this spiritual opportunity that is offered by material danger? It is the opportunity given to the Church to face an impossible situation by throwing herself back in complete reliance upon God: it means individual Christians discovering that, imprisoned by circumstances created by man, they are set free by God to bring a wholly new power to bear on those very circumstances. They are not delivered out of the circumstances. They are enabled to triumph in them. Some day an authentic history of Christian missions will be written. And it will, I believe, portray not so much a series of episodes entitled the open door of opportunity in Africa, or China, or India, or America, or Europe, and then picture the Christian Church going in to occupy. Rather it will begin in a hired room in Rome with a little old man chained to a soldier, writing a letter in which will be found these words, "My bonds for Christ are manifest in all Caesar's court, and to all others." Which sentence has been thus happily interpreted by a modern commentator, "My chains having been seen in their relation to Christ have borne testimony to the Gospel." That would be the keynote of this history as we followed it down the centuries to this hour in which

we stand. The dangers ahead for our beloved Society, as for the whole Christian enterprise in the world, those dangers, I say, are tremendous. It is the part of wisdom to face that fact without any sort of illusion whatever. But in those dangers lie the opportunity, which will be given to us to prove that in complete dependence upon God is the victory. The excellence of the power will be seen to be not ours, but His. And then, and this is so important, it will be God Who will get the glory.

Personal.

Mr. Herbert Mayo, sometime Chancellor of the diocese of Willochra, has been appointed a judge of the Supreme Court of South Australia.

Deaconess Thelma Wirth, of Bendigo and of St. Stephen's, Richmond, Victoria, has been accepted as a missionary, and has been located to Tanganyika.

Last week an interesting marriage was celebrated in St. Andrew's Cathedral by the Archbishop of Sydney, assisted by Canon R. B. Robinson, when Miss Helen Freeman, daughter of Dr. Freeman, was married to Rev. A. W. Morton, of St. Barnabas', Roseville.

Friends of the Rev. Arnold G. H. Bode, M.A., will be glad to read the following tribute paid to him by the recent Synod of the diocese of Los Angeles. He has just retired from parochial charges and will spend his retirement at Sierra Madre, where he has been appointed organist at the parish church. Mr. Bode, who is a son of the late Archdeacon Bode, a former rector of St. John's, Newcastle, attended the Newcastle Grammar School, graduated at the University of Sydney, and later took up work in the United States. For ten years he was Dean of the Laramie Cathedral, Wyoming, and Professor (of Music) at the Wyoming State University, after which he transferred to the diocese of Los Angeles:—"To Dean Bode: Passed by the forty-seventh annual convention of the diocese of Los Angeles, Thursday, January 29, 1942, and unanimously carried: Inasmuch as Dean Arnold G. H. Bode has served fifty years in the ministry of our Church, and thirty years in our diocese, being an inspiration to all who knew him; this convention records with gratitude to God his life among us; his sweet reasonableness and his faithful championship of justice and fair play for all people, and especially his deep concern for the underprivileged, have set for us all a Christian example which we highly value."

Rev. John Hall has been appointed vicar of Colac, diocese of Ballarat, Victoria.

Rev. G. A. Bunn has been appointed vicar of Coleraine, diocese of Ballarat, Victoria.

Rev. S. A. Greenham has been appointed vicar of Mortlake, diocese of Ballarat, Victoria.

Rev. L. D. Steinhauser has been appointed to the parish of St. Nicholas, Mordialloc, Victoria.

Rev. F. W. Hart, of Greenwich Point, Sydney, is in hospital. We pray for a speedy recovery.

Rev. K. N. Shelley was inducted as rector of Sans Souci, Sydney, on Thursday last by Archdeacon Johnstone.

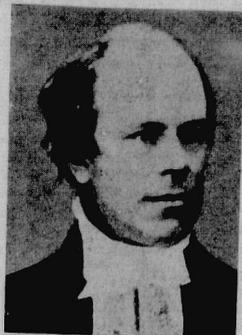
Miss Norbury, head of the Deaconess House, Sydney, underwent an operation at St. Luke's Hospital this week. Many prayers will be made for a speedy recovery.

We are pleased to note the graduation in Medicine at the University of Sydney, of Miss Joan Baker, daughter of the Rev. Percy Baker, of Chatswood; and the sons of Canon Barder and Rev. H. N. Powys, rectors of Darling Point and Vaucluse respectively.

Rev. A. M. Hollis, vicar of Charlton Kings, Cheltenham, and at present a Chaplain to the Forces, has been elected Bishop of Madras in succession to the Right Rev. E. H. M. Waller, and has written to the Metropolitan of the Church of India, Burma and Ceylon accepting the offer of appointment to this bishopric.

Mrs. H. F. Tucker, widow of the late Canon Tucker, died on Thursday, July 2, aged 91. She was the daughter of N.S.W. pioneers. In 1836 her father, Mr. W. A. Brodribb, took up sheep runs in Maneroo, and also where the township of Gundagai now stands. Later he owned all the Wanganella Station leases. Her great-grandfather, James Kennedy, landed in Australia in 1795 with his sister Matilda, who afterwards became the mother of Hume, who started on his great exploration from Kennedy's home in 1824. Mrs. Tucker established one of the first Muckers' Unions in the diocese of Christ Church, South Yarra. She is survived by three sons, one of whom is the Rev. G. Kennedy Tucker, of the Brotherhood of St. Laurence.

Rev. G. H. Moreton, late Canon of St. Andrew's Cathedral, Sydney, was the first incumbent of St. Peter's Church, East Sydney, in 1867. In 1882 he was appointed rector of St.



Luke's, Burwood, where he remained until retirement. The late Canon Moreton was ordained in 1853 by the Bishop of Victoria, China, and was a missionary to Loo Choo, Japan, 1853-56.

We regret to record the passing of Mrs. Neal, on Monday, 6th July, at the home of her daughter, Mrs. J. More, of Inverell. Till last year Mrs. Neal had lived for twelve years at Eastwood, where she was known and loved as a devoted worshipper and worker in connection with St. Philip's Church, especially as a member of the Women's Guild. For some years she was in indifferent health, and at times suffered much and uncomplainingly, sustained by her Christian faith. She was a widow for 29 years, and lived with her brother, Mr. Hugh Corish, a highly esteemed and valued layman of our church, and a strong supporter of this paper, to whom, with her son, Mr. James Neal, and her daughter, Mrs. J. More, and other members of the family we tender our sincere sympathy.

Rev. R. A. Johnson, Th.L., of All Saints', Sutton Forest, N.S.W., has resumed duties in the parish after an absence of four months in the Northern Territory, where he took charge of the C.M.S. Mission at Grootte Eylandt. Mr. Johnson was on this outpost alone as the rest of the mission staff were evacuated. On his return to Sydney he was appointed a Justice of the Peace, and at the annual meeting of the Bowral and District Ministers' Fraternal, Mr. Johnson was elected President of the Fraternity, in succession to Rev. L. A. Pearce, of Bowral.

The Rev. P. St. J. Wilson, Chaplain of the Melbourne Grammar School, has been appointed to headmaster of the Brighton Grammar School in succession to Mr. G. E. Green.

The new Archdeacons, Canon S. H. Denman and Rev. J. Bidwell, will be installed by the Archbishop of Sydney in St. Andrew's Cathedral on Tuesday next at 3.30 p.m.

Miss Alice Phillips and Miss Hassall are both in St. Luke's Hospital. They are both missionary heroines of a past generation, who are able to-day to see some ripe fruit of their ministry in the lands in which they ministered.

Rev. P. W. Robinson, vicar of St. Mark's Church, Camberwell, has been re-elected, unopposed, for the eighth successive year, as Chairman of the Church of England Boys' Society, in the Diocese of Melbourne.

Rev. C. L. Moyes has been appointed by the Archbishop of Melbourne as Chaplain to the Military Hospital at Heidelberg (Vic.). The Rev. L. J. Harwood has accepted the parish of St. Agnes', Glenhantly, as his successor.

