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THE AUSTRALIAN Church Record

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Our Best Wishes for the New Year.



"THE LORD, HE IT IS THAT DOTH GO BEFORE THEE;
HE WILL BE WITH THEE . . . FEAR NOT."—Deut. 31: 8.



When a King puts his hand in the hand of God
At the very gate of the year,
Though the way may be dark and the foe abroad
What need his Empire fear?
For the God of Hosts will guide us through many
a perilous hour.
Though the road may lead by the way of the Cross
We are lead by a mighty power,
And shall come at last to a harbour safe
When our hour of trial is o'er,
If only his people will follow their King
And turn to God once more.



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"Go out into the darkness and put your hand into the Hand of God. That shall be to you better than light and safer than a known way."

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NOTES & COMMENTS.

The message from Church leaders in England in reference to the Jews will appeal to all Christian people in all lands and of every race.

Prayer should indeed be incessant for "the Jews in Germany and enemy-occupied countries who are suffering such terrible affliction and over whom the threat of extermination is hanging."

"It is a bitter grief," they add, "that Britain can do so little to help, but, short of victory in the war, there is no way in which we can ourselves effect anything comparable with the need. And the massacre goes on day after day."

"We should be united in constant prayer to Almighty God that this monstrous evil may be checked, and the Jews delivered from their tormentors. As a focus for such united prayer we urge that special intercession be offered in all churches on the first Sunday in the new year."

Our attention has been drawn to an article by the present Bishop of Newcastle that

"The Church appears in our contemporary, 'The Church Standard.' Africa."

We hope that a reasoned article in reply

will find hospitality in our contemporary's columns.

Meanwhile we would point out that there are serious defects in the Bishop's statement.

The Bishop apparently is unaware of the fact that before the proceedings against Bishop Colenso, which he regards as the origin of the trouble, the Bishop of Capetown, Dr. Gray, actually suspended and proceeded to deprive Mr. Long of his incumbency. The Bishop claimed coercive jurisdiction and tried to force Mr. Long to attend Synod. This was on a par with all Dr. Gray's activities which had, as their ultimate object, the imposition of the opinions of Dr. Pusey on the whole Church of South Africa. It is not necessary to accuse Bishop Gray of any sinister designs. He acted as he honestly thought right, but his actions were none the less arbitrary. It was the fear, a fear abundantly realised in fact, that there would be no room for Evangelicals in the newly constituted Church that prompted resistance.

We hold no brief for Bishop Colenso's views, but we think it unwise and scarcely fair to his memory to charge him with errors in the Incarnation the nature of which was not specified.

Nor when the Bishop speaks of the Church of the Province, to its everlasting credit, surrendering its property, can we forget that Bishop Colenso was compelled to sue for his salary and that the Church now holds property given for Evangelical purposes but applied to propagate Tractarianism.

We hope to return to this matter later.

In his monthly letter to the diocese, Archbishop Wand states:

"The necessity for the creation of a Queensland Christian Council of Social Morality is a sufficient indication that we still need to be warned against serious evils in our midst."

"And the sight of our politicians carefully calculating with the aid of a tape measure the distance to which our Militia shall be

allowed to go to meet our enemies is a sufficient indication how much that is unworthy of a great country persists even in our war effort. It is for us to heed the warning and to set ourselves to eradicate all that is less than the highest from the life of Church, nation, and individual."

Cannot the Churches really do something in concert in order to meet the serious situation that has arisen? Archbishop Wand is righteously sarcastic in his reference to the circumscribed sphere to which the Militia is confined. There are "wheels within wheels" so working as to stultify our best endeavours. There is a serious hiatus in the measure of the political disposition of our war administration.

But there are serious menaces on the moral side, and especially in relation to the Liquor Traffic and its allied evils. The report of the Returned Medical Officers of Queensland anent the grave danger threatening the country because of drunkenness in high quarters, is fully borne out by the happenings on and around Christmas Day. With Mr. Curtin's serious warning to the people against possible raids on the part of the Japanese, we wonder whether he is sufficiently careful to see that there is no possibility of any hitch occurring in the defensive measures for which he has a grave responsibility. We urge his careful perusal of the report to which we refer above, and again plead for a more effective application of our Liquor Traffic regulations.

We urge again attention to the matter referred to in our last issue, concerning the

A Repeated Bishop of Newcastle's Challenge. challenging suggestion. Is there no

Church leader sufficiently conscious of the dreadful amount of drinking among the young men and women of our community, including those belonging to our fighting forces, who will come forward with a practical challenge to his brother leaders to stem the woeful moral debacle which has come to us. Does no one care sufficiently to step to the

front and say: This deadly evil must cease, and for that reason call upon all right-thinking people and especially Churchgoers, to swear off liquor drinking for at least the duration of the war and one year after?

