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COBDEN-RUNAN

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REEFTON.

The exterior of the church
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Archdeacon Smith visited
Sunday, March 4th. In the
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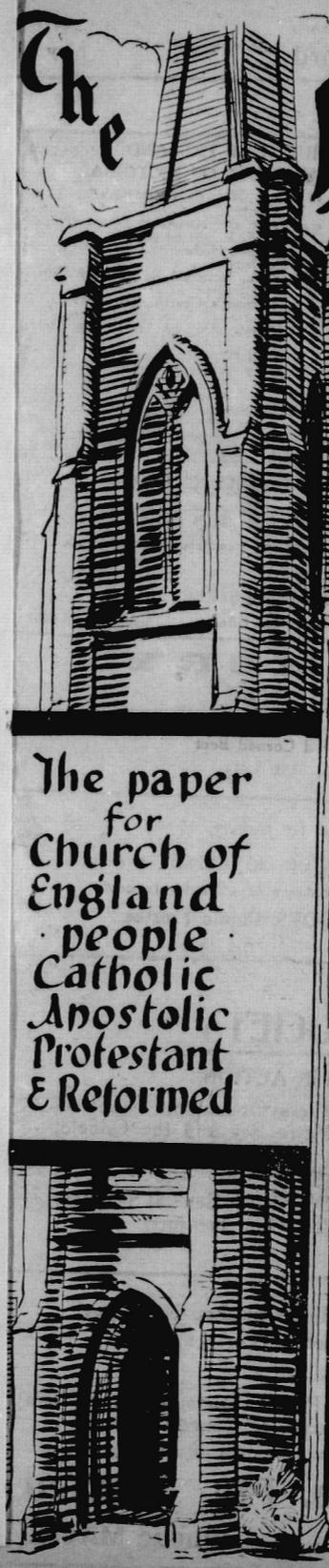
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The Australian Church Record

Vol. 10 MAY 31, 1945 No. 10

CHRIST MY SAVIOUR
ANNUAL MEDICAL APPEAL
JUNE and JULY, 1945



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NOTES AND COMMENTS.

In the memorial prayer, said by the Bishop of Washington, at the funeral of the late President Roosevelt, there was a paragraph of petition that may well be echoed and re-echoed in every Christian land. It has to be carefully and seriously borne in mind that great as have been our difficulties and dangers during these years of war, there are colossal difficulties and dangers facing us with the advent of Victory. When we contemplate the torn and lacerated populations of the occupied countries, and now of Germany itself, the suffering and sorrow are beyond man's imagination, the tasks of rehabilitation, comfort and reconstruction beyond unassisted human power. We may well pray, with those Americans who mourned their great leader:

"Keep us in this land and those people who struggle at our side, steadfast and united in the unfinished task of war. Revive us when in weariness we are tempted to grow slack and each man to seek first his own advantage. As we look ahead to final victory, enable us to strive even more mightily in peace than in war to bring new freedom and dignity to every member of our human race, and to bear without stint our destined responsibilities in the family of nations. Make ready our shoulders to carry the burden of victory; to feed the hungry, to clothe the naked, to free the oppressed, and to lay the foundation for a more just and ordered common life for all Thy people."

As we have prayed earnestly to win the war, let us pray even more earnestly to win the peace, that so sorrow and suffering may flee away.

OUR CONFIDENCE.

Nothing which is according to God's holy will is impossible with Him. He has made

His revelation in the whole creation, in humanity, in Christ uniquely and finally, and in His Church; and He will show, in spite of our unbelief, even the unbelief of most devout souls, that His love and His righteousness will triumph over all evil.—Professor T. C. Chao.

It is with a natural exultation that we have read in the "Christian Front News" issued from the office of the High Commissioner of the United Kingdom at Canberra a fine appreciation of the courage and devotion of the Chaplains.

A report has recently been issued by the War Office on the part played by the Chaplains in the invasion of the Continent last year. They landed in the company of the units to which they were attached and carried out their duties in the same difficult and dangerous conditions as did the men.

The Senior Chaplain wrote as follows about his Chaplains: "It would be impossible to say too much in praise of the Chaplains. On the beach and in the confined beachhead during the first five weeks of battle which ended in the fall of Caen, they were in an area which was shelled every day, and frequently bombed. They lived, like most others, in slit trenches, in the ground, and in shattered buildings which had been converted into regimental aid posts. They conducted services and ministered to the wounded and dying; they supervised burials and did all the many other tasks which fall to the Chaplains. Their unit commanding officers reported in every case most favourably on their work. The experiences which these chaplains have gone through have given them a deep knowledge of men under the most testing conditions."

Although the first reference is to the work of our Chaplains during the invasion of Europe, we happen to know that this is but a sample of their work on every front, for which we may well thank God. Whatever criticisms may be hurled at the work of the Church in the homeland, her work on the fighting fronts is beyond criticism. There is a growing list of Chaplains who have been decorated for valorous action.

The Bishop of Tasmania makes sympathetic reference in his diocesan letter to the South India Scheme of Church Union. His lordship's former ministry in India tends naturally to a close interest in a movement that

holds such hope for the unification of the Christian witness in the face of serried millions of non-Christians, in a land whose appalling needs of necessity appeal to all truly Christian hearts. Bishop Cranswick gives the interesting information that

"The following resolution was passed on January 24 by the General Council of the Church of India, Burma and Ceylon, in all Houses by a 75 per cent. majority: 'That this Council, while re-affirming that the Church of this Province continues to be bound in matters of Faith and Order by the Constitution Canons and Rules of the Church of India, Burma and Ceylon, finally adopts the Scheme of Church Union in South India (Seventh Edition revised Parts 1 and 2) in order to permit the Dioceses of Madras, Travancore and Cochin, Tinnevely and Dornakal to carry out their practically unanimous desire to enter into union with the Methodist and South Indian Churches.' Thus the Anglican and Methodist Churches have given their approval to union and it remains for the South India United Church to record its decision at the Assembly towards the end of this year."

This decision gives large ground for thanksgiving and encouragement and challenges us to earnest prayer for God's guidance for further decisions and for the implementing of a resolution so pregnant with hope for the future of the Church's mission in Christian and non-Christian lands.

Recently in Victoria some controversy was created by a publication, widely circulated, by a Roman priest setting out the unique claims of the Roman Church. It was cleverly executed with all the finest subtlety of Jesuitry. It was part of a determined effort by that church to increase its influence in the community. The same class of thing is happening in the mother state, where the Roman Church has its own station and gives Dr. Rumble a free pulpit for the dissemination of Roman error.

The perusal of Canadian and English newspapers indicate similar movements in those countries where the promoters of Catholic Action are making an earnest bid for political power and for privileges beyond their rights for the inculcation of their doctrines. In the U.S.A. a Protestant Chaplain has recently resigned his commission "in protest of the religious discrimination against Protestants

made more and more evident in the Chaplain Corps of the Merchant Marine," giving chapter and verse for his grounds of complaint. And even in England, where their proportion of the population is comparatively small, they are so busy that a well-known religious newspaper of repute publishes the following warning:

Protestantism's Duty.

When the war is over it will be the duty of all Protestants to become active and see to it that Protestant Action comes into play to counter Catholic Action. The Roman Church is not dead and will need watching more than before the war. Jesuits never sleep and they will see to it that lost ground is not only recovered but that the fight against Protestantism is pursued with greater vigour. The support of Protestant churches must be obtained and at least once a year a Protestant sermon should be preached. The average parson seems to be afraid to tackle the question as though he has never heard the history of Romanism and its aims to destroy our religious liberty. They owe it as a duty to their flocks who are usually ignorant of the evil done by the Papacy. Where meetings cannot be held much can be done by the distribution of Protestant literature.

In the Commonwealth service they occupy positions of influence out of all proportion to their numerical and intellectual strength. Their Church is practically a political organisation and one that has never been a friend of our motherland and her Protestant Churches.

The painful happening in Scotland will, we trust, cause Y.M.C.A. leaders in the Commonwealth and Y.M.C.A. beyond earnest thought.

There are many of its friends who fear the lack of emphasis on the term Christian in the various programmes of work and recreation that are published from time to time. It has a great history behind it — but that history reveals the deep spiritual principles and aims which were in its foundation and we should be sorry if on these great foundations there were inadequate building.

An article under this strange title by "Periscope" in the "Australian Churchman" is reminiscent of a well-known children's Looking book. It has such an air of "Glass" unreality about it. The writer is hurt by some perfectly fair criticism and seeks to justify himself by accusing us of being possessed of "The prejudices of Ecclesiastical reactionaries" and says that "C.E.M.S. is not concerned with the question as to whether a society is Anglo Catholic, Evangelical, High, Low or Broad,

etc. . . . C.E.M.S. will help any society that is obviously trying, in its own clean and simple minded way, to help forward the Kingdom of Christ, etc." "Methinks the lady doth protest too much." Are members of the C.E.M.S. supposed to be without convictions on matters of Church teaching and belief? Are they really expected to be patient of teaching and practices that they imagine are contrary to New Testament doctrine and disloyal to that branch of the Church to which they belong? For instance: does C.E.M.S. expect its members generally to give their blessing to the aims and objects of the notorious Church Union?

We still venture to affirm that the Editor has gone altogether beyond his instructions in attaching to the Church-wide character of C.E.M.S. a meaning which is patently absurd. C.E.M.S. members are not expected to be jelly fish or railsitters, when the truth, as they hold it, is being tampered with.

ROMAN CATHOLIC SUPPRESSION

Father Johnston, in his reply to Canon Maynard's "History of the Church," says that he does not want to force his opinions on anyone, and that the Roman Catholic Church respects the God-given gift of freedom to every man. He says that the Roman Catholic Church teaches that every man must follow his conscience and must not be compelled to accept beliefs forced on him. We could quote many facts which would seem to contradict these claims. For instance, "The World Evangelical Alliance" has laid before the British Office the following facts, regarding Spain where the Franco regime has had the support of the Roman Catholic Hierarchy:

1. Nearly all Spanish Protestant places of worship have been closed.
2. Two-thirds of the Spanish pastors, evangelists and colporteurs (Bible sellers) have been exiled, imprisoned or executed.
3. Except for the Roman Catholic version, with notes, the Bible is not allowed to be printed or circulated.
4. The British and Foreign Bible Society's stock of Bibles and Testaments at Madrid, comprising 110,000 books, has been confiscated.
5. Children of Protestant parents are compelled to learn the Roman Catholic catechism and worship images of the Virgin.
6. Attendances at Mass in many places is compulsory to secure employment.
7. A young Protestant recently was sent to a concentration camp for refusal to attend mass.