The Cathedral at Thursday Island is at present in charge of an army chaplain, and the Bishop of Carpentaria (Rt. Rev. S. H. Davies, M.A.) has decided that "The Carpentarian" will not be published until his return to Thursday Island.

On July 28, the Diocese of Willochra (S.A.) celebrates the 27th anniversary of its foundation as a diocese, and during that time there have been only two Bishops, Rt. Rev. Gilbert White, D.D., from 1915 to 1925, and the present Bishop, Rt. Rev. R. Thomas, D.D., who was consecrated in 1926.

Our readers will notice a letter in our correspondence column concerning a memorial to the late Herbert Langley Tress. It is most suitable, considering his interest in Moore College, Sydney, that a bursary for a college student is the object of the memorial fund.

THE "A.C. RECORD" PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following donations:—St. Stephen's, Willoughby, 10/-; amounts under 5/-, 6/-.

THE DIGNITY OF HUMAN LIFE.

Democracy must not be Judged by Standard of Efficiency.

(By Archbishop Temple.)

In former articles I have spoken about the spiritual meaning of the war, the nature of the freedom for which we are fighting, the connection of freedom with justice and truth, and of all of these with faith. What we are fighting about is the nature of man and by consequence the principles on which human life should be ordered.

Democracy is not primarily a political form; it is primarily a spirit—the spirit of reverence for the individual. It does not rest on the conviction that the majority is always right. If it did, it would be silly, for History makes it plain that a majority is very often wrong.

It is true that the majority is not likely to be so disastrously wrong as some of the minorities, and that if one of the minorities is right there is no means of knowing this till afterwards. That is a sober defence of majority-rule, but it is about as much as experience supports. "What I like about the Bible," said Bishop Gore on one occasion, "is its contempt for majorities."

What Democracy Means.

No; the real defence of majority rule is neither its wisdom nor its efficiency. It is that there is no other way of paying respect to the judgment of the ordinary man except that of asking all the ordinary men to give their judgment, and giving effect to what most of them prefer. But if the object is to show respect to the ordinary man, then the acid test is found, not in the constitutional power of the majority (which is incidental) but in the constitutional rights of the minority (which are essential). That is why the treatment of conscientious objectors is of such very high importance.

On what grounds do we pay this respect to the ordinary man? Is it because he is wise, or brave, or conspicuously public-spirited? No; surely not; but because he becomes all these things in proportion as he is trusted to do so.

Democracy is in the long run good for the State politically because by throwing responsibility on to the individual citizen it develops his qualities and makes him a better citizen—wiser, braver, more public-spirited. Democracy benefits the State by providing it with the best kind of civic material; but this benefit may take some time to become apparent.

Benefits Citizens Morally.

So, too, Democracy benefits the citizens morally, for exactly the same reasons; and here, too, the benefit may be slow to appear, for it is possible that they may use their freedom for indulgences and so make the ground of hope into a source of degradation.

So we come to the question whether there is any ground on which the individual can claim the respect which Democracy pays to him. Yes, but it is a conditional ground of claim. If he is to be worthy of the dignity with which Democracy invests him, he must conduct himself accordingly. A life of mechanically honest work at the job by which he earns his living, alternating with leisure devoted to pleasure-seeking and the pursuit of comfort, does not seem qualified to inspire respect; and in fact those who order life on these principles never find happiness.

What so many have learned in the grim days is what any understanding Christian could have told them. Life acquires dignity and meaning comes to life when a cause is found for which a man is ready to give life. When he is ready to die for something, his life has a new value. Before any demonstration of that readiness we bow in reverence, because though we hope we might do the same, we are not sure that we could, and anyhow we know that it is supremely honourable. War gives a fresh—and in this matter a truer—apprehension of values.

When Peace Returns.

Can we hold on to it when peace returns? Can we then give life for a cause, not in the sharp and definite decision to accept death rather than betray it, but in the harder and more testing perseverance in unselfish purpose and in the multitude of small unselfish choices? If we can, then we shall not only have made the world

safe for democracy, but shall also make democracy safe for the world.

What hope can we have that on any large scale such a spirit of resolution and constancy will be found in the democratic nations? Had we got it when war broke out? Or was there more than we like to recognise in the Nazi and Fascist criticism of our outlook and standards of life?

We know it was more false than true, and have been disposed to dismiss it on those grounds. But was there not some truth in it, which provided a basis for what we have thought a sheer libel? It does not seem that we can safely rely on Democracy to generate by itself the character which it postulates. We must find elsewhere the power that we need for the health of our political and social order.—Canadian Churchman.

PROPER PSALMS AND LESSONS.

July 19, 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.

July 26, 8th Sunday after Trinity.

M.: 1 Kings x 1-13 or Wisd. vi 1-12; 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.

Aug. 2, 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.

When finished reading this paper, pass it on to a friend.

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ALEXANDRIA

To Australian Churchmen

And the Consequence Was—

We have all played the game of consequences and got a good deal of fun out of it. It is the unexpected hits that have tickled us most. Without any knowledge of the previous names sometimes the result is surprisingly appropriate and we laugh. How many are there who play the game at the same time realise that life is very like a game of consequences. We come into the middle of the scene. We know little of what went before and nothing of what comes afterwards. We write our piece and pass on the record. And the consequences are so apt that we have been caught up in an eternal purpose and are parts of a great destiny. It is a sobering thought.

Periods of Acute Disturbance Reveal Consequences.

We pass away from our parlor game and study together the great drama of life. There are convulsions in history. The even tenor of events is broken and new forces are realised. At such times consequences emerge in startling connections and hitherto unrecognised relations. As Gwatkin puts it: "As the still small voice was greater than the earthquake and the storm, so the silent movements of history are greater than the great catastrophes that reveal them to us. . . . As we drift in darkness down the stream of time with the swirl of the torrent below and the roll of the thunder above us, the great scenes of history are the flashes of lightning that show us the banks of the river. They may be gone in a moment, but we know better where we are." (Knowledge of God, vol. 1, p. 112). It may be that some are so desperately entangled by torrent and wreckage that the lightning flash remains unheeded. But when the gleam reveals even to one struggler his exact location hope and help comes to all. It is thus that leaders are discovered who in days of stress get the vision that helps men to climb to safety and to rescue struggling human-

ity from the welter of the incomprehensible and the disastrous. Would we not like in some measure to fill this role? Let us then watch for the lightning flash.

The Present Reign of Hatred and Slaughter has an Inner Message.

We find ourselves in a desperate struggle. Armies are locked in deadly combat. The new type of warfare reveals quite clearly the old hatreds that infect men. There is a great deal that is new in the conflict. There is also something that is old. To follow Gwatkin's simile further, fresh rains have swollen the river and here and there its banks have given way, but enough remains to show us that it follows the old course and is here and there confined by ancient barriers. We must be on our guard against great adjectives like "unprecedented," "unpredictable." The wise man said, "There is nothing new under the sun," and he was right.

It would take us far afield and we would leave some of our readers behind us if we essayed the task of tracing earlier historic welters and showing the common features that belong to them all. The average man is not interested in the old sophists and sceptics. Their world seems to him a far-off world. In reality, it is very near, but the flash of lightning that would reveal this seems just now to be lacking.

But we can assert confidently that the present imbroglio has an inner message and at least the landscape near at hand is illumined so that we can see this.

The Present Trouble teaches that it is not in man to direct his steps.

It may be admitted that few have yet read the lesson that "the best laid plans o' mice and men gang oft agley." Yet the thoughtful are reading it. We suggested that here and there the swollen river representing the movement of history had broken its banks.