The refusal of the Federal Labour Party, since the inception of the War, to co-operate in a National Government is little short of a national tragedy. As Mr. Fadden, the present leader of the Opposition, recently said, "A nation that is not united politically cannot fight with the full energy and full moral backing of all its people—that is a tragedy. . . . Labour today is not honest with the people. It is not honest with itself. It urges the people to unity, yet will not itself unify." It is a most unhappy position in which our nation is found. Just when we need the best brains that Parliament affords to take counsel for the welfare of our nation, we are restricted to a choice of responsible councillors from men who have very few of the qualifications that are requisite for the due regulation of our national life in wartime, and men who understand what democratic freedom and rule really imply. We are not surprised that Mr. Fadden has been goaded into the utterance of stinging strictures on the Federal Government's policy and methods. We seem to live in a constant whirl of strikes, absenteeism and vice naked and unashamed. We seem to be governed by regulation and not by constitutional laws.

J.P., or John A. Patten, whose writings are always inspiring, is the Literary Superintendent of the British and Foreign Bible Society. Out of his fertile brain, controlled by a sanctified imagination, he produces each year the Popular Report of the Bible Society's doings for the preceding year. The titles are always as arresting and thought-provoking, as the beautifully ordered report is.

This year's publication is well

up to Mr. Patten's reputation, and our readers would do well advised to possess themselves of a copy of "The Gate of Life" and read for themselves the wonderful progress and prowess of the Bible in the world. The prologue is a literary gem, besides being a perfect introduction, full of spiritual force, to the chapters that follow relating in brief the doings of the society throughout the year 1941-1942.

HOPE IN "THE REMNANT."

Bishop Baker, Principal of Ridley College, Melbourne, preaching recently in St. Paul's Cathedral from the unusual text of Isaiah vii 5, stressed the hope and challenge of the faithful remnant. The bishop, in his opening sentences said:—

"It was when Isaiah was well-nigh in despair of both king and people, that, taught by the Spirit of God, he was led to preach the truth, so full of hope, so strong in challenge as it is, the truth concerning which his son's quaint name was a symbol, the truth concerning the remnant which is my theme this morning. But first let us look at the background and the circumstances.

"While it is quite true that history does not repeat itself insofar as details are concerned, yet it is abundantly evident that in the history of the world there are recurring crises in which certain great principles emerge and are manifested again and again. Sometimes the stage is set on what we now would regard as a small scale, while at present, and for us, it is totalitarian and world-wide. But the principles are the same, because they are unchangeable and immutable, are indeed written on the tablets of eternity for they are the expressions of the laws of the eternal God."

After reviewing the persistence of the principle of the remnant by historic incident and prophetic utterance the bishop proceeded to press home its relevance to the present situation of our Empire and nation. He said:—

The Principle is Running Through the Whole Life of Mankind.

But it is not only in religion that we observe this fact. Probably every new discovery, every fresh invention, illustrates the doctrine of the remnant. Whether you are thinking of such diverse things as the history of, say, the locomotive, the progress of flying, or Lord Lister and antiseptic surgery, it is the same story. It is the minority which carries the reform through, and develops the invention. It is the same in literature. Here is a leader in a Hobart paper based on the posthumous article by

Mr. Arnold Bennett entitled, "Why a Classic is a Classic." The distinguished author divides man into two classes. There is the crowd which cares little for literature. They do nothing to maintain the glory and the charm of the classics of any age or country. "It is maintained," Mr. Bennett insists, "by the passionate few." The phrase is his own, and he repeats it in sentence after sentence. "The fame of classical authors is made and maintained by a passionate few." "It is by the passionate few that the renown of genius is kept alive from one generation to another." What is all this but again the doctrine of the remnant? If we turn to Toynbee's massive work on history the same vital truth brought into prominence.

He speaks of the "Minority of Genius," and traces the genesis of new civilisations to the creative work of such Minority of Genius. To turn back to the Bible, did not our Blessed Lord teach very much the same doctrine of the remnant in the parable of the leaven? We might indeed say it is always the remnant, always the "Passionate Few," always the "Minority of Genius" which forms the leaven of society and acts as the salt of the earth.

The Importance of this Doctrine of the Remnant for us To-day.