With these facts before us it is not surprising that Dean Inge, in a recent article, said:

"One of our ablest Roman Catholic writers admitted the other day that the political philosophy of Roman Catholicism was nearer to Fascism than to Liberal democracy. Roman Catholicism is in fact totalitarianism

in religion; and though neither English Roman Catholic or English Left-wing Radicals, are in favour of Hitlerism, Roman Catholicism on the continent is distinctly anti-Liberal."

It is interesting, in view of these statements, to read the following tribute paid in "The Church Times" by a priest of the English Church to a Roman Catholic priest:

"Father Mac could talk at times in a way that would have given his superiors a shock. It is well that they did not hear him letting himself go. He detested modern Roman cults and thought them superstitious — but I suppose we must let them have them, he said. When I suggested that the Roman Church was seen at its best in England, he agreed—and said it was due to the Church of England. 'What the Roman Church on the continent needs,' he said, 'is a good dose of Anglicanism.'"

G. B. STUDD.

The death in California at the age of eighty-five of Mr. G. B. Studd closes a wonderful chapter in the history of a family and in the history of missionary and religious effort. Mr. Studd was the last surviving member of a great brotherhood, the other two being Sir Kynaston Studd, Lord Mayor of London, who died rather more than a year ago, and Mr. C. T. Studd, of the Heart of Africa Mission, who died in 1931. Their renown as first-class cricketers was only second to the stir which they made in religious and missionary activity. Like his brother, C. T., Mr. G. B. Studd went as a young man into the mission field, and for many years was connected with the Peniel Mission in Los Angeles. There still remains a sister, Mrs. W. G. Bradshaw, who herself has been wholly devoted to good works.—"The Record."

THE BISHOPS' CONFERENCE SYDNEY.

A Conference of Bishops under the chairmanship of the Archbishop of Sydney was held in Sydney last week, to consider the missionary problem of the islands of the Pacific. The Agenda Paper before the Conference indicated an interesting and important debate on Diocesan Boundaries in the Pacific, Missionary work in the Mandated Territory of New Guinea, Extension of the Pacific Mission Field, the Future of Education among the Native Races, the Training of Missionaries, the Position of the American Church in the Pacific and the Future of Medical Missions in the Pacific. Those who took part in the Conference were the Archbishops of Sydney and New Zealand, the Bishops of Armidale, Melanesia, Polynesia and New Guinea, Bishop George Cranswick, Chairman of the A.B.M., the Ven. Archdeacon Prebble of Waimate, N.Z., and the Rev. M. A. Warren, Secretary of the A.B.M.

AUSTRALIA.

Australia, rise and proudly take thy station!

Loud sounds the bugle-call of victory!

Thy sons gave all that thou might'st live, a nation;

Rise up and nobly claim thy sacred destiny!

Bright land, where wattle blooms in golden glory,

Where far blue mountains rim the sunburnt plain,

Play thou thy part in Man's unfolding story,

Holding thy knightly shield untarnished by a stain!

Beneath the Cross which gems thy heaven with beauty,

Girt by the sea that thunders on thy strand,

To God, to King, to thee we pledge duty,

Mother of valiant men, Australia, our dear Land!

O Lord of Hosts, who reignest robed in splendour,

Lowly thy people bow before thy throne;

Our prayer, our praise with fervent hearts we render;

Make thou the Land we love for evermore thine own!

—C.V.P.

UNSOLICITED TESTIMONIES.

From time to time we receive unsolicited testimonies from our readers. The following are typical and have been received quite recently.

"My reason for wishing to subscribe to the A.C.R., is not that I am an "Evangelical," rather I am what you would no doubt term a "High Churchman," but the paper is excellently edited and interesting. With the "Church Times" arriving from England and the A.C.R. coming to hand from Sydney I find I can keep abreast of the two great regiments in the Anglican army."

Yours, etc.,

"An Adelaide Rector."

"I do appreciate your fine effort to maintain the Church of England, Protestant and Reformed, as well as Catholic and Apostolic.

Yours, etc.,

"Melbourne Vicar."

QUIET MOMENTS.

HEROES OF THE FAITH.

(From St. Luke's Adelaide Parish Paper.)

In conquered Europe, now being slowly but surely set free from Nazi tyranny, the only organisation that resolutely and effectively resisted and defied Nazi propaganda and refused to submit to Nazi dictation was the Christian Church. This information we have on the authority of the famous scientist, Professor Einstein. During the time of oppression and persecution the leaders of the Reformed Church of the Netherlands (Holland) produced a "War-time Confession" of thirteen articles. The whole Confession is a noble and courageous declaration of Christian principles and the following Article from it is of special importance as we think of the ordering of Peace, when war ends.

Article VII.

"We believe and affirm — That Jesus Christ calls His Church together from all mankind to bear witness concerning Him through the preaching of the Gospel. This Church is the congregation of those who have themselves heard and accepted the Gospel concerning the remission of sins, and who therefore are zealous to witness for the Gospel of redemption in the world. It is the congregation of those who seek to be obedient to Christ and who are empowered to demand the same obedience from all. For the Lord of the Church is the Lord of the World. His Gospel is intended for all who dwell upon the earth.

"Therefore, we do not believe but reject as the most harmful aberration, that anybody or anything is permitted to stand in the way of the Church when it preaches forgiveness to all and demands obedience to Christ above all else. We do not believe that anyone in the world, whoever it may be, has the right to set limits to the freedom of the preaching of the Gospel or to the freedom of obedience to it.

"We do not believe that within the Church of Jesus Christ any difference may be made between races, because the Lord of the Church and of the world has ordered us to preach the Gospel to all the nations and to baptise them in the name of the Father, the Son, and the Holy Ghost."

WANTED—Full-time and part-time teacher for St. Andrew's Cathedral Choir School. Primary to Intermediate. Apply: The Headmaster.

A PERMANENT JOB.

Aug. 23, 1945.

"I have a conscientious objection to wishing 'Many happy returns of the day' as I see no reason to reckon longevity in the temporal sphere amongst the felicities of existence — I wonder if that idea strikes you as strange or depressing or morbid. I feel certain that all the talk about 'cut off in the prime of life,' and so on, is entirely materialistic and un-Christian. A sudden death one must deplore, in a scheme of things which is obviously well ordered for graduation, but—so it be timely—the earlier one gets one's remove from out of the 'corruptible' the better it must be for the individual. Even as the ancient heathen said, 'Whom the Gods love die young,' so it is notable that a large proportion of the great saints welcomed an early remove.

"Practically all the activities—Jones' and mine, for instance—which appear to gain such dignity by being styled 'life-work' really come down to the tidying up of the place we happen to be in, and, worthy occupation though it undoubtedly is, we can't seriously wish to go on tidying up a place longer than necessary if we really believe that we are only waiting to go to a permanent job somewhere else."—William Henry Jackson — the blind leader of the blind in Burma.

"Don't forget—I shall be doing all I can to help on the other side." These were his last words whispered to those who watched him die.

Days come and go,
In joy or woe;
Days go and come,
In endless sum—

Only the eternal day
Shall come but never go,
Only the eternal tide
Shall never ebb but flow,
O long eternity,
My soul goes forth to thee!

Suns set and rise,
In these dull skies,
Suns rise and set,
Till men forget.

The day is at the door,
When they shall rise no more.
O everlasting sun,
Whose race is never run,
Be thou my endless light,
Then shall I fear no night!

—Bonar.

PERSONAL.

The Rev. R. F. Tacon, until lately of Dee Why and Brookvale Parochial District has resigned as from the 30th April last. He will no longer serve in the active Ministry of the Church but has been granted a General Licence to officiate in the Diocese of Sydney.

Rev. L. S. Dudley, B.A., Dip. Ed., Th. Schol., Rector of Cook's River, in the Diocese of Sydney, has been appointed Rector of St. Paul's, Launceston, in the Diocese of Tasmania, and will take up his duties there on July 1.

The Rev. G. Christopher, Th.L., Curate of St. Thomas', Rozelle (Sydney), commenced duties as an Army Chaplain on May 1st.

The Rev. N. M. Gelding, B.A., Th.L., of St. Cuthbert's, South Kogarah, has been appointed Rector of St. John's, Sutherland, Diocese of Sydney.

The Rev. B. G. and Mrs. Judd, of Homebush-Flemington are rejoicing in God's gift of a daughter, Eleanor Susan, born 22nd May last.

Mrs. Mary Bell, of Toorak, has just celebrated her 91st birthday, and recalls many happy experiences and friendships when her late husband was for ten years registrar of the Diocese of Gippsland, Lay Reader, and Member of St. Paul's Cathedral.

On Trinity Sunday (27th May) the Rev. A. M. Levick celebrated the 40th anniversary of his ordination as Deacon by the Bishop of Bathurst (Dr. C. E. Canidge) on Trinity Sunday, 1905. He was ordained priest in 1906 and has served in the Dioceses of Bathurst, Sydney, and Melbourne. Mr. Levick came to Melbourne in 1916 as Secretary for Victoria for the A.B.M. In 1918, he was appointed Vicar of St. Stephen's, Gardenvale, and since then has served in the Parishes of Balwyn, Dandenong, and North Fitzroy. He is now Chaplain of the Royal Melbourne Hospital.

The Right Rev. The Bishop of Adelaide, and the Right Rev. The Bishop of Riverina were in Melbourne for the Annual Meeting of the General Board of Religious Education during this month, and were the speakers at a Welcome given to members of the Board in the Chapter House on Tuesday, 22nd May.

His Excellency the Governor, Sir Winston Dugan, officially opened St. Christopher's College (56 Finch Street, Malvern), in the presence of members of the General Board of Religious Education and visitors on Thursday, 24th May, at 3.30 p.m.

A portrait of the Primate of Australia and Tasmania (Dr. Le Fanu) is now being painted in Perth, W.A., by Mr. Leon Hogan. This year is for his Grace a year of anniversaries. On Easter Sunday he celebrated his 75th birthday. It is the 50th year of his service as a priest of the Church, the 30th year of his Episcopate. He has been 15 years Archbishop of Perth and 10 years Primate of Australia and Tasmania.