What banks have been broken? The banks that human wisdom has erected. There is a sad commentary here on the disillusionment which has followed the dreams of the nineteenth century. Herbert Spencer believed that education would oust the innate savagery of the human heart. Huxley believed that human foresight would erect a barrier against the struggle for existence. And the liberal theologians echoed the cry in a thousand and one notes. Royce has a fine passage on "the hell of the irrevocable," and without here attempting to place it in its proper context it may be permissible to say that "the hell of the irrevocable" has descended on the nineteenth century day-dream. Nothing that had been predicted in those sunny days of tranquil ease has been realised. Education has progressed by leaps and bounds and our knowledge has grown beyond the proudest imagination of the pioneers. Here is what Royce says: "The hell of the irrevocable: all of us know what it is to come to the border of it when we contemplate our own past mistakes or mischances." We enter this hell, according to Royce, when we freely do whatever we can to wreck the cause we had sworn to serve. But is there not even a sadder condition than that? What if by our own foolish ingenuities we speed others on a road that leads to disaster and they wake up in the hell of the irrevocable?

The present tense situation in the world is forcing this consideration upon us. The banks have broken and multitudes of trusting souls are now in the swirl of the torrent. We have built badly and those who trusted our workmanship have been betrayed. Liberalism is a failure. The lightning flash reveals the extent of the disaster. Have we seen it?

The Present Trouble teaches that Sin is not simply a Mistaken Concept.

The flippant would-be "psychologist" has a great deal to say about ancient "taboos." He is of the opinion that if we could get rid of the Old Testament and

the greater part of the New we should live a "natural life." Repression would be a thing of the past and since there would be no repression there would be no sin. Carlyle, in a bitter mood, once described the population of England as consisting of thirty millions of people, mostly fools. When we read expressions of this kind we think that the English have dutifully propagated their kind. But it is hard fact, not argument in the more restricted sense, that meets the critic. We have got rid of "taboos." We are no longer in some quarters under the potency of the so-called "consumer's ethic." We are strong men, resourceful and self-sufficient. And where this new idea has taken deepest root, supported by a mass of scientific data that are fairly baffling all decencies are slowly disappearing. We read of "the knout" in Russia in the old bad days. It has travelled a little since then. It has left Russia and lodged in Germany. We read of the Assyrians who gouged out the eyes of their prisoners and shuddered at cultured barbarism in the far-off past. The barbarism is still with us, only the tyranny is a little more refined. To the physical cruelties of the dim past there have been added the subtler tortures devised by the psychological expert. To substitute one set of concepts for another is not to get rid of sin. To destroy "taboos" is not to open the door to grace and mercy. The lightning plays on the horizon and reveals a horror which our fathers called sin; giving it another name does not banish it. And what a horror of repression has been invoked? We are thundering, with guns, hand grenades, bombs, mines, torpedoes, and letting loose great battalions with bayonets steeped in the gore of the enemy as fresh illustrations of self-expression! The cynic must smile at the grim contrast between our theories and the stark nakedness of the facts. The banks have burst. What will yet hold the raging torrent and bind it once more into obedience. There are inimitable principles against which it breaks in vain. The very revolt of man witnesses to that fact. These

principles are found in the law of the Lord which is a perfect law converting the soul, and in those testimonies of the Lord which are sure, making wise the simple.

It brought us out of the barbarism of the past into comparative peace and blessing. Suppose we try it again to bring us out of the barbarism of the present.

And the consequence was— We have only touched the fringe of a great subject, but as Bishop Butler has it, "Things are what they are and the consequences will be what they will be." Standing amid the wreck of human hopes, can we not say, All this has happened unto us because we have forgotten Thy law—and return to God?

DANGER—OPPORTUNITY.

(From the Presidential Address of Archbishop Lang at the great annual meeting of the C.M.S. in London.)

These very dangers in which we are have brought us these new opportunities. I am only going to speak very shortly of our new relations with three nations of the world.

The American Church's Generosity.

First, the United States. Now I have been closely associated with our Sister Church in the United States for all these thirty-four years in which I have been Archbishop, and I have often been surprised how little our people at home seem to know about that Sister Church, and the influence, and the place it occupies in the life of that vast country. I think it may well be said that there have been times, alas, when the links that have bound the United States to this country have been very nearly snapped. But all the while there has been one link that has remained steadfast and strong, and that is the link between the English Church and the Episcopal Church in the United States. Now here I have a real grievance against you, Mr. Gurney Barclay. Of course, I had meant to make a great deal of what the Church in the United States has been doing. Let me only repeat it. I did not quite think, when he told you of it, that you responded with that fervent enthusiasm which I associate with C.M.S. meetings. Respond a little bit when I repeat it! Some time ago the presiding Bishop informed me, after a visit from representatives of our missionary societies here in England whom I was asked to send out, that by a unanimous vote the General Convention had voted no less a sum than £70,000 this year for the missions of the English Church. No one asked for it. It was spontaneously given. The presiding Bishop sent that

sum to me, and I entrusted the distribution of it to our Missionary Council, and I am delighted to know that no less a sum than £33,000 went the very good way to the C.M.S. It has been literally a God-send to your work. But more than that. It is to be followed up in a way that shows that both spiritually, as well as nationally, in the Prime Minister's famous words, We, and the United States have got to be very much mixed up together. The Episcopal Church in the United States desires to be associated closely with our English missions by undertaking definite co-operation with them in certain parts of the world. And so war which often sunders sometimes unites.

Secondly, think for a moment about India. I have often wondered how far the great bulk of our people have realised our responsibility for these 388 million people, and how we are trying to discharge our responsibility now? Very rightly by leaving it to them, these Indian people, to undertake the responsibility themselves of their own self-government. My friends, we have no reason to be ashamed of what we have done for these hundreds of millions in India. We have given them peace, justice, and the administration that, in many respects, has transformed the whole life of these millions. Yet we have taught them that that can never be a substitute for free self-government. But now we are doing this. We are saying, You can have it if only you will take the responsibility of creating the conditions that will make your own self-government possible. You know what the difficulties are, the divisions between these rival communities, with their deep-seated antagonisms. When I sat for eighteen months, four hours a day, on the Parliamentary Committee which sought to give to India its own new constitution, I was appalled by the evidence of the strength and depth of these divisions. And behind them there is this old age-long division of caste; how bitter and how deep, it is almost impossible for us to realise. It will be an immense task to overcome these difficulties, and to make India so united that it can reasonably face the task of its own complete self-government.

Well, now, all the while there has been, and is, in the midst of India a little community, small in numbers, but growing in influence, the Christian community, that is doing the very thing that India most clamantly needs at this present time, transcending all these religious divisions, all this sundering power of caste, and uniting all of them—Hindu, Moslem, high caste and low caste, in one brotherhood in loyalty to the one Redeemer, Jesus Christ. Who can doubt but that in the future that Christian community is going to be the leaven that will in the most wonderful way leaven the whole vast lump of these Indian millions.

China.

Now I turn, lastly, to a country, a people to whom our hearts, I know, are all going out in deepest sympathy

—China. For four years that brave, patient, steadfast people have been going through the ordeal of war. We know something of their sufferings, but compared with them, ours, great as they have been, are almost small—the bombing of their open towns, the destitution of their people, the ruin of their homes, the masses of refugees all over that vast country. And yet their spirit has never been broken. And I want to remind you of this. During that time, because of the dangers of that time, the Christian Church has been drawing nearer and nearer to the heart of the Chinese people. The missionaries have identified themselves so completely with the lives and the sufferings of the people of China, that they can never again be regarded as foreigners. They have been brought into the centre and the heart of the life of China. As you know that great Christian woman, the noble wife of a noble leader, Madame Chiang Kai-Shek, has repeatedly given her testimony, to use her own words, to the heroism of the missionaries, and to the untiring efforts on behalf of her suffering people. Now at this present time, when you think about China, I beg of you to think especially with gratitude and prayer of all those noble-hearted missionaries, doctors, and nurses, who all this time, in spite of at times the greatest possible danger, have remained steadfast at these posts, and making the Name of Christ loved as never before by the Chinese people.