How cogent the doctrine of the remnant is for us to-day. I spoke of it as being full of hope and strong in its challenge. Look back for a moment and think of the responsibility of the hypothetical 50 or even 10 in Sodom, or the 7000 who had not bowed the knee to Baal, or on Lord Lister with his discoveries revolutionising surgery and saving untold lives. Then look at our own situation. And we see a generation, we see our Empire, while showing splendid bravery, and well-nigh unparalleled fortitude, yet apparently careless about eternal verities, forgetting the God of their fathers and worshipping the golden calf and at the shrine of "having a good time." Witness the neglect of God's Word, God's House, God's Day, and all that fits and prepares us for the life of the world to come, while at the same time we deplore the neglect to consecrate the whole of this life to God.

The Archbishop of Canterbury's new Penguin ("Christianity and the Social Order," p. 74), may be quoted in this connection: "This book is about Christianity and the Social Order, not about Evangelism. But I would give a false impression of my own convictions if I did not here add that there is no hope of establishing a more Christian Social Order except through the labour and sacrifice of those in whom the Spirit of Christ is active, and that the first necessity for progress is more and better Christians taking full responsibility as citizens for the political, social and economic system under which they and their fellows live."

There is the responsibility. Respon-

sibility personal, grave, and too often neglected. And the hope? Perhaps hope and warning combined. For this I quote from the preface of Bishop Gore's "Belief in God." He says: "Like others, as I view the world and the Church—especially the Church of England—at the present day, I cannot feel hopeful about the immediate prospect. The prophets and experience alike convince me that there can be no real social recovery except through a general return to God. And of such a return I see no signs. God has smitten; but in general we have not sought Him. Thus, taught by the prophets, I am ready to anticipate scathing judgments. But the prophets also teach us to hold with unquenchable faith to the divine purpose of progress, through all the catastrophes and judgments which widespread apostasy from God brings with it. The purpose remains and the end is sure. No right effort is going to be lost. And the instrument through which God works is the faithful remnant of those who believe Him and obey Him at all costs. Of such, I feel persuaded, there is among us as large a body, and as genuine, as at any period of history."

The saviours of society are to be found in the remnant. What a tremendous responsibility, therefore, rests on you and on me. I believe it is literally true, to apply Isaiah's words to our present situation, "Except the Lord of Hosts had left us a very small remnant, we should have been as France and like unto Poland."

In conclusion I need do no more than mention how relevant my theme this morning is to our Church season. For Advent is ushered in with the shout, "The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light." "Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

THE DRINK EVIL.

(By Laicus.)

At a time when every shilling and every bit of our physical and mental energy are needed as never before in our history, we see all around us signs of the terrific stranglehold which the liquor traffic has on the community. Drunkenness in our streets and other public places is so common as to constitute nothing less than a shame and reproach to the Government which is handling the situation timidly and the community in general which is not making vocal a loud and ever louder demand for drastic measures commensurate with the magnitude of the evil.

Criticism of this kind comes not only from temperance advocates. Mr. Dedman, Federal Minister, recently drew attention to the fact that the beer industry absorbs the labour of 33,000 men in Australia in the making of the liquor, and of many more in its transport and distribution. If we add

to these the number of hotel employees, we get a vast host of people whose labours cannot by any stretch of imagination be described as beneficial. The Minister says that the production of food should come first. He points out that the growth of the trade of recent years has been enormous, that the supply of sugar for necessary purpose is being restricted greatly, and that everywhere there is a lack of labour for essential work directly or indirectly serviceable for war purposes.

We have been told that there has been in Brisbane a marked increase week by week for some time past in the number of prosecutions for drunkenness even since the limitation of brewing; and the Brisbane Telegraph states definitely that the liquor trade is the only industry in Queensland that has not suffered some interference in the public interest in this time of crisis.

All well-wishers for the public weal earnestly desire the immediate grappling in some effective way with the gigantic drink evil; and long for the emergence in politics of some man big enough and bold enough to tackle in grim and deadly earnest this deadly evil.

Various schemes have been set forth, from total prohibition to State control of the trade; and as far as the soldiers are concerned, great things were hoped for and predicted by the advocates of wet canteens, which, it was said, being under military control and not aiming at making a profit, are preferable to a system under which a soldier desiring a drink would patronise local hostels where inducements to drink freely might be held out.

It cannot be said that wet canteens have been justified. At any rate, if we are to have such, where would be the hardship of enforcing a regulation forbidding the sale of intoxicants in hotels, etc., to men in uniform, privates and officers alike?

As to war workers, day and night, engaged in work up to 6 p.m., if it is necessary that they should be able to get a glass of liquor on their way home, adjustment of trading hours should be made, involving the closing of hotels during the day for a period equal to the time proposed for the worker.

But whatever times are decided on by regulation, let them, for the sake of our reputation as a law-abiding people, be strictly observed. To leave discretionary power in the hands of the police authorities is no proper way of carrying on the administration, for many and evident reasons.