Hammond (nee Gilpin). — May 22, at Clairvaux, Vaucluse, to Rev. and Mrs. C. K. Hammond — a daughter (Geraldine Maeve).

The Rev. Canon H. N. Baker, M.A., of St. Thomas', North Sydney, has resigned after 25 years' ministry in that parish. The canon will continue to act as Rural Dean of North Sydney.

The Rev. S. V. Satchell, has been appointed rector of Scone, and the Rev. J. A. Smith has been appointed rector of Merriwa, both in the Diocese of Newcastle, N.S.W.

Rev. W. R. Brown, of Austinmer (N.S.W.) has been appointed to the Rectory of Cobbity (N.S.W.).

Adelaide Church people are all proud of Senior Chaplain D. L. Redding, who has been awarded the M.B.E., and Chaplain H. Norman, who has been mentioned in despatches. All are delighted, too, to learn that a member of the staff of the Church Office, Flight-Lieutenant Allan Crab, has gained the Distinguished Flying Cross.

A familiar figure in Parramatta for more than half a century, Mr. John Paul, passed into the fuller life on 22nd March. He was a man highly respected in the community, both as a business man and as a citizen, and he was greatly attached to our old church. One of his dearest treasures was a well-thumbed Prayer Book given to him and Mrs. Paul by Archdeacon Gunther on the occasion of their wedding fifty-seven years ago. The tribute of our leading citizen is worth recording: "John Paul was as straight as his walk."

Rev. H. W. Newell, secretary of the National Council of Churches in New Zealand, arrived in Sydney last Sunday. He will attend the conference of the National Missionary Council, which is being held in Sydney this week.

During the month of March Canon and Mrs. Statham were in Sydney for a few days. The visit was made so that the Rector might baptise the infant son of his son, Surgeon Lieut.-Commander C. L. Statham. The baptism took place on the ship, and, according to naval custom the inverted ship's bell was used as a font. The baby was named Hugh Nigel Halton.

The Bishop of Newcastle, writing of the death of the late Mrs. Rodd, says, that the Cathedral has lost a staunch friend and a splendid worker.

THE BIBLEMAN'S CORNER.

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

THE BOOK OF HEALING.

The Psalmist said, "He sent His Word and healed them." What a miracle of healing must take place if Europe is to be restored. From whatever standpoint the problem is approached its vastness and complexity stagger the mind. If for a moment we open our eyes upon it, upon the pathos and tragedy of a single home — and then realise that this must be multiplied by million upon million, for a complete picture of the agony that to-day wrings the heart of Europe, we are, or would be overwhelmed, but for one thing. And that is, that we have in the Word of God the means for meeting it. "The Book of Books," wrote Lord Lytton, "is the cardinal medicine for all." "It holds," said the Ancient Fathers, "the oil of consolation, and the wine of rebuke." And greater words than these; for in it speaks the Great Physician, saying, "He hath sent me to heal the brokenhearted, to preach deliverance to the captives."

THE BIBLE IS NEEDED.

Here then is a ministry, a mission to Europe of the utmost importance and urgency—to bring a copy of the Bible, in each nation's mother-tongue, within the reach of every stricken home. Such a compassionate, beneficent, and simple service of silent ministry has, however, little that is spectacular to commend its claim to priority of consideration. In the main its supporters are those who are moved with pity for those who are afflicted and distressed. But let it not be forgotten that the healing of the spirit and the renewing of the will of individual souls are the essential underlying conditions of a true and lasting social order in Europe. Without them there cannot be either unity or growth.

So it falls to those who know the needs of the world in this great hour of human destiny, who love the Book and know its power, to grasp this opportunity of making the Bible once more the Lord's Ensign in Humanity's forward march. We know not how many of His camps on the Continent yet stand, but those of the Bible Societies in Britain and America are mustering their forces of relief, preparing for the day when like an army with banners the pages of His Open Book will be seen from Norway to Greece, from the Baltic to the Mediterranean, and from the North Sea to the Aegean and the Black Sea.

EUROPE AND THE BIBLE.

That is the position and the task facing the Bible Societies to-day, to make available the Book of Healing to the broken and distressed land of all will be Germany, for there must come a great disillusionment. The German people cannot look on events as we see them. They are bound to be unbalanced with hatred and disappointment as they feel again the sting of defeat. We may hope that the German Confessional Church, which has suffered so much, will be big enough to take the lead in a movement of comfort and strength to the whole nation. Many writers are asking: "Who will re-educate Germany?" Germans themselves must lead their own nation back to peace of mind. Surely only those who know the peace of God are fitted to mediate peace to their own people. The Bible Society stands ready and willing to provide the Word of God for hopeless Germany.

WHO HEARS THE CALL?

Now the battle in Europe has merged into a stunned silence. The enemy lies broken and sullen; the liberated peoples wearily survey their pitiful ruins; hatred and resentment are everywhere; the victors must build again, inspiring hope in the souls of the people. The task of the Bible Societies is clear. We must speedily distribute the Book of Healing to wounded Europe. Never forget that the healing of the spirit and the renewing of the will of individual souls are the conditions which count most now, and are the essential factors in the rebuilding of the life of the community.

STATE AID FOR SCHOOLS.

This burning question is not peculiar to Australia. According to a recent report from France the Roman Church is having difficulties in that country. When Marshal Petain repealed the Separation Law of 1905, in 1941, Roman Catholic schools again received support from State funds. De Gaulle, however, is now having the position investigated by a special commission, and the report suggests that De Gaulle will terminate the payments being made under Petain's agreement, at the end of the school year — September 6th.

Needless to say, pressure is being exerted from both directions, and it will be of great interest to see the result — this will give a fair indication as to the power of the Roman Church in France to-day. — "Watchman."



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AMONG GOOD BOOKS.

8. SEEBOHM'S "THE OXFORD REFORMERS."



So many writers will have it that Oxford has always been the very home of reaction, the axis of conservatism. Frederic Seebohm may lay no claim to superior eminence among English men of letters, but at least his diligent research has given us a richer understanding of three Oxford contemporaries who blazed the trail for the needful reform of religion and manners in England.

The three men, thus styled "The Oxford Reformers," are John Colet, Desiderius Erasmus and Thomas More. They were not Oxford men in the same sense as were the Wesleys, and the famed "Holy Club" in the eighteenth century, from whom the glorious Evangelical Revival took its rise; nor were they Oxford men as were Keble, Newman, Percival and R. H. Froude, the founders of "Anglo-Catholicism" a century later. Rather were they each animated by the same love of the liberal arts, the same passion for all that the "new learning," but lately come to Oxford, could give. Otherwise, their paths were destined to be widely divergent, their spiritual and intellectual kinship to be broken by the passing of years and different aims in life.

Colet and More studied Greek under the same tutors at Oxford in 1492-93, but it is hardly likely that at that time there was great friendship between the two. Colet being twelve years older than More. Erasmus did not come to Oxford until 1498, by which time, Colet had delivered his famous lectures on the Epistle to the Romans. Erasmus already had somewhat of a reputation on the Continent as a scholar and interestingly enough, came to England and Oxford because of its fame for the teaching of Greek. Thus, the correlator of our Greek New Testament acquired his proficiency in the language at Oxford.

Colet became Dean of St. Paul's and a preacher and teacher of the leading doctrines of the Reformation, before that great movement began. His personal life and his

preaching had as their only pattern, Holy Writ. He was ever faithful to the Holy Spirit's guiding as it came to him from the Word.

Erasmus became scholar, writer and textual critic of international fame. He was long the idol of great literary circles. But the boldness of his writings were never matched by strength of will. His pen conceded more than his tongue had courage to confess. He gave strength to the movement for reform, admitted the need for it, yet feared to identify himself with it.

More was made Chancellor of Oxford in 1529 much against his own inclinations. He was a patron of the new learning, an inveterate enemy of monkish superstition, a philosopher of undying fame. But in one sense like Erasmus, he could not follow the liberal principles which he held to their logical conclusion. He could not see that the corruptions which he deplored were essentially "Romish," and sprung from the awful Roman religious system.

There are great contrasts in the lives and characters of the three men. It is of great interest to see how God in His providential mercy used these unwilling agents to prepare the way for the revival of true, scriptural Christianity in Europe.

Proper Psalms and Lessons

June 3. 1st Sunday after Trinity.

M.: Josh. i or Job i; Mark ii 1-22 or Rom. i. Psalms 1, 3, 5.

E.: Josh. v 13-vi 20 or xxiv or Job ii; Matt. i 18 or Acts viii 26. Psalms 4, 7.

June 10, 2nd Sunday after Trinity.

M.: Judges iv or v or Job iv; Mark ii, 23-iii 19 or Roman v. Psalms 10, 12, 13.

E.: Judges vi 33-vii, 23; or Ruth i or Job v 6; Matt. ii or Acts ix 1-31. Psalms 15, 16, 17.

June 17, 3rd Sunday after Trinity.

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

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

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TO AUSTRALIAN CHURCHMEN

THE PROBLEM OF VICTORY.

(By the Bishop of Rochester.)

In what spirit are we to treat our conquered enemy?

Please God, as we enter on the sixth year of war, we may encourage our hearts with the belief that we are also entering upon the first year of peace. If so, it is essential that every one of us should have made up our minds in what spirit we are to treat our conquered enemy. Despite the hot, implacable, and vengeful words we often hear employed with regard to our foes and their unspeakable atrocities, the English remain at heart a forgiving people—especially to a beaten antagonist. As a nation, we do not fall under Tennyson's condemnation of "the little hearts that know not how to forgive." It has, indeed, been said of us that we give away in peace what we have won in war. On the other hand, we have a duty to posterity, to make impossible in the future what we have suffered twice over in one generation. We have, also, a duty towards Germany in seeing that justice is done. Retributive justice has been called "one of the deepest ideas of the world's history," and it is based on the incontestable maxim of Spinoza: "It is not good that a guilty man should profit by his guilt." For eight years, ever since her kingdoms were welded into an Empire, Germany has made war, and so far has been allowed to get away with it. Moreover, forgiveness can often be the easy tolerance of refusing to weigh up the crime that has been committed. If French vindictiveness, after 1918, was based on fear, there were sentimentalists in this country quite prepared to forgive Germany for what she had done to France.