GOD,—GIVE US MEN!

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honour; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, suncrowned, who live above the fog
In public duty and in private thinking.

St. Andrew's, Summer Hill.—In connection with the parish branch of C.E.N.E.F., Mrs. H. W. K. Mowll will give a lantern lecture on Wednesday, July 29, at 2.30 p.m., in the devotional hall. Pictures will be shown of the Church's work at the Cathedral, the Huts, and in the Camps, etc.

The Bibleman's Corner

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

NEWS FROM THE FRONT.

We have a most interesting story dealing with the way our men on active service have appreciated the Scriptures which the British and Foreign Bible Society has gladly given. They have been supplied free from the State Bible Houses to the men of the Australian Forces. Now, the seed is bearing fruit for we are hearing many stories of the way they have been received. Perhaps the best beginning will be made by re-telling some incidents from the pen of Rev. H. Law Davis, of Perth. In 1940 he left his Church and enlisted as a private in the Army Medical Corps. Driven from Greece, they found temporary respite in the island of Crete. He said, "We were in a valley where the olive trees grow, not many miles from Suda Bay. Our wounded lay under cover of the friendly shade. One morning, like a shot out of the blue, two Messerschmidts dived down upon us with their guns blazing away. For the best part of two hours they searched that valley with bullets. The men huddled close to the trunks of the trees for what protection they afforded. In the midst of this," said he, "I looked across to another tree and there I saw one of the men reading his Bible.

The Strength of the Psalms.

"That evening, under the same olive tree, a number of men gathered and together read Psalm 37. Picture the scene: A group of men weary from looking into the face of death drawing comfort from these words, 'Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. Delight thyself in the Lord and He shall give thee the desires of thine heart. Commit thy ways unto the Lord; trust also in Him and He shall bring it to pass. Rest in the Lord and wait patiently for Him.'"

The story proceeds: "Sixty of us, a remnant of the unit which sailed so proudly from Australia, arrived back in Egypt from the war-scarred isle of Crete. The men were weary and heavy of heart, full of sorrow because of the loss of their mates. Then came those who could not get away. So those who could not get away." So they sat down together and they listened to the words of Jesus, "Let not your heart be troubled. Ye believe in God, believe also in Me. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

He Laughed.

During the trying days after the collapse of France when the B.E.F. withdrew, many things had to be left behind. The Bible Society Testaments then brought blessing to many.

A Chaplain tells us how, during the weary and anxious hours of waiting, many were to be seen reading Testaments on the beaches of Dunkirk. "I laughed when they gave me a Bible as I was leaving for France," said a soldier. "I had never been to church or Sunday school. None of us thought of such things at home, yet I read the Bible given to me. Indeed, I don't know what I should have done without it over there. When we came home from Dunkirk, I had to leave everything behind—but I clung to my Bible."

"Only once was there any light in the darkness," wrote a soldier in the thick of the conflict. "That was when I found a copy of St. John's Gospel beside the road and spent most of the afternoon reading it."

Sixty thousand free New Testaments have been given to men of the fighting services by the N.S.W. Auxiliary of the Bible Society.

The Society is committed to the task of giving New Testaments to all the men of the fighting forces who will accept a copy. We need your help and prayerful co-operation. Sixpence will pay for one copy. Is it worth while? One of my young friends in camp wrote, "I must thank you for the Testament from the bottom of my heart. I place it on top of my kit in full view of everybody, each day, and the result is I have often been ridiculed, but again one or two of the men have picked it up and read a verse or so, a great blessing."

"IS IT TRUE?"

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end."—29, 11.

"He leadeth me beside the still waters. . . . I will fear no evil; for Thou art with me."—Ps. 23, 2 and 4.

Is it true that my Saviour is planning for me,

When the way is rough and long,
And the clouds hang low and friends are few;
And I have no voice for song?

Is it true He is planning my whole life through,
Each moment from day to day?
Does He love and care enough for me
To listen to all I say?

Yes! He's silently planning, dear one,
for you
When the days are long and drear,
He loves and He cares so much for you,
Take courage and banish all fear.

He is planning the very best for you
Through tedious days of strife,
Just trust and cling close to that
Blessed One
In the ups and downs of life."

—Selected.

BOOKS

The Fruits of the Spirit, by Evelyn Underhill, Hon. D.D., Aberdeen, Fellow of King's Coll., London. Published by Longmans, London. English price 3/6. Our copy from the publisher.

This collection of Retreat Addresses and Letters to Prayer group members has been compiled by Mr. H. Smart Moore, the husband of the late Evelyn Underhill (Evelyn Smart Moore) since her death, in response to numerous requests. But the booklet will have more than a pathetic interest to the many readers of Evelyn Underhill's other writings. It has the virtue of simplicity and informality; and consequently will appeal to a much larger circle of readers. The letters are to a Prayer group of which she had the sponsoring, and are calculated to help in the ordering of the Christian Prayer Life. The addresses deal with the Christian life in relation to the indwelling Spirit and are a running commentary on St. Paul's words to the Galatians. "The Holy Spirit is the Spirit of Creation and where He is present there is always growth, never sterility. So the reality, the living quality of our prayer, our communion with God, can best be tested by the gradual growth in us of these fruits of Divine Love. . . . They are real fruits and therefore they grow by their inherent vitality, at their own pace, hardly observed till they are ripe." These talks are severely practical in their issue. "Faithfulness is conse-

cration in overalls. . . . steady, unsensational driving, taking good care of the car. A lot of the road to heaven has to be taken at 30 miles per hour. It means keeping everything in your charge in good order for love's sake, rubbing up the silver, polishing the glass even though you know the Master will not be looking round the pantry next week-end."

The reader will find a wealth of inspiration and help in what we might almost term the "Swan Song" of a great soul.

"Between God and Man," by John Hadham, published by Longman's, London. English price 3/6. Our copy from the publishers.

This book is quite different from the former. There we have the Christian saint and mystic with an all-out belief in the God of the Bible, revealed in Christ Jesus. Here we have a member of the intellectualists, who ridicules the idea of a historian, a biologist, or a psychologist attending the National Day of Prayer, following the service issued by the Anglican Archbishop.

The writer lays the big stick on the Church of the past 400 years and tells us "The world has been waiting for so long for a faith in which it can believe that the first task is inevitably to rescue God from men's conception of Him, and to make it clear that it does not follow that a man who believes in God inevitably believes that he really behaves in the primitive fashion described in conventional theology, in the Bible, or in the Prayer Book."

The writer is a humanist—he frankly expresses his conviction that the Biblical conception of God and what he calls the Pauline conception of man are untrue.

These conceptions were merely stages in a revelation of God and truth which is continuous and "men who can no longer get power or health from the old method of using the Bible, will have to get it in different ways."

The book is written in an easy and plausible, not to say, dogmatic style. But we are not very hopeful that the new bridge "between God and Man," which he plans, will bring to man any surer and more direct way to God. We still believe that Paul was right when he said, "According to the grace of God which is given unto me as a wise master builder, I have laid the foundation . . . for other foundations can no man lay than that is laid, which is Jesus Christ."

Dr. Ronald Macintyre recently wrote some apt words remarkably apropos to such a book as this: "The modern critical literary method may be all right for the trained student, but it is too academic for the ordinary reader, who is not able to separate the grains of wheat from the heap of chaff (black type ours)."

The author has a pleasing style and sheds some new light on old truths, but his main position in our conviction is decidedly unscriptural and therefore unsound. We do not like the foundations of his bridge of the future.

ST. PETER'S CHURCH

BOURKE STREET (off William Street), EAST SYDNEY.

75th ANNIVERSARY SERVICES COMMEMORATION SERVICE

Saturday, July 25th, at 3 p.m.

Preacher: Canon F. W. TUGWELL, B.A. (former Rector).

Sunday, 26th July.

11 a.m.—M.P. His Excellency the Governor will be present.