We in Kent, more particularly after the senseless murder and destruction of the last two months, have the right to speak, and to be heard, on the subject of forgiving the Germans.

We must begin (as always) by finding out what is in the mind and teaching of Christ on the duty of forgiving enemies.

First, we learn that where forgiveness is concerned there must be a burning indignation against grievous wrong or injury. Otherwise, forgiveness is not necessary. We can just for-

get. Nor would forgiveness be considered so hard a Christian virtue that (as in the Lord's Prayer) it is taken for granted that we can only forgive others by remembering how God has forgiven us. I am, therefore, only writing this letter for those who feel it is impossible to forgive.

Secondly, even while our enemies are still unforgiven, we have duties towards them. Revenge and reprisals are entirely ruled out of Christian ethics. Instead we are to have a concern for their welfare—both of the body and of the soul. "If thine enemy hunger, feed him" (Romans xii 20). "Pray for those who despitefully use you" (Matt. v. 44). In doing so we are reminded that it was "while we were yet enemies" that "Christ died for us," and "we were reconciled to God" (Rom. v. 8, 9).

Thirdly, arising out of this obligation of seeking the bodily and spiritual welfare of our enemies, we are commanded to make overtures towards them. Our Lord (Matt. xvii. 15-17) bids us to make continued appeals to our enemies, and to reason with them with ever-increasing pressure. We have, indeed, to exhaust all the resources of persuasion and forbearance before our responsibility is ended. Here, I believe, we learn what Christ means by forgiveness. Forgiveness is not an act, like signing a pardon. Forgiveness is a disposition, like love, which should be always going forth from the one who has been wronged to the wrong-doer. Forgiveness is the first element in forgiveness; and it is that attitude of mind and heart in the one who has been wronged which first makes forgiveness possible. We may call it, "The Forgiving Spirit"—that active disposition, and that feeling, which manifests itself in inducing repentance.

Fourthly, the matter of forgiveness now passes out of the hands of the injured to the one who has committed the injury. Forgiveness on the part of the wronged must be met by repentance on the part of the wrong-doer. If there is to be in him the sense of forgiveness, which is the second element in forgiveness. The wrong-doer must recognise, admit and confess the

wrong. Till he has done so, there can be forgiving-ness but no forgiveness. In the words of the gentle Saviour—if he still refuse, let him be unto thee as unclean and outcast (Matt. xvii. 18). Nowhere in the Bible—whether it be a case of God and man, or man and man—is forgiveness, enjoined, promised, or possible, unless there be, in the wrong-doer, this change of heart, this repentance.

Lastly, when this change of mind and heart is exhibited, then forgiveness, full and free, ensues spontaneously and naturally. For what is forgiveness? Forgiveness is one-ness of heart and likeness of mind, between the wronged and the wrong-doer, concerning the wrong that has been committed. Thus the forgiveness of God is the Atonement wrought by Christ—God and man at-one-mind about sin. The forgiveness of men is for the forgiver and the forgiven to dwell as brethren together in unity. Simply to let bygones be bygones is not forgiveness. It is not to love your enemy, nor the result of praying for him. It is to condone his crime, instead of attempting to change his heart; and thereby to make oneself an accessory to the crime that has been committed.

Our Duty to Germany.

I think we can now see our duty towards Germany a little more clearly, and can (with prayer) adopt a policy towards our defeated enemy that shall approve itself to our Ascended Saviour and Lord.

There is no need to press home the stark truth that Nazi Germany has been guilty of a monstrosity of atrocity that would be unbelievable but for the shuddering facts. For the salvation of the soul of the German nation, as well as for the safety of the world, it is imperative that the German people should come to realise the blackness and horror of the record against them. That, however, will not prevent us from the first moment of the cessation of hostilities from sending missions to save them from starvation, disease, bankruptcy and anarchy. I like to remember that it was our Prime Minister who, in 1918, spoke so strongly of the iniquity of the embargo we inflicted on Germany between the Armistice and the final signing of the Peace Treaty. I like also to recall that, after the last war, German prisoners became the ambassadors of peace and goodwill—so well had they been treated in England during their captivity.

Stern Retribution.

On the other hand, the deliberate cruelty of the Gestapo, and merciless outrage by whomsoever inflicted, calls for condign punishment. Otherwise there can be no re-education of the mass of the German nation, and more particularly of their youth, taught to enjoy the infliction of torture and terror. The latter stages of the war will itself bring stern retribution. The chief criminals will, we may hope, be dealt with by their own people, and so save us from being the executioners—a dreadful and hurtful role from which we may pray to be delivered. The awful bombing, too, which is even now inflicting untold agony and distress on the German people, will prove a searing re-educator. For this is the first time that modern Germany has experienced in her own land the desolation of war which she has inflicted with glee on other peoples.

All this, however inevitable, is terrible; and we only dare to contemplate it, in no vindictive spirit, but as the purging pains that may bring a demented nation back to sanity. As regards the people in general it would be folly, as well as wicked, to regard the greater part of them as devils, for we cannot exterminate them, even if, in a spirit of madness, we wished to do so. The only hope is to regard and treat the great mass of them as having been misled, deceived, and very largely helpless. As such, heavy as must be their punishment as a nation, we shall only bring those individuals to judgment whose guilt has been proved. As such, too, we shall dare to hope that the better elements in Germany will be given scope and encouragement to re-educate their fellows; for their humbled pride would never accept the victorious English and Americans as their educators.

In all we do we have to work towards the re-birth of the German nation, and their co-operation with us in the better ordering of the world. We can help towards this end even now by watching our demeanour towards our enemies and by so speaking of them in war-time that we shall not be ashamed of our words if they are quoted in the coming days of peace.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Mr. E. G. Croft, £5/5/-; amount under 5/-: 1/-.

EAST AFRICAN TROOPS IN PALESTINE.

"We thought it all took place in heaven, but now we really understand how Jesus came down to live on earth." "We thought Jerusalem was in heaven; now we know that there are two Jerusalems."

These are common comments made by East African soldiers who have been in Palestine. Here we see the natural approach of the African animist to the historical events of the Christian Faith. He thinks in pictures, and needs the concrete to explain the abstract. Here it all is, in Palestine, the place where Jesus was born, where He died on the Cross, where He was buried, and where He rose again. "My feet have pressed upon the stones where Jesus trod," they say! Floods of light pour in upon their understanding of these great events.

There is a grand preparation for a pilgrimage to the Holy Land in the African soul, an intense awareness of spiritual realities, coupled with a great desire to lay hold of the concrete historical data of the faith. There is no desire for criticism. There is a desire to see and be, to worship and to rejoice.

They come in parties from their companies, for a week's stay at the African leave camp. Over ten thousand Africans have now made their pilgrimage. African guides, their own tribesmen, are provided for them. Thought approach and language make this essential. These guides know their Bibles well. Some have been lay readers or schoolmasters at home. This also ensures a devout explanation of the history and nature of the holy sites. Their hearers certainly provide a reverent audience, for few pilgrims kneel with such utter natural absorption as the African.

Having felt so deeply, the African pilgrim is brimful of the desire to express the wonderful things he has seen. He wants above all to go home at once, to call together the people of his village grass-roofed church, and tell them all about it. Since that cannot be done he buys and sends them as many pictures and souvenirs as his slender purse allows. A favourite purchase is a New Testament in his vernacular, covered with olive-wood boards bought at the British and Foreign Bible Society shop in Jerusalem. He often makes a cover or bag for this and carries it round most carefully.

Many are stirred by their pilgrimage to greater devotion. Some are even inspired to conversion. Our Moslem clerk began instruction for baptism as soon as he returned to his company. His friend, the company sergeant major, another Moslem, was also being instructed for baptism at the time, following his visit to Jerusalem. Later he had the good fortune to be baptised there, a joy no man will take from him. Others have had the privilege of being confirmed in St. George's Cathedral, by the Anglican Bishop of Jerusalem. Some idea of their appreciation of that privilege is given in the fact that the average gift each candidate gave was three days' pay. This link with St. George's Cathedral is so greatly valued that one of the African catechists suggested that his fellows would like to give to the cathedral a memento of their gratitude for the privilege of visiting the Holy Land. This has been done.

Here is a typical and beautiful incident which took place in an East African Company church "somewhere in Palestine." The side of the tent was open, looking out on to the Judean hills, in which is set the Holy City, and over which the sun is just rising. The celebration had been before dawn for the men must be early at work. As the service ends, an African comes forward, and places an envelope on the Holy Table. In it are 2s., and in his own language, badly written, these words: "To my Lord God, I make this gift, as I thank Him, for having led me on in my life, until I came to the Tomb where my Saviour lay, and rose again."

One sees a new inspiration for the young African Church coming from these pilgrimages. Here is the wonderful hand of God at work bringing god out of evil. Laus Deo.—W. H. Macartney, C.E. (From "The Outlook.")

THE PROTESTANT CHURCH IN EIRE.

We have all along been suspicious of the ultimate intention of the Roman Catholic controlled Eire and the Vatican "stooge" de Valera. It seemed to be out of step with their proclaimed policy of banning religious freedom when the Church is in the ascendant that Eire should be more tolerant than Portugal, Spain, Italy and many of the Latin American States that deliberately cripple, where they do not actually ban, Protestant action. Now comes ominous news from the meeting of the Anglican Diocesan Synod of Dublin and Glendalough and Kildare, held in Dublin recently. The Anglican Archbishop of Dublin, who presided, said: "In many directions the hands of the minority are tied, and opportunities for service which we would gladly give are denied us."

Speaking of the Board of Missions report, Professor W. B. Stanford stated:

"We cannot preach our Gospel freely to Ireland to-day; we can only live our Gospel and thus preach it in an indirect way."

The latter speaker, of course, in speaking of Ireland, was referring to Eire. These voices show that the overwhelming pressure of the Roman Church, with the aid of the de Valera administration, is being applied to the small Protestant minority. Their "hands are tied," and they are deprived of the freedom to profess their faith. The aim of the church and state in Eire, as in every other country dominated by the Roman Church, is to eradicate entirely all Protestant influences and make it a complete Romanist enclave.—"Vigilant."