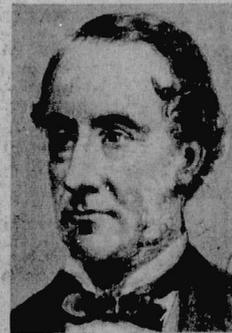
Preacher: Most Rev. the Archbishop of Sydney.

Soloist: Mrs. Preston.

4 p.m.—Loyal Orange Service.

Preacher: Rev. A. E. Morris.

7 p.m.—E.P. Rector.



SIR JOHN YOUNG,
Governor of Colony, who laid
Foundation Stone of Church.

Tuesday, 28th July.

ANNIVERSARY TEA.

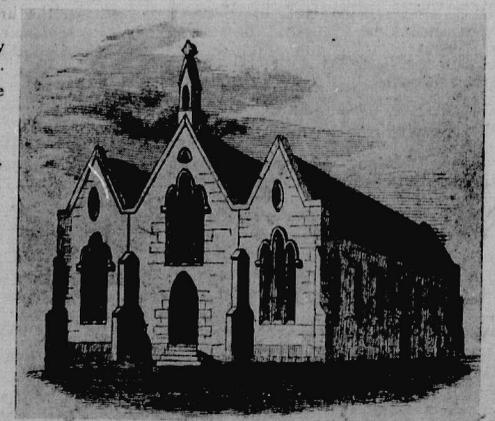
Tickets 1/3.

Sunday, August 2nd.

8 a.m., H.C.

11 a.m., M.P. and Confirmation. Rt. Rev. Bishop Hilliard.

7 p.m., E.P. and Service of Praise.



From "The Illustrated Sydney News" of Sept. 16, 1867.

Correspondence.

HERBERT LANGLEY TRESS
MEMORIAL FUND.

(To the Editor, "Church Record.")

Dear Sir,

Believing that the many friends of the late Herbert Langley Tress will welcome the opportunity of subscribing to a worthy memorial to his memory, in the diocese in which he has so wholeheartedly served, and with such honour and distinction and in so many directions, and the best interest of which was so near to his heart, it has been decided to establish a memorial fund.

Donations as received will be invested in Commonwealth War Loans, thus materially helping our war efforts, and it is proposed that the relative inscribed stock should be handed over to the trustees of Moore Theological College for the purpose of founding a bursary to be known as the "Herbert Langley Tress Bursary." As many are aware, Mr. Tress was one of the trustees of the Thomas Moore Trust and took a keen interest in the welfare of the College. The establishment of this bursary has, we are glad to say, the full approval of the Most Reverend the Archbishop. May we ask your generous response to and interest in this fund.

Donations may be sent to the hon. treasurers of the fund at the Diocesan Church House, George Street, Sydney.

Yours sincerely,

KELSO KING,

A. L. BLYTHE,

T. A. STRUDWICK,

Joint Hon. Treasurers.

THE BOTTLE FRONT.

War-Time Prohibition.

(To the Editor, "Church Record.")

Dear Sir,

Soon after the outbreak of war my Organisation asked the Federal Government to bring in War-Time Prohibition. We also asked that the Liquor Traffic should be restricted in many other ways pending the adoption of the only effective solution, viz., Prohibition. We saw that Six O'clock Closing was in danger, and we launched a petition campaign without paying a penny for canvassing. We were able to present to the State Parliament a petition from 43,000 electors. Later we secured a petition to the Federal Government of tens of thousands of signatures. We have hammered away unceasingly, safeguarding and opposing any breaking down of our restrictive laws. Our Federal Executive has renewed the demand for War-Time Prohibition. Why not? With the enemy at our gates we cannot take any chances. In the meantime we are asking the Government—

a. To suspend the Bona Fide Travellers' clause during the War.

b. That drinking at dance halls be absolutely prohibited under the con-

ditions obtaining in other States and New Zealand.

c. That men be prohibited from entering ladies' lounges, and that no special bar permits be granted for such lounges.

d. That there be a reduction of the alcoholic content of all liquors.

e. That licensees lose their licences if convicted of serving a person in a state of intoxication.

f. That the clause giving power to Magistrates to order that no conviction be annulled against licensees who have broken the law be annulled.

g. That in the event of a scorched-earth policy being adopted, all liquor stocks be destroyed in licensed houses, breweries, and distilleries, in the interests, especially, of women and children.

h. That no alteration be made in the hours of sale to allow war-workers, or anyone else, to obtain liquor after the ordinary hours of trading.

So we appeal to all who feel that something should be done, to rally around us to secure War-Time Prohibition, and in the meantime, any and every restriction.

I am, yours faithfully,

O. A. PIGGOTT.

General Secretary N.S.W. Temperance Alliance.

TRIALS AND TEMPTATIONS.

(The Editor, "Church Record.")

Dear Sir,

I was interested in the article by "Senex" in your issue of April 23, as, in conversation with a friend recently, I said that I did not believe that God tempted Abraham to sacrifice Isaac. The word tempt in Gen. 22: 1 is "nasah" (try or prove), and James 2: 13 says definitely that God cannot be tempted with evil "neither tempteth He any man." Abraham himself said "Shall not the Judge of all the earth do right?"

I think if we consider the position in which Abraham found himself at Haran and in Canaan the difficulty may be removed. First of all we do not know whether Abraham went on into Canaan at once, after reaching Haran with Terah (his father), or remained at Haran until he was 75 years of age at Terah's death. If so, he did not leave "his father's house" as he was charged to do, but remained for something like 45 years. Now, Haran was a great centre of idol worship (just as bad as Ur of the Chaldees), and Terah was an idolater, so whether Abraham went on or stayed at Haran, he was surrounded by idolaters from whose influence God had wished to separate him.

Terah and Abraham being prosperous, and no doubt Abraham, not very friendly with their neighbours, would be subject to gibes about Isaac; he was Abraham's darling, the son of his old age and the promised seed; so if challenged to show his trust in the Lord the Most High God by offering Isaac

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in sacrifice as they were doing with their children, such a challenge would trouble Abraham greatly and might naturally interfere with his rest and create nightmare which he concluded was God's message to him (not Satan's—see Job), and so prepared to carry it out.

God, however, did not permit Abraham to do so, and we are told that "it was imputed unto him for righteousness," Jas. 2: 23, and in another place it is said "he believed in the Lord and He counted it to him for righteousness," Gen. 15: 6.

Dreams were looked upon as a means of communication from God, and it is so often mentioned in this connection that it seemed to be looked for in any emergency. In Num. 12: 6, one reads that the Lord would make Himself known in a vision and will speak in a dream. In fact, there are so many instances given in the Scriptures that it is not to be wondered at that Abraham was misled by Satan, but God intervened.

"Thanks be to God for His unspeakable gift."

C. R. BARRY.

"Yoorooga," Chatswood,

May 3, 1942.

BRITISH-ISRAELISM.

(To the Editor, "Church Record.")

Dear Sir,

As the discussion, British-Israelism, has been published, at intervals, for over a year, your correspondent in the June 18 "Record" is rather belated with his query, "Who is R.J.T.?" A politician asks a similar question about his opponent, when he tries to brow-beat that opponent.

Doubtless, your readers respect the first principles of the law of evidence, and decide according to the evidence given.

In his last paragraph, your correspondent follows the B.I. propaganda habit, by quoting "many theologians . . . columns could be filled with names." As an offset many more theologians are unfavourable to B.I. teaching.

Another B.I. weak kind of argument is that of a rector, about six years ago, who, to further B.I., used to tell his parishioners, "The King believes it!"

Re British-Israelism, a Heresy, I have made by statements in a previous letter, 23/4/42. I do not wish to take up space with repetition.

Yours faithfully,

R.J.T.

(We must ask correspondents to observe the rationing of space.)

BOOKS WANTED—Suitable for children's library. Holy Trinity, Erskineville. Leave same at "Church Record" Office.

NEVER SAY DIE.