WILLIAM FAREL—1489-1565

THE ELIJAH OF THE ALPS.

In a family of Gap, devoted to the Papacy, William Farel was born in 1489. The red-headed lad was soon "more Popish than the Popes themselves," and was thrilled when taken on a pilgrimage to a famous crucifix. Thirsting for learning, he refused the profession of arms and went to the University of Paris. Here the devotion of a learned doctor, Pierre Lefevre, made a strong appeal to him. Together the two visited famous shrines. "I believe," said William, "in the cross, in pilgrimages, images, vows, and relics. What the priest holds in his hands, and gives others to eat, is my only true God."

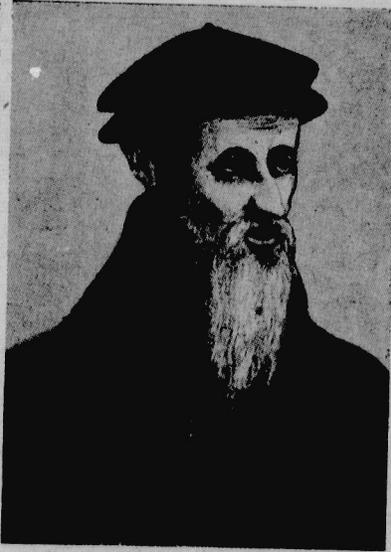
But he was dragged from this abyss. Lefevre turned with fervour from the lives of saints to the Word of God, and began to impart its teaching to the students. "The cross of Christ alone openeth the gates of Heaven, and shutteth the gates of Hell," he said.

The scales fell from Farel's eyes. "Popery was utterly overthrown," he said. "I began to detest it as devilish, and the Holy Word of God had the chief place in my heart."

Hostility was soon roused in Paris against the new teaching, and Lefevre and Farel accepted the invitation of Bishop Briconnet to help in the work at Meaux. Here for a time they laboured till the monks succeeded in stopping the preaching of the Word and drove Farel away. He went to Gap where he led his brothers to Christ. At first he preached in the city, but was soon violently expelled. "He is neither monk nor priest, and he has no business to preach," was the cry.

Driven from Gap, Farel went into the country, preaching in the fields and in private houses, and sheltering in the woods and on the brinks of torrents. He owned that crosses, persecutions, and machinations of Satan had been severer than he could have borne of himself, but God his Father always provided the required strength. Though of small stature and unattractive appearance, his fiery utterances melted the hearts of his hearers. Even Calvin declared that his "thunders of eloquence profoundly disturbed" him. Farel was utterly determined to carry out the will of God, regardless of the heavy cost. "The Bayard of the battles of God," as he was called, in perils oft preached the Gospel in un-

touched districts. At Aigle he acted as schoolmaster for a time, sowing the seed of the Word in the hearts of the children, and through them reaching the parents, till a small band of believers gathered.



In January, 1528, a great disputation was held at Berne, in which Farel took a leading part, overcoming in argument 300 priests who had opposed him. As a result Berne ranged itself on the side of Protestantism, and Farel was licensed to preach in all places under its jurisdiction.

From place to place Farel passed, sometimes being assaulted, thrust into prison, threatened with the gallows, or covered with mud and ashes. But nothing could stop him. On the Feast of the Assumption of the Virgin Mary, he went into the pulpit in a village near Valengin, while the priest was celebrating Mass, and preached Christ as the only way of salvation. The tocsin was sounded, so he and his companion hastened away, but were furiously assailed by several persons armed with clubs. The two were so badly beaten that they nearly lost their lives. A cry of "Drown the Lutheran dogs," was raised. The priests began to drag them to the bridge when friends, hoping to save them, suggested that they should be taken to a place of safety so that the names of those infected with heresy might be wrung from

them. At once the priests led them towards the castle. On passing a wayside chapel both were ordered to prostrate themselves before the image of the Virgin. Farel urged all to worship the one true God, "and not dumb images without life and power." Greatly vexed with his firmness, his captors rained blows upon him till he was covered with blood. At last, almost lifeless, the two were let down into a dungeon of the Castle of Valengin. A cruel end was planned for these brave witnesses, but the next day some townsmen from Neufchatel came to claim them. It was unwise to refuse this request, so they were handed over. In 1531, the Mass was overthrown and Evangelical worship was begun in Valengin.

At Neufchatel Farel preached in the hospital till the people cried out against the Mass, and begged that a church should be given for the preaching of the Gospel. On October 23rd, 1530, the congregation opened the gates of the Church of Our Lady, and placed Farel in the pulpit where he delivered "one of the most effective sermons he had hitherto preached." So greatly were his hearers moved that they cried out: "We will follow the Evangelical religion, both we and our children, and in it we will live and die."

In 1532, Farel turned his steps to Geneva. A tumult soon filled the city and he had to retire, but he sent Froment there to open a school. A year later Farel was recalled and occupied the pulpit in St. Peter's Cathedral. The Council of Two Hundred came to hear him, idolatry was overthrown, and the services in the churches were restored to New Testament simplicity.

But though Farel was a mighty preacher, he longed for a colleague of greater administrative gifts. Hearing that Calvin was passing through the city, he sought him out and so powerfully adjured him in the name of God that he dared not refuse the call to work there. Together the two sought to establish a church, approaching in purity to apostolic standards. Two years later their refusal to give the Lord's Supper to blasphemers and libertines led to their expulsion from the city. Farel went to Neufchatel and continued to labour there, rejoicing when Calvin went back to Geneva to finish the work into which he had called him.

During these years France was not forgotten. A Bible Society was form-

CORRESPONDENCE.

STUDENTS' DAY OF PRAYER.

(To the Editor, "Church Record.")

Dear Sir,

ed and Farel sent colporteurs into that land with portions of the Word which were eagerly sold. In his old age he himself ventured back to Gap and preached the Gospel. His arrest was ordered and he was confined in a dark dungeon, but his many friends planned his escape, and he was let down from the ramparts in a basket.

The Waldensians also owed much to Farel. By request he visited the Synod in the Valleys, and urged them to study the Scriptures and establish schools where the children could be grounded in the Word. He recommended Calvin's cousin, Olivetan, as translator and teacher, and in this way the Scriptures were translated into French.

A journey to Metz — where he preached with his usual fire—exhausted his strength. He came back wearied and ill, and on September 13th, 1565, this Valiant-for-the-Truth entered into the joy of the Lord Whom he had so unweariedly served.—Elizabeth Boorne.

May I again seek your help in bringing before Christian people the observance of the Day of Prayer for Students, appointed by the World's Christian Federation? In this connection I am enclosing an article on the work of the W.S.C.F., and a leaflet seeking the co-operation of church people throughout Australia in the observance of the day as a general day of prayer for students. I should be grateful if you could find space for these (in full or in part) in your columns between now and June 24th. Perhaps you would find it convenient to publish these in successive numbers, first the article (or extracts from it), and then the leaflet. If you cannot find space for the article, I hope you will be able to make room for the leaflet with its request to ministers and clergy and to church people generally.

It would be a great advantage if the suggested prayers could be published with the authorisation of the Archbishop for use by the clergy on June 24th, and I should therefore be grateful if you would submit them to him before publication, and if he is willing to authorise them, would you attach a note to that effect?

Yours faithfully,

MARGARET HOLMES.

CLERGY PROVIDENT FUNDS.

(To the Editor, "Church Record.")

Dear Sir,

May I foreshadow a resolution for the next session of the General Synod, concerning superannuation and the Clergy Provident

Funds, so that those interested, both of the clergy and laity, might be giving thought to the matter. The usual request is for an increase in the benefits, and, in view of the large depreciation in money value, that point is more important than ever, and should again be considered. But there is a wide matter, namely, the manner of obtaining the income or rather what should be regarded as income for disbursement. Under the accepted existing system most of the subscriptions, whether the part paid by the clergy or that contributed by the laity, becomes invested capital for producing the income, and sufficient capital must be accumulated so that the managers, as advised by the actuaries, can feel assured it will produce income equal to all demands. The Year Books show that at December, 1943, the capital of the Australian Clergy Provident Fund exceeded £417,000, that of the Clergy Provident Fund (Sydney) £256,000, and other Funds are in the aggregate some £200,000. This is an immense accumulation and a substantial part of it, while earning the current rate of interest for the Funds, is really at the service of the Governments, companies and private persons.

The question here raised is, why the necessity for this vast and growing accumulation. It has not proved necessary to have large capital sums to provide for the Home Mission Funds, Overseas Missions, and the like. They are maintained and expanded year by year by the living Church of the time, and there is little depreciation in the short margin of time between the date of contribution and the date of disbursement. It may well be useful to have a supplementary amount from investment of capital, but it need only be a small proportion of the required income, and it would be reasonable to have in hand a reserve equal to the estimated payments for two or three years, but a living Church, a Church that will continue living, need have no more reserve

Churchman's Reminder

"He who is not prepared to-day will be less so to-morrow."—Ovid.

"While we have time let us do good unto all men, and especially unto them that are of the household of faith."—*Offertory* Sentence from Galatians 6.

June.

3.—1st Sunday after Trinity. The beginning of the Ecclesiastical Year's teaching of the practical side of religion. This follows the doctrinal by way of reminder that good works alone are foundationless. From neglect of this, and from the too common unbalanced regard for works as the outcome of correct belief, the works themselves have become deteriorated in our day and generation.

10.—2nd Sunday after Trinity. From its ancient collect we learn that we can do no good thing without God. Forgetting this our pride of self leads to failure sooner or later.

11.—Monday, St. Barnabas Day. Melanesia is remembered this day. St. Barnabas was not one of the Twelve, but he has always been listed as an Apostle. "Full of the Holy Ghost and of faith," he was noted for these "singular gifts."

A.C.R. SPECIAL PUBLISHING FUND.

The following amounts for the above Appeal of the "Church Record" have been received with grateful appreciation:—Amount already acknowledged, £8/18/-; Mr. W. St. g. £1; Mrs. Robinson, 5/-; Canon F. W. Tugwell, £1/1/-; Miss Blackmore, 10/-; Mr. H. Thomas, £1/1/-; Rev. B. R. Horsley, £1/1/-; Total £13/16/-.

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than that, simply because it is a living Church, and from its resources in any one year will, with small periodical adjustments, meet the current needs of its aged and infirm clergy, and meet them adequately.

The present arrangement of clerical and lay contributions need not be disturbed, but the assessment could be varied from time to time according to money value and the size of the reserve. This more immediate and direct use of subscriptions would beget a more lively appeal, and benefactions would probably increase. With a change of outlook and modification of method benefits could be increased immediately and substantially. It is obvious that in these days of high cost of living, and high rate of income tax, clergy have less margin to provide for a supplementary private income in their retirement.

I am, etc.,
(CANON) P. H. DICKER.

Cathedral Rectory, Wangaratta.

AN APPEAL.

(To the Editor, "Church Record.")

Dear Sir,

In December last the Church of St. John's, Kurrajong, was destroyed by bush-fire. The people of the parish are working hard to build their church, but are handicapped, as this is a poor parish financially, always having had to appeal to the diocese to help meet its current expenses. So, we are asking our wealthier church folk of Sydney to come to the aid of their country brothers in this emergency.

The estimated cost of the new church is about £500, of which we have in hand £200 from the insurance. The expense of new fittings and refurnishing has also to be met. Gifts of small prayer books, hymn books, lectern Bible, large Prayer Book, Credence Table, Lectern Prayer Book, Holy Table, and organ would be much appreciated.

Donations may be sent through the "Church Record," or direct to me, or to the local Secretary, Mr. Shipp, School House, Kurrajong.

Thanking you in anticipation,

Yours sincerely,
(Rev.) L. DANIELS, Rector.
The Rectory, Kurrajong.
May 7th, 1945.

"THE MAN BORN TO BE KING."

(To the Editor, "Church Record.")

Dear Sir,

My attention has been drawn to some criticisms of the above broadcast which appeared in your paper a little while ago. This broadcast as you know has now been repeated on Sunday evenings, and I think that perhaps my experience in connection with this broadcast while I was a member of the A.I.F. would be of interest to you.

I have recently been discharged, but whilst in the Army I was at one time stationed at a camp in the Queensland bush; towns were too far away and we had to make our own amusement. In my hut were men who had served with the 6th, 7th and 9th Divisions, as well as a sprinkling of youngsters. Decent men with little or no interest in religion, or thoughts on religion. The youngsters, however, did surprise the older men with their complete lack of Biblical knowledge.

Our hut possessed a wireless set and when we were off duty it was most of the time blaring out the racing news or the latest jazz music or what the younger men called Jive. One Sunday evening I tuned in to the play "The Man Born To Be King," and was immediately besieged with requests to a "Decent Swing Band," "Bing Crosby" or to "Turn It Off." However, I persisted and was surprised that the older men became interested and even some of the youngsters joined the audience before it was over. The following Sunday, and for as long as the broadcast continued I was able to listen in peace and quietness and always had others in the hut interested. I would not say that the whole hut became interested converts but the fact is that hut members refrained from any noise during that period. On one occasion a game of cards was stopped because one card player got too excited and disturbed the reception. Afterwards during the half-hour yarn in the dark following Lights Out, the broadcast was often discussed, and very critically, too. Modern comparisons were often drawn between the "Common People" and the Monoplistic Influences preventing the "Truth" reaching the ordinary people.

I consider that these broadcasts did a great deal of good if they only created interest in "Christ's Life and Teachings" amongst the men and boys in that hut.

Yours truly,

J. A. WILLIAMSON.
Hawkesbury Agricultural College,
Richmond, N.S.W.

"LEGS."

(To the Editor, "Church Record.")

Dear Sir,

I am delighted that Canon Hammond should enter the lists in defence of "a genuine table with legs," although he is worthy of better steel than I can furnish. However, to be quite truthful, it was in the hopes of drawing him that I wrote.

In a work which has not attracted the attention it deserved ("A Short History of England") the late Mr. G. K. Chesterton suggested that the Victorian age would go down into history as the one in which top-hats and trousers were invented. If he had chronicled the next half century I think he would have agreed with me that for the most part the legs which are now revealed would have been better left obscured.

I do not know Justus Jonas whose catechism Cranmer saw fit to illustrate with a Table revealing "legs and the transverse bar," but I prefer Justus of Ghent, who a few years earlier was painting in Antwerp Cathedral pictures of honest-to-God frontals adorning very English-looking altars without retables, gradines or crosses, and certainly not stopping short of "legs and transverse bars." That the all-over frontal continued throughout the Reformation period is evident from well-known examples still in use, such as that at Holy Trinity Goodramgate, York, where there is a Post-Reformation example, and the Chapel of the Pyx Westminster where there is a Mediaeval frontal, worked by successive Queens of England.

On the other hand, a Jacobean Table, with legs and bar, stands in the Lady Chapel at S. Peter's, Wolverhampton, and is now incongruously surmounted by a brass cross.

Now for the "point" of my letter which Canon Hammond confesses he has missed. It is this—the Vested Altar is the English Norm. For a while some of the Puritans discarded the frontal. The later Evangelicals used it and it remained for the earlier ritualists to import the naked altar mainly from the French Roman Catholics. To-day unfortunately, the habit is becoming general and apparently the Evangelical is to be asked to proclaim his school of thought by the exhibition of "genuine legs," what time the Central Churchman displays a solid box-front and only the Anglo-Catholic adheres to the "decent carpet of silk."

My plea is that all shall obey the Canon.

Yours faithfully,

RANSOME T. WYATT.

BOOK REVIEWS

Searchlights on Life and on Australia.—A series of Broadcast Addresses by well-known thinkers including the Bishop of Armidale, Professors Murdoch and Boyce Gibson, Dr. Bean. The subjects are questions on life and Australians. The most realistic and practical of the "Talks" is Dr. Moyes' consideration of the question: "Are Australians a religious people?" in which the Bishop seeks the meaning of religion and deals faithfully with us as a people. He turns to the New Testament for his definition of religion and finds that it is "a right relationship with God, as was harmony in oneself and a true relationship with others." He asks the question, which is really a challenge, "How far have the Australian people realised that togetherness in worshipping is the essential condition of togetherness in all the relationships of life? To miss this is to live in the afterglow of a sun which has passed from sight and experience, and to see the world in colours which cannot last." Our copy from the A.B.C. (Price 1/9.)

THE TRUTH ABOUT DR. MANNIX

The Roman Catholic writer, William Teeling, in his book, "The Pope in Politics," writes thus of Archbishop Mannix (R.C. Archbishop of Melbourne):—

"The superficial observer would probably say that (Roman) Catholicism is the most unpopular religion in Australia. The real unpopularity, however, is concentrated on that element of Irish Catholicism that is felt to be disloyal to the British connection. . . . Erroneously, therefore (Roman) Catholicism has become synonymous with Irish discontent. The main reason for this must be attributed to the activities of Archbishop Mannix, of Melbourne. Unfortunately, the Archbishop developed an intense bitterness towards Great Britain. . . . A former head of Maynooth College, in Ireland, he threw himself into the political struggle almost as soon as he reached Australia, and Protestants with some justification have labelled him as always intolerant."

We would call the attention of readers to the fact that the writer we have quoted is a Roman Catholic. — Ballarat "Church Chronicle."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

LADIES' HOME MISSION UNION.

(Communicated.)

The 34th annual meeting of our L.H.M.U. was held in the Chapter House on Friday, 25th May. The Archbishop presided. The meeting opened with the singing of the National Anthem and Hymn, "Praise my soul, the King of Heaven." Canon R. B. Robinson, general secretary of the Home Mission Society offered prayer. The Archbishop then welcomed the Lady Mayoress and said that all through the years each Lady Mayoress had always taken an interest in the work of the Ladies' Home Mission Union, not only by being present at their Annual Meeting, but by donations to the work through the Lady Mayoress's relief fund. The general secretary was then asked to read the Annual Report and Balance Sheet for the year. The adoption of the report was moved by the Lady Mayoress who, in a few well chosen words, said how pleased she was to be present at the annual meeting as she was always keenly interested in the work being done for those who were less fortunate in life and expressed the hope that this new year would prove even more successful in the work done in our congested areas.

Mr. J. E. Paynter, the rehabilitation officer in connection with the court chaplaincy work in seconding the adoption of the report gave a very graphic account of cases that had been helped from the store cupboard of the L.H.M.U., and how impossible it would be to carry on if the clothing was not there to meet the need of so many of these young people. He then thanked the storeroom workers for their co-operation. After the singing of the special L.H.M.U. hymn Deaconess Mavis Rodgers, of East Sydney, spoke of an appeal that was being launched to provide Church Youth Centres in each of the congested areas, and how necessary were these centres so that these young people who would otherwise be compelled to play out in the street would find something that would satisfy them during their spare time and give them not only pleasure and enjoyment, but also be a help to them as well as an education. Deaconess Rodgers gave a brief outline of how these centres would be equipped and staffed and that the first to be established would be at Darlington. Canon R. B. Robinson then thanked the speakers and after the Offertory Hymn and Benediction afternoon tea was served.

"FIJI CALLS."

An appeal to Australians to continue to help in the work of the diocese of Polynesia — probably the most scattered in the world — was made by the Bishop of Polynesia, the Right Rev. L. S. Kempthorne, preaching in St. Andrew's Cathedral last Sunday morning.

The Bishop said that his diocese extended from Fiji to the equator and from Fiji 2,000 miles to the eastward.

From the time of the first contact of the Church with Fiji 75 years ago Australia had played an important part in the island diocese and with the work of the Church there.

When Australia adopted the White Australia policy many islanders then in the Commonwealth transferred to Fiji. These islanders, now old men, and many of their descendants look to the Church of England to provide instruction for them.

Indians now comprised 50 per cent. of the population of Fiji. About 96 per cent. of the Indians were non-Christian, but the Church of England had accepted part responsibility for their welfare.

"The young Indians are greedy for education. We appeal to Australia to help in this educational work."

HOSTEL FOR YOUNG MEN.

Saint Matthew's, Manly, Church Committee has secured a house, in a beautiful position in Manly, to use as a hostel for young Churchmen, especially for those whose homes are in the country areas. Full particulars can be obtained from Rev. A. R. Ebbs, The Rectory, Darley Road, Manly.

NEWS FROM THE PARISHES.