(M.H.R.)

I'm retiring, having reached the age of 65. It is generally considered from this age that employed people should drop out of active participation in life and sit back and let the younger people do all that is required. Many old people go off quickly through lack of incentive and responsibility, and the world is the poorer by their neglect. In some measure the generally expressed opinions, "Having a well-earned rest, can now sit back and smoke his pipe, or dream dreams or sleep most of the day, affects the aged, who, in many instances, become almost useless for the remainder of their life here on earth. The old are also soothed in preparation for dying by such remarks as "been called for higher service," of others they know who have died.

There are many people over 70 hale and hearty, engaging efficiently in useful undertakings of their own or as employers of labour, which clearly shows that the employed class, forced out of employment, also have this ability. In some way they should continue to express themselves fully till they die.

It is understandable that any of us in torture from physical disease or sickness would welcome death if doomed to a continuance till then. What an expression of hope is it that few indeed take their own life, but live on, some to recovery, thank God, some to a long life of misery.

In Old Testament times, instances are recorded of old men leading very active responsible lives, notably Moses. In our time, Lord Strathcona and Mr. Royal, that wise masterly leader of Canada, worked 16 hours each day for many years until over 90 years of age and was found dead at his post.

The doing of especially physical exertion by people of all ages is possible only when the heart is strong enough and the health sufficient. We all know of instances of very worn people not so old, and of vigorous people very old.

I was much impressed by the Bible testimony of the attitude of King Hezekiah, one of the kings who had done much good in Israel, who, when told that an illness he had would result in his death, wept and prayed to God that he might live longer, not for fear of death but that there was much he desired to do. God healed him. The memorable words of Hezekiah, when restored, were used as the text of the first sermon preached in Australia, "What shall I do, I will take of the cup of salvation, call on the Name of the Lord and render unto Him." I am convinced this should be the attitude of all of us. Keep pegging. If there is no place for us in our trade or profession, there are hundreds of ways we can render service. There are few indeed who cannot include in their efforts, prayer. Let us old folk (and of course, young), by our lives



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witness right living, our living is worth while for this alone. According to our righteousness so our associations with God and the strengthening of our faith. Thus the needs of our fellows, our nation, and the repentance of our enemies can be very definitely aided by us. The Bible tells us "the prayers of the righteous avail much." We all can be righteous, and therefore there is a very important responsible job, for the oldest to the youngest, which we should strive to perform and live as long as possible to carry out.

PRAYER FOR NORWAY.

Archbishop of Canterbury's Request.

Dr. Temple has sent out the following:—

As we watch with sympathy and admiration the splendid steadfastness of our fellow-Christians in Norway we must wish to support them by our prayers. I commend the use of the following prayer subject to the due authority of the Ordinary:

Almighty Father, we commend to Thy loving care the Church and people of Norway; uphold their spirit, we pray Thee, in the day of trial; keep them steadfast in loyalty to Thy truth; and hasten the time of their liberation from the oppressor, we ask this in the name of Him Who for the joy that was set before Him endured the cross despising the shame—Thy Son, Jesus Christ, our Lord. Amen.

Pass this paper on to a friend.

No. 2. C.E.N.E.F. MOBILE CANTEEN.



The Archbishop of Sydney recently visited Wollongong to dedicate the second canteen of the Church of England Emergency Fund, which will be used for the districts of Wollongong and Port Kembla. The people of the two districts are providing the waggon by which soldiers in outlying parts will be visited and served with refreshments. In the event of air raids the

canteen will help minister to those of the civil population who are in need.

Those present at the dedication service included Archdeacon Johnstone, Hon. Secretary of C.E.N.E.F., Canon R. B. Robinson, the Rev. R. C. M. Long, of Wollongong, the Rev. C. A. Goodwin, who drove the waggon from Sydney, and Revs. R. S. R. Meyer, Colin Craven Sands, C. M. Kemmis, and the Mayor of Wollongong.

Churchman's Reminder.

"The foul sluggard's comfort — it will last my time." —Carlyle.

July 19—7th Sunday after Trinity. Another commonly used "Bidding Prayer" before the sermon, because of its comprehensive invocation, with ascription to the Almighty, "the Author and Giver of all good things," Love, Religion, Morality, make an ideal trio to the Christian life.

25—Saturday. St. James' Day. This Reformation Collect summarises the call of the Apostle. He was the Brother of John, and the first Apostle to suffer as a martyr, and the only one whose death is recorded in Scripture.

26—8th Sunday after Trinity. Again we are reminded of the Divine Providence, which is doubted by many in war time. Surely nation and individual recognise the fact of God amid the storm.

THE HOLY SCRIPTURES.

Erasmus: "These writings bring back to you the living image of that holy mind, and restore to you Christ Himself, teaching, healing, dying, rising: in a word, so completely present that you would hardly see Him better could you look on Him with your bodily eyes." Well might Luther exclaim with characteristic exuberance: "When the soul has the Word of God it needs nothing more: it has in the Word enough food, joy, desire, art, righteousness, truth, wisdom, freedom and all good abundantly."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

A LIVE CHURCH.

(Communicated.)

Entering St. Paul's Church, Wahroonga, as a visitor last Sunday, it was gratifying and encouraging to find, in these days of comparatively "empty churches," a large congregation already assembled. The service was impressive in its whole-heartedness and the singing truly congregational and not monopolised, but led by a very good choir. A special feature was the rendering of an anthem by a boys' choir of a dozen voices—their clear enunciation added to the impressiveness of the singing.

The occasion being the quarterly presenting of money collected in missionary boxes, the sermon was suited to the purpose of increasing interest in the work of C.M.S. and B.C.A., and was preached by the Rev. G. R. Beatrice, late B.C.A. missionary in Heytesbury, Victoria, and also at one time curate of St. Paul's, Wahroonga. Incident after incident was related concerning the work and its effectiveness in winning souls—but for these societies "out of reach." Such incidents serve to stimulate interest and endeavour in those who have made such work possible by providing the means therefor.

THE CHURCH OF ENGLAND IN SOUTH AFRICA.

A very interesting gathering was held in the Chapter House on July 2, when the Rev. Stephen Bradley delivered a most informative address on the story of the Church of England in South Africa. In our next issue we hope to give a fuller account of the meeting and a resume of Mr. Bradley's address.

AN INTERESTING ANNIVERSARY.

Seventy-five years ago next Saturday week St. Peter's Church, East Sydney, was opened for the worship of Almighty God. The Governor of the Colony had laid the foundation stone and now the building was ready for service. The first incumbent was the Rev. George H. Moreton, formerly a missionary in Japan. He was the first of a line of faithful and able pastors, all of fine evangelistic strain in their ministry. The present rector, Rev. Gordon King, has arranged an interesting programme of services and meetings in order to mark this notable anniversary. No doubt this memorial festival will prove a veritable "Back to St. Peter's" occasion for many former parishioners.

As gifts to the old church, on the occasion of the 75th anniversary, the following have been given:—

Prayer Desk for Sanctuary.
Prayer Book for Prayer Desk.
Bible for Pulpit.

CATHEDRAL BIBLE SCHOOL.

(From the Hon. Secretary.)

One cannot help but feel that in recent months God has poured out His blessing upon St. Andrew's Cathedral Bible School, Sydney. The increased attendances and the happy fellowship which has developed amongst the members is a sure pointer to a sound spiritual state which augurs well for the future.

Such progress is the more remarkable at a time when Bible study circles find it difficult to maintain attendances, and in some cases are hard put to it to keep their doors open at all, so to speak. The stricter policing of the brown-out and the exigencies of military warfare generally, are obvious causes of decline, whilst the more subtle agencies of Satan are distracting the gaze of the people from God's Word, and hence from the Lord Jesus Whom it magnifies, and Whose reign alone can bring about a peace that is permanent.