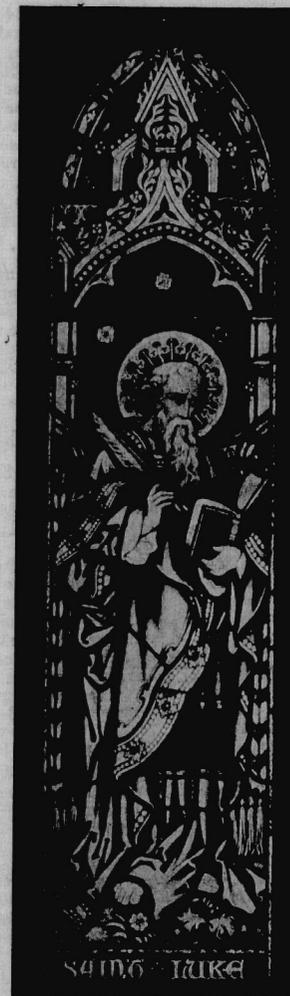
St. Thomas', Rozelle.—The Rev. F. Wilde, writes in his parish paper:—"What a parish does for others, whilst, of course, giving towards its own upkeep, is often an indication of its spiritual growth and strength. For this reason, it is a joy to see how we are increasing our gifts to objects outside the parish, both at home and abroad. A few figures will be enlightening. We have at hand the financial statements of the years ending 31st March for the past 6 years:— 1940, £34/17/4; 1941, £28/4/1; 1942, £32/11/7; 1943, £65/18/8; 1944, £101/2/4; 1945, £117/14/7."

St. Luke's, Clovelly.—The Churchwardens in their annual report for 1944-45 stress with pleasure the all-round improvement in the parish life. The Temple Day appeal for £300 met with the magnificent response of £412, thanks to the generosity of the parishioners. In addition to meeting all interest payments, the sum of £575 was applied towards repayment of principal. Church attendance showed a marked improvement and all organisations report growing strength and interest. The Rev. J. R. Richards, Th.L. is Acting Rector.

St. Alban's, Lindfield.—"The Knights of Malta" was the title of a most interesting lecture given on Wednesday, 2nd May, at 8 p.m., in the Parish Hall. The lecturer, Archdeacon Johnstone, told the story in a way that made history really live. The Rector in thanking him said that he did not even hear the proverbial pin drop during the hour's lecture. The Archdeacon has promised to give a further lecture on the Kings and Queens of England and those who are keen on history, properly told, will await the fulfilment of this promise with eager anticipation. A generous response has been made to the appeal for the church organ and already over £80 has been received. The proceeds of the Patronal Festival, Sunday, 24th June, will be devoted to this appeal.

Abbotsford-Russell Lea.—Dr. Paul White visited the parish on Sunday, 20th May. There were good congregations at St. Thomas', Russell Lea, at 11 a.m., and at St. John's, Abbotsford, at 7.15 p.m. The Fellowship Tea was the largest yet held in the parish. The doctor's unique messages left a deep impression. The Rev. B. G. Judd commences his ministry here on 1st June.

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The district is applying for full status as a parish at the Diocesan Synod in August next. The income for the year 1944-45 was £1953, compared with £1093 in 1943-44.

St. Michael's, Vauluse.—The Rev. H. N. Powys writes in his parish paper:—"The annual financial statement showed a very good year, one of the best for an ordinary Church year, in which no large building scheme was before our notice. The total income from all sources was £3084. Of this we gave away to various Church and Missionary causes outside the Parish, about one third of our income—£902. Showing that if we help others we will not lack ourselves. Owing to war conditions we have not been able to find a suitable site on Dover Heights for a Branch Church, but we have been putting money aside in a separate account for extension work in the parish. When the war is over and the time opportunity, we will use this special money for extension in this parish. The money, as will be observed in the Churchwardens' Statement, has been invested in Commonwealth Loans. There are about 1800 Church of England families in the parish. During the year there were 144 baptisms and only 60 marriages; 79 persons were confirmed. In our Sunday School we have about 150 children enrolled, but the attendance is unsatisfactory when we think of the potential number of children in the parish. There are 16 teachers giving instruction to the children.

St. Giles', Greenwich.—The Sunday Schools are showing a marked increase this year. In St. Giles' Kindergarten Miss McDonnell is training young teachers, and needs more. The Rector proposes to hold a special Young People's week in October, at the time of the Confirmation. Both the boys' (CEBS) and the girls' (GFS) clubs have been started successfully. Two of the most effective means of extending the influence of the church during the past year were the Fellowship of Marriage, and the occasional Family Services, when parents were specially invited to come to church with their children.

The Rector has indicated that he wants this year to start something in the way of baby or play centres at St. Giles'; to enlarge the parish paper and make it an effective instrument of Christian teaching and propaganda.

St. Luke's, Mascot.—Plans for the Rectory are complete and the estimate is £2,000. The War Organisation of Industry Department have yet to be interviewed for permission to build.

The painting of the present St. Luke's building is one urgent task shortly to be undertaken, as well as planning a small branch Sunday School to care for C. of E. children in Lauriston Park until such time as that area is resumed by the larger aerodrome scheme.

The financial year just ended was a record. The income was over £1200.

St. Paul's, Wentworthville.—Canon R. B. Robinson was the speaker at the 7th Anniversary of the Men's Service. It was a memorable service indeed. The Canon was the first speaker when these services were begun.

On Thursday, May 31st, 8 p.m., in St. Paul's, Wentworthville, the Archbishop of Sydney will confirm about 40 young people, and some adults.

St. Michael's, Wollongong.—The monthly fellowship tea for May was held on Sunday,

May 27th, when Rev. F. J. Rice, Acting Rector of Port Kembla, was guest speaker. Mr. Rice went to Port Kembla from the Sydney Missions to Seamen.

Thanks are due to Miss G. Kellaway, M.A., of Travancore, India, who during her stay in Wollongong spoke to the Fellowship about the work of the C.M.S. Her talk was a challenge and an inspiration.

St. Thomas', North Sydney.—News of parishioners that have been lost recently, has been received. Wireless Officer W. H. Harris, of the Mercantile Service, has gone down with his ship, torpedoed in the Indian Ocean. He was last seen sending out S.O.S. messages that some of the ship's crew might be saved. Lieut. John Steadman Ryan, A.I.F., after four years of service on the Kokoda Trail in New Guinea, then in Bougainville, Mandated Territory, gave his life in going back under fire to save one of his patrol, who was mortally wounded and lay helpless on the battlefield. The place where Ryan fell, is now known officially as Ryan's Ridge. P/O John Middleton, R.A.A.F., has been killed in operations over Holland. His wrecked plane and seven bodies of the crew have been recovered.

St. Stephen's, Penrith.—A committee has been appointed to go into the question of arranging for the erection of a kindergarten hall, to be known as the "Henry Neale Memorial Hall," in memory of Henry Neale, who was Superintendent of the Sunday School for many years.

St. Paul's, Rose Bay.—A Men's Discussion Group will meet to-night for the first time in the parish, with a view to it becoming a regular feature of the parish life. The subject for discussion will be "What service can the parish render to returned members of the forces after the war." The Rev. Hubert Dixon, a Chaplain of the R.A.A.F., will be the speaker.

Diocese of Newcastle.

SYNOD.

The First Session of the 28th Synod will be opened on Monday, June 4. At the Synod Service at 8 p.m. the preacher will be the Rev. A. R. Holmes, B.A., Th.Schol. A corporate Communion will be celebrated on Tuesday 5, at 8 a.m. The Synod will assemble at 10.30 a.m. in the Tyrrell Hall when the Bishop will deliver his Charge.

Diocese of Bathurst.

PARISH OF DUBBO.

A branch of the Order of Junior Anglicans has been launched for boys and girls aged 11 to 16 years. A high standard of devotion and efficiency is being sought rather than numerical strength and a long period of probation is required prior to admission, the service of which it is hoped to arrange at an early date. The present membership of 30 is grouped in sections known as sunbeams, moonbeams and starbeams, with a boy or girl chief of each section. Mr. E. E. R. Walker, Th.L., is the leader.

Diocese of Armidale.

(From our own Correspondent.)

Canon H. C. V. Lancaster.—The appointment of the Vicar of Uralla, the Rev. H. C. V. Lancaster, as a Canon of St. Peter's

Cathedral, which was announced by the Bishop during Synod recently, has met with widespread approval. Canon Lancaster was ordained in 1912, and served his first curacy in Uralla, later being clerk-in-charge of Boggabilla, Vicar of Boggabri, and Vicar of Barraba. He has been Vicar of Uralla since 1933.

Diocesan Synod.—The second session of the twenty-fifth Synod of the Diocese of Armidale was held at Moree during the first week in May. The Bishop's Charge, in which he pleaded for a "Live World" peopled by men and women inspired by a sense of a living universe, a living soil, a living humanity, was delivered at the opening service of Synod in the beautiful Church of All Saints', Moree, and set the key-note of Synod.

Canon A. J. A. Fraser (Sub-Dean), successfully moved "That this Synod is convinced that any terms of settlement upon which a satisfactory and lasting peace can be built, while providing means which aim at removing from Axis nations the power and will to wage war, should carefully avoid the planting of any seeds likely to produce further conflict." This motion is to be conveyed to the Prime Minister.

A public welcome to the Bishop and members of Synod was given in the Memorial Hall, Moree. The Mayor (Ald. Yeomans) said it was a great honour for Moree that Synod should have been held there. The Bishop (the Rt. Rev. J. S. Moyes, D.D.), paid a tribute to the organising ability of the Vicar of Moree, Archdeacon H. Border and his Synodsmen, Messrs. A. Jones and L. Hill, in making preparations for Synod.

During Synod week the annual Diocesan Churchwomen's Conference was held under the presidency of Mrs. J. S. Moyes, and Quiet Days for Women and for the Clergy were conducted by the Rev. Canon J. Bell of the A.B.M.

Faithful Ministries.—In the course of his annual report on the affairs of the Diocese, the Bishop of Armidale had something to say to Synod concerning the faithful ministry during war years of the clergy of the Diocese. He mentioned that of fifty clergy on the staff of the Diocese, eight are on Military Service, and two others have recently been discharged from the Army for health reasons. He commented that he had confirmed 950 persons during the past year—a slightly smaller number than usual. Easter and Christmas communions this year were 10 per cent. less than in 1938-39, and he added "In my judgment the clergy have held the line of the home-front very faithfully, and I look forward to a real advance when our manpower is restored and further developed."

BIBLE DICTIONARIES

"Peloubet's Bible Dictionary."—Contains full explanation of all Bible topics such as: Places, Nations, Events, Animals, Plants, etc. 18/9 (19/7½).

"Smith's Bible Dictionary."—Bible Antiquities, Biograph, Geography, Natural History, etc. 15/- (15/9½).

"This Means That."—Compendium of Types, Shadows, Signs, Symbols, with explanations. By Walter Lewis Wilson, M.D. 20/3 (20/9½).

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Personal.—The Rev. Canon W. P. Best, Vicar of Gunnedah, who has been seriously ill, is making good progress.

The Rev. Canon C. A. Dickens, L.Th., Registrar of the Diocese of Armidale, is in Sydney where he is to undergo an operation.

The Rev. R. Evans, formerly priest-in-charge of Tingha, has been released from the Army, in which he has served as Chaplain for the past three years, and expects to continue his studies at the New England University College, Armidale.

Missionary speakers at the Diocesan Synod this year were the Rev. O. T. Cordell, C.M.S., and the Rev. Canon J. Bell, A.B.M.

Word has been received that Missionaries from Armidale, Mr. and Mrs. H. Doran, with their four small sons, have arrived safely at Durban en route for Tankanyika, where Mr. Doran will take charge of the Arusha School.

V-E Day Celebrations.—The parish of Nundle was the first to celebrate "V-E Day." The Vicar (the Rev. R. H. MacLean, M.A.) rang the church bell on the receipt of an unofficial announcement on Monday morning, May 7th, that hostilities had ceased in Europe, and a Thanksgiving Service was held an hour later.

Thanksgiving Services in connection with V-E Day were held in all parishes throughout the Diocese, and reports show uniformly large congregations. Archdeacon F. S. Young preached at a crowded United Service in the Tamworth Town Hall. At Manilla nearly 500 people crowded the United Service held in Holy Trinity Church, at which the Vicar was assisted by the Ministers of the Methodist and Presbyterian Churches. At Barraba large numbers attended the Thanksgiving Services in the parish church. At Inverell a United Service was held in the park, following earlier services in the Churches.

A special order of service was authorised by the Bishop for use on "V-E Day," and special collects, Epistle, Gospel and Lessons, authorised by the Archbishops of Canterbury and York, were used at Thanksgiving Services on V-E Day and the following Sunday.

VICTORIA.

Diocese of Melbourne.

Thanksgiving Services.—On Wednesday, 9th May, eleven services were held in St. Paul's Cathedral to render thanks for the victory in Europe. The Cathedral was packed at the 11 a.m. service, when the Dean was the preacher, and from then on the Cathedral was full all the afternoon. The Archbishop preached at 8 o'clock in the evening to another crowded congregation. Retiring collections were taken for the bombed Churches of Britain and the sum of nearly £450 was received.

C.E.F. Rally: A Rally of all members of the Church of England Fellowship will be

held in the Cathedral on Sunday afternoon, 3rd June. The speaker will be the Diocesan President of the C.E.F., the Rev. P. A. Wisewould.

Diocese of Gippsland

Among other things in his 'most stimulating Synod Charge, the Bishop (the Rt. Rev. D. B. Blackwood, M.A., Th.Soc., V.D., M.C.) said:—

"Perhaps the Sunday School buildings and youth centres are more important than the Church buildings. We must build our Church from the beginning, that is, on the work amongst the children and our youth. Our children, God's greatest treasure entrusted to our keeping, are deserving of better buildings and equipment than we are giving them in most of our parishes. We must build really beautiful Sunday Schools, with at least three bright rooms. We are striving to overcome the secular bias of our Education by providing our Gippsland Girls' Grammar School, St. Anne's here at Sale. It is wonderfully successful and is making, I believe, a real contribution to the religious life of the Diocese. But it is starved for want of dormitories, classrooms, living rooms and etc. And what about our boys? We need £5,000 to put the girls' part of the School on its proper footing, and another £5,000 to build even a junior boys' house. Then we need day Kindergarten and Preparatory Schools in all our larger centres.

SOUTH AUSTRALIA.

Diocese of Adelaide.

The Rev. C. W. J. Gumbley.—The loss of Mr. Gumbley, who leaves at the end of this month to become Rector of All Saints', Clifton Hill, in the Diocese of Sydney, will be severely felt, not only by the Evangelical school of thought, of which he has been a leading representative, but by the whole Diocese. For Mr. Gumbley, like most of his predecessors at St. Luke's, has been far more than a party man, and we were hoping that in the future he would have had still greater opportunities of serving the Church in Adelaide. His work for Missions has been outstanding—surely St. Luke's must be the most missionary-hearted parish in the Diocese!—he was beginning to make himself felt in the councils of the Church, and his recent appointment as President of the Rotary Club showed what men thought of him as a citizen. It is to be hoped that the Patronage Committee of St. Luke's will once again give us a man who will be a strength not only to the Evangelicals but to the whole Diocese.—"Guardian."

The Annual Demonstration and Tea Meeting will be held on Tuesday, June 5, in the Holy Trinity Church and Hall, Tea, 6 p.m.; Praise Service, 7 p.m. Preacher: Rev.

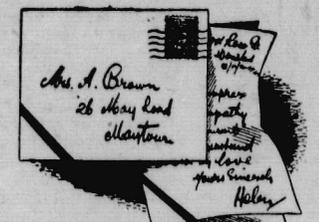
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A. E. Barton, B.Sc., Headmaster Pulteney Grammar School, Meeting, 8 p.m. Chairman, The Rev. W. H. Irwin, M.A., Lantern Lecture, Sister Rhoda Watkins, Kweilin, China. Speaker, Rev. W. J. Michell, C.I.M. Tea tickets, 1/-. Collection for C.M.S. at Public Meeting.

TASMANIA.

HOBART.

The Annual Meeting of the Woodlands Girls' Hostel was held on Thursday, May 3rd, in the Cathedral Parish Room. The Bishop took the chair, and the Secretary, Miss E. Morling, read the report for the year. She explained that the Hostel catered for country girls wishing to attend the High Schools in Hobart. It was Bishop Blackwood, then Archdeacon and Rector of Holy Trinity, who thought out and brought into being "Woodlands." It was a very big faith venture, but the Archdeacon laboured in what appeared to be a hopeless venture to many people, and won the support and sympathy of the ardent souls who saw in it the supplying of a great need.

From the number of applications that came in during last year it became obvious to the Committee that they would have to extend, and the work began during the Christmas holidays. The Hostel now accommodates 39 girls, a staff consisting of the Matron, Sub-matron, and domestic helps. Woodlands is situated in the parish of New Town, and the girls attend St. John's Church.

Sunday School Teachers' Association, Archdeaconry of Hobart.

Meetings of this Association are held on the 3rd Tuesday of the month from April (the annual meeting in the Cathedral Parish Room) to November. They take the form of a Basket Tea at 6.30 p.m., Bible Studies

taken by Ven. Archdeacon Barrett, at 7.15, and a lecture or demonstration at 8 p.m.

The first of these was held in the St. Mary's school room, Moonah, on Tuesday last, May 15th. About 20 teachers, representing some 16 or 17 Sunday schools, sat down to tea. The number increased to over thirty as the evening progressed. The Rev. C. H. Nash, in the absence of Archdeacon Barrett, took the Bible Study, and spoke on the teaching of the Book of Hebrews. He introduced the subject by asking questions relating to the 27 Books of the New Testament in the Canon of Scripture, as to how it was arrived at, and whether they all had some important message to give. Mr. Nash then went on to speak about the Book of Hebrews itself—Christ the incomparable, and His matchless glory, the High Priesthood of Jesus, and Jesus the object in the eulogy on the life of faith. He concluded on the note, "Let us go on," and spoke of progress in the Christian life.

Mrs. Needham, Librarian of the State High School, spoke at 8 o'clock on "The Library as a Teaching Aid." She had many books with her illustrating the kind of book that is useful and to be recommended for Sunday School Libraries. Children needed to be guided in their reading and the habit of reading for pleasure created. Comics make children lazy because the story lies in the drawn pictures and they do not have to read. Mrs. Needham gave many helpful suggestions as to how a library might be run, discussing with the meeting the problems of raising funds for the purchase of books.

CAN IT BE I?

A man was one day hunting on the top of a mountain. A terrible storm came on. He looked about for shelter, but there was none. It began to rain in torrents, so he crawled into a hollow log. It fitted snugly. The rain lasted for hours. The water soaked through the log; the log began to contract. When the storm was over the man could not get out. He strained to free himself with all his might, but the log held him tight. Exhausted, he gave up. He knew that he would starve to death. Like a drowning man he saw his whole life before him, especially his good intentions that had not been put into effect. He remembered his church that had nurtured him with his religious foundations. For years he had neglected her services, and even omitted to send a small donation along to help her in her financial struggles. This made him feel so small that he was able to crawl out of the log without much difficulty!

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SERVICE IN NEW BRITAIN.

In foot-deep mud and heavy rain, the Australians who drove the Japs from Tol and Waitavalo in New Britain, held a commemoration service recently.

It was for those who had lost their lives on Tol during the retreat from Rabaul in 1942, and for the Australians who died taking the Jap-named Sugi Mountain at Tol in 1945.

The guard of honour was drawn from members of an artillery unit, formerly in the same formation as men who defended Rabaul. Troops who made the tragic treks from Rabaul to Jacquinot Bay and other places on the coast were also present.

Looking very smart in their "uniform" were 36 native boys from N.G.I.B.

Chaplain W. R. Brook, of Adelaide, in an address, paid a tribute to the early defenders of the area. "To-day," he said, "we honour their courage, loyalty and self-sacrifice. Mingled with sorrow are feelings of pride for worthy comrades in arms."

The service was conducted by Chaplain W. Holt, of Melbourne, Chaplain L. W. Riley, of Perth, read the Lesson.

All work in the area ceased for the playing of the "Last Post." No sooner had the last notes died away than the roar of a bulldozer in the distance gave a grim reminder of the hard tasks that still lie ahead.

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Its Law is Sacrifice:
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