The Cathedral Bible School has therefore been very fortunate in supplying what, to the Christian, is a very real need, namely, a systematic study of the Scriptures by able instructors. The members of the School are at one in ascribing to God all the glory for the success of the enterprise, and for the enlightenment that the study brings them.

Since the inception of the School the aim of the course has been to give a comprehensive survey of the content

and message of the Books of the Bible, book by book. The study opened with the Book of Genesis on March 3, 1941, when the Rev. M. L. Loane, Vice-Principal Moore Theological College, gave the address. Other lecturers have been: The Most Rev. the Archbishop of Sydney (Dr. H. W. K. Mowll), Revs. A. W. Morton, F. H. B. Dillon, D. J. Knox, C. A. Baker, H. Bates, L. Gabbott, G. A. Hook, Stephen Taylor, J. Bidwell, C. L. Oliver, H. M. Arrow-smith, Basil Williams, Canon Robinson, Archdeacon Wade, Right Rev. Bishop Pilcher.

At present the New Testament Books are being examined and when the series of lectures on these is completed, it is intended that a more detailed analysis shall be undertaken.

The Cathedral Bible School meets in the Cowper Room, Diocesan Church House, every Monday at 6.30 p.m. The class is for one hour. Adults of both sexes are welcome; there are no special educational qualifications necessary, and the course is entirely free.

The class offers excellent scope as a preparatory training ground for those seeking to take higher theological courses.

The programme of subjects and speakers for the coming weeks is as follows:—July 20, Philippians, Rev. H. Bates; July 27, Colossians, Rev. Canon Robinson; August 3, 1 Thessalonians, Rev. G. Hook; August 10, 2 Thessalonians, Rev. D. J. Knox; August 17, 1 Timothy, Rev. G. King; August 24, 2 Timothy, Rev. S. Taylor; Aug. 31, Titus, Rev. H. M. Arrow-smith; Sept. 7, Philemon, Rev. C. A. Baker; Sept. 14, Hebrews, Rev. A. Morton.

NAREMBURN.

The Archbishop of Sydney, Dr. Mowll, dedicated an Oak Prayer Desk, Oak Psalm Board, and Prayer Book to the memory of the late Rev. Edgar Potter on Sunday, June 28. There was a large congregation, and Mr. Potter's favourite hymns were sung. Mrs. Potter unveiled the Prayer Desk, and Mr. O. S. Potter (for his aged mother who was present) unveiled the Psalm Board.

The Archbishop took for his text the words from the Epistle for the day (the fourth Sunday after Trinity), Romans 8: 16, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." After referring to the life and witness of Mr. Potter, his Grace said the Prayer Desk and Psalm Board remind us of the prayer and praise symbolic of his life. As with the early Christians, so with all Christians, death was the journey from the prison to the palace.

Yesterday, he continued, I met a friend who is very devoted to the British Empire, as I trust we all are, because of what the British Empire stands for in the world. The Empire has suffered the loss of Hong Kong, Singapore, and Malaya, and other parts of the Empire, and yet when we turn our

minds from territorial losses to the other side the spirit which has been manifested by British people during these past years of tribulation, that spirit, summed up in London's attitude during those terrific blitzes, shows us that there is a spirit among them which is unconquerable. A new spirit is coming through unselfishness and self-sacrifice. The will and fellowship of the Christian Church bringing the various nations unto a knowledge of Jesus Christ will ultimately transcend and transfigure all the differences of nationality and race.

His Grace referred to the lady who said that it had been reported that a Japanese Christian was in charge of one of the camps in Singapore, and that she hoped her boy was safe. He longed to ask her what part had she taken in foreign missionary work as might result in such a happy situation.

There are grounds for hope, he continued, for there shall be a glory revealed all the sooner in the world as men enthroned Jesus Christ in their hearts and are pledged to one another. Jesus Christ said, "Behold, I stand at the door and knock." General Booth, of the Salvation Army, was once asked, "What was the secret of his remarkable life?" and he replied, "God had all there was of William Booth." May He have all of our life.

ST. MATTHEW'S CHURCH OF ENGLAND BOYS' SOCIETY.

The strengthening of the senior section of the branch has been carried out during recent weeks, and a number of young men are being brought into touch with the Church.

At a tea held in the Parish Hall on Mothers' Day, Canon C. E. Hulley, of St. Oswald's, Haberfield, was the speaker. During evening an admission service for new members was held.

First Aid classes are proceeding under the direction of Mrs. Gregg, of the St. John Ambulance Association. On the completion of the course, the members will sit for the St. John First Aid Certificate.

Mr. Wally Southern, Leader of St. Paul's C.E.B.S., Geelong, visited the branch.

With the hall fitted for basketball, the members are training for the approaching competition for the diocese. Federation tennis will occupy a number of the lads, while preparation is being made for suitable representation in the annual hobbies exhibition to be held this month.

A NECESSARY CORRECTION.

"It is sometimes suggested by the unthinking that the demands of Moore College have seriously impaired the Church income. Moore College, it must be borne in mind, takes not a single penny from the funds of the Church. By an arrangement made by ordinance of the diocese, the Rector of St. Philip's is Principal of Moore College. In ordinary circumstances the rector is entitled to wedding fees.

In the circumstances governing the new arrangement Moore College takes the wedding fees and pays the Principal a fixed salary. It will be seen that the money in no sense belonged to St. Philip's parish account. In former times it went to the rector. In later days it goes to Moore College. No burden of Church finance has been placed on the parish by the altered circumstances. This is another fallacy that needs to be removed from our minds. We are just where we were in financial matters except for our resolution to clear the grounds and erect a hall."—From "The Philippian."

JOTTINGS FROM THE PARISHES.

St. John's, Darlinghurst.—The work of protecting the church property is now well in hand. All the windows of the church, the school, the parish hall and the rectory have been wired on the inside and the outside, whilst the east end window and the windows in the transepts of the church have been boarded up on the outside. This work affects no less than 265 windows. The basement of the rectory has been well strengthened with heavy timber, sand-bagged, and furnished as an air raid shelter, sufficient to accommodate 80 persons, which in an emergency would be used by the pupils of the school.

St. Philip's, Eastwood.—The annual parish festival will take place on Saturday, July 25, in the parish hall. There will be a tea at 6 p.m., followed by an organ recital at 7 o'clock, and a concert at 8.

St. John's, Rockdale.—Of missionary interest will be the visit of Dr. Paul White to the parish on July 19. He will address the Young People's Fellowship at their tea at 5.30, and will preach at the evening service at 7.15. The same Sunday will be the occasion of the annual medical appeal for C.M.S. A retiring offertory will be made at all services.

St. Paul's, Rose Bay.—Bishop Pilcher will administer the rite of Confirmation on Sunday, July 26, at 3 p.m.

Missionary Sunday will be observed on August 2, when Dr. Paul White, of Tanganyika, will be the special preacher.

St. Andrew's, Sans Souci.—The parish of St. Andrew's, Sans Souci, has been newly constituted as from June 30, having formerly existed as a part of the parish of Langlea. The first rector of the new parish is Rev. K. Shelley, B.Sc., Th.L. The former rector of the combined districts, Rev. F. Wilde, has now taken up his duties as rector of St. Thomas', Rozelle. On Tuesday, June 23, the parish hall of St. Andrew's, was filled with parishioners who came to say farewell to Mr. and Mrs. Wilde on the occasion of their departure. Warm appreciation of their services were expressed in speeches and in the presentation of a gift.

VICTORIA.

Diocese of Melbourne.

COLLATION OF ARCHDEACONS.

Canons Roscoe Wilson and J. A. Schofield were collated as Archdeacons by the Archbishop at Evensong at the Cathedral on Tuesday, June 30. Archdeacon Wilson becomes Archdeacon of Kew, and Archdeacon Schofield of Essendon. There were presented to the Archbishop by Bishop Baker, after which they were collated and blessed by the Archbishop.

CATHEDRAL HUT.

The additions recently made by the League of Soldiers' Friends to the Cathedral Hut, providing extra accommodation in the dining room, and a special room for members of the Women's Auxiliaries, was opened on July 9 by Lady Dugan in the presence of a distinguished gathering. His Grace the Archbishop extended a most cordial welcome to Lady Dugan.

HOSTEL FOR SEAMEN.

The Lord Mayor (Sir Frank Beaurepaire) officially opened a wing of the Victorian Missions to Seamen remodelled as a hostel for men of the merchant service on Saturday, July 4. In performing the ceremony, the Lord Mayor said that in the past too little had been done for the seamen who braved all the dangers of war on the high seas, but a step in the right direction had been taken by the members of the Footscray branch of the Comforts Fund, who had provided more than £300 towards the cost of the improvements to the Institute. The chaplain (Rev. R. D. Lloyd) said that many seamen had walked the streets at nights when obliged to remain in port since they felt that they could not use the hostels established for the use of men in uniform. Now they would know that they had their own hostel, where they could obtain comfortable accommodation.

Diocese of Gippsland.

A LETTER FROM THE ADMINISTRATOR.

Dear Church People of Gippsland, Details of the arrangements for the consecration and enthronement of the Bishop-elect are given below.

As the date of his coming to us draws near one realises more fully that the Church is one great family in which the welfare and happiness of each member depends upon the understanding and co-operation of the rest. The Bishop is the head of our diocesan family. Let us resolve to surround him with our presence and prayers, as far as in us lies, both at the consecration in St. Paul's Cathedral, Melbourne, and at the enthronement in Sale.

You will agree with me when I say that the Church does not exist for the

sake of the happiness and well-being of its members alone, however. Everywhere around us are those who are in need—as we ourselves are—of the faith, hope, courage, and sanity of outlook which acceptance of the Good News of Jesus Christ, the Son of God, inspires. In proportion as we all—bishop, clergy and laity—trust one another, and perform whole-heartedly the tasks we have undertaken, or should undertake, the great family we call the Church will be able to inspire men to face four-square life as it is to-day.

Yours sincerely,

D. W. WEIR,
Administrator.

The consecration will take place in St. Paul's Cathedral, Melbourne, on Saturday, 25th July, at 10.30 a.m.

The enthronement will take place in St. Paul's Cathedral, Sale, on Wednesday, 5th August, at 10.30 a.m.

The bishop will meet his clergy during the afternoon of that day.

In the evening at 8 o'clock the bishop will be welcomed by his people in the Victoria Hall, Sale.

QUEENSLAND.

Diocese of Brisbane.

SIXTY YEARS ONWARD.

On Monday, June 1, a short service was held in the Cathedral to commemorate the diamond jubilee of the Rev. Alfred Waudby King, and His Grace the Archbishop addressed the clergy present. This service was followed by a luncheon at the Seamen's Mission, given to Mr. King by a number of his fellow priests.

Mr. King was ordained deacon on Trinity Sunday, 1882, and priest in 1883; he served in the following parishes: Grafton, Armidale, Quirindi, Warialda, Glen Innes, Narrabri, All Saints (Ballarat), Moree, Ipswich (Q.), Tweed District, Ballina, Chinchilla, Gatton, Windsor-cum-Kelvin Grove, Redcliffe.

Anniversary of the Ordination of Alfred Waudby King, on Trinity Sunday, 1882.

(By His Grace the Archbishop.)

A King indeed, of more than royal blood,

He's of the line Melchizedek did found
Whose Kings are also Priests, and value more

To serve the altar than to sit on thrones.

His Jubilee we keep, and ten years more,

In glad remembrance of a task well done.

Melchizedek the tithes of war received;
But King the home of his colleagues' love.

Bishopsbourne, Brisbane,
June 1, 1942.

—From the Church Chronicle.

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MALTA KEEPS A SILENT MINUTE.

Now that Malta is so much in the news as a particular objective of enemy bombardment, readers may be interested to know that on November 17, 1941, His Excellency the Governor, with the full approval of the Archbishop-Bishop of Malta and the Bishop of Gozo, inaugurated a Minute of Prayer and Silence for the Island to synchronise with the chiming of Big Ben at 9 a.m. London time. At the 9 p.m. chiming of Big Ben there is "a Minute for Reflection."

St. Peter's, Neutral Bay.—During the month of July a series of illustrated sermons are being given at the evening service at 7.30, the preacher being the rector, the Rev. R. P. Gee. July 5, "How we got our Bible"; July 19, "Martyrs and Heroes of the Reformation"; July 26, "Australia—Beyond the Sunset" (Rev. T. Jones, Organising Missioner of the Bush Church Aid Society); and on August 12, "The Church in Action."

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Diocese of Brisbane.

SIXTY YEARS ONWARD.

On Monday, June 1, a short service was held in the Cathedral to commemorate the diamond jubilee of the Rev. Alfred Waudby King, and His Grace the Archbishop addressed the clergy present. This service was followed by a luncheon at the Seamen's Mission, given to Mr. King by a number of his fellow priests.

Mr. King was ordained deacon on Trinity Sunday, 1882, and priest in 1883; he served in the following parishes: Grafton, Armidale, Quirindi, Warialda, Glen Innes, Narrabri, All Saints (Ballarat), Moree, Ipswich (Q.), Tweed District, Ballina, Chinchilla, Gatton, Windsor-cum-Kelvin Grove, Redcliffe.

Anniversary of the Ordination of Alfred Waudby King, on Trinity Sunday, 1882.

(By His Grace the Archbishop.)

A King indeed, of more than royal blood.

He's of the line Melchizedek did found
Whose Kings are also Priests, and value more

To serve the altar than to sit on thrones.

His Jubilee we keep, and ten years more,

In glad remembrance of a task well done.

Melchizedek the tithes of war received,
But King the home of his colleagues' love.

Bishopsbourne, Brisbane,

June 1, 1942.

—From the Church Chronicle.

Confirmation
Service

As Approved by the Archbishop
of Sydney.

Price, 1/- per dozen

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A Solemn Exhortation

By the Council of the Protestant Truth Society

In the midst of a war of greater magnitude than any in the story of the world, the Council of the Protestant Truth Society, impressed by the solemnity of the hour, desires to call for a new spirit of Repentance toward God for the things wherein, as a people, we have sinned, and for much prayer that God's mercies may be manifested.

Whilst the war itself sprang from the Nazi-Fascist greed of conquest based on the pagan doctrine that "might is right," and believing that no peace can be secured without the defeat of this menace, yet we are convinced that victory stands delayed waiting for the day when the people will humble themselves in penitence and prayer, and so seek God's face that He may forgive our sins and heal our land.

We confess with sorrow:—

(a) That the great principles of the Protestant Reformation which came as a new birth in the National life, have been betrayed in our Church by the Bishops and clergy, who had the duty to defend them;

(b) That God's Holy Word has been set at naught by an alien priestcraft, its authority undermined by rationalistic criticism (mainly of German origin), and the volume itself strangely neglected by large masses of the people.

(c) That we have devaluated the Sabbath Day by spending it in pleasure, and have neglected the public worship of God.

(d) That in the moral realm alcoholic drinking, gambling at dog-racing, football, etc., and other evils are rife.

Whilst we plead for humbleness before God on account of National sins, yet to each there is a solemn call to repent of our individual sins, remembering that God resisteth the proud but giveth grace unto the humble.

We recall that during the Napoleonic wars, England opened her heart (as she had never done before) to the Gospel message of the Evangelical Revival, and so to-day the call is urgent for the preaching of Jesus Christ and Him crucified in all our Churches, with the expectant hope that God the Holy Ghost may yet give a mighty revival of spiritual religion in our land that multitudes may be found in the Valley of Decision, and that God may have all the glory. We are convinced that the need for constant heartfelt prayer for our beloved King and his advisers, as well as for the Councils of the Allied Nations, in this hour of great responsibility is URGENT.