OUR CHRISTMAS ISSUE.

We acknowledge very gratefully the kindness of the Rev. Frank Cash in lending us the fine block which illustrated our Christmas number.—Editor.

QUIET MOMENTS.

THE NEW YEAR

A new year has come
Fresh from the hands of God,
A finite arc of life's full orb,
A fragment of eternity.

I do not know what secrets hide
Within its transient hours,
What glad surprise,
With grievous tears,
What cherished hope denied.

But this I know,
This year is mine! A treasured gift,
Like some white vase, which I may fill
With blooms of joy, brave hope,
And deeds of selfless love.

Yet, I may mar it too,
Begrime its fleecy grace
With sooty hate, dark fears,
And smudgy hands of greed,
Leaving the bowl unused,
Its purpose unfulfilled.

O God, thine alabaster gift!
How shall it be—
When another year has passed?
—Adapted from "A New Day," by
Alfred Grant Walton.

THOUGHTS FOR THE NEW YEAR.

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

The change from the old into the New Year is, after all, only a sentiment, an appeal to the imagination. We are turning over a new page, that is all. A life without imagination is a maimed life; a life without poetry, music or other art.

God has ever hung on the walls of history pictures to cheer us and instruct us, if we have the mind to see them. One picture has been finished on the walls of life and another is waiting to be sketched in.

It is a solemn thing to enter into a year of which we cannot see the end. It is wise for us to pause and look around us and take a retrospect of the past year. We should all be making up our "spiritual accounts." What have we to show for all God's loving care of us. Have we grown by our experience into the "measure of the stature of the fulness of Christ"?

As we look forward we can truly say that 1943 may be one of the momentous years of the

history of the human race. Issues of tremendous importance are at stake, and on the decisions of the statesmen and armies of the Allies depends relatively the happiness and misery of us all, and the fate of millions of human beings for a generation to come.

It becomes us all to begin the New Year with God. If we have shown spiritual indolence, or indifference or scepticism, let us confess it and by prayer and vigilance determine to win from God that blessing which He is waiting to give to all His penitent children.

The New Year may test our sincerity and strain our faith. Can we look with an unflinching trust into the future and believe that we shall win through because He has promised His Presence to be always with us.

As a Church we are being chastened and disciplined to a greater zeal and sincerity. The sense of corporate worship and of the meaning of the liturgy has almost died out amongst our people.

"Amid the crash of empires and the stress of revolutions, unaffected by the losses of the past or the hopes of the future, indifferent alike to the religious movement within, or political danger without, the Church of England raised her impassive front among the storms which raged around her, sublime in her apathy, unchanged and unchangeable, waiting in patience for the knell of her doom to toll."

Such were the pessimistic words of a writer 200 years ago. But what happened? A vigorous revival of religion swept through a lethargic church. God always has His way and will have it again. To all earnest Churchmen there comes the call to be up and doing. Not to dabble in controversy, but contend for causes; not to shed tears for exploded Utopias, but exercise our

citizenship in the present. "Our sufficiency is of God."

Not only in the religious sphere but also in the social and economic sphere Christian people must exercise their citizenship. There are multitudes of people who are looking eagerly for some material millennium which will bring to all happiness and security.

But does our happiness lie in these things alone? Do they not rather lie in spiritual and moral principles on which alone true democracy can be built? In these tragic times we may see new leaders arise who will alter the whole course of human affairs. Perhaps we are relying on other personalities and not enough on ourselves.

The way of the Cross is the way of progress. We must spend our time and energy more generously for those who are in need of help. We must be more possessed by the Love of God.

Christianity is essentially and uniquely the religion of eternal life. The fate of civilisation is in the hands of those who know themselves to be citizens of eternity. We all have our work to do which not even the Infinite Father can do in our stead.

Burke has defined civilisation as "A contract between the noble dead, the living and the unborn." It is always found that the real issues of life are not in outward circumstances but in our inner dispositions.

In the solemn mood which steals over serious minded people at the opening of a New Year we can hear the voice of Him Who says, "Behold, I make all things new." This means we are given a "fresh start." We look away from the past to God's ungrudging goodness and unfailing purpose. The future is bright with the promise of a "new heaven and a new earth."

PERSONAL.

Bishop Heaslett, lately presiding Bishop of the Church in Japan, has arrived in England. The Bishop, who has served forty-two years in Japan, suffered four months' imprisonment on the outbreak of war and underwent great hardship. Dr. Heaslett brings news—indirect, but from reliable sources—that the Bishop of Singapore is well and at work; also that Rev. J. Kudo, a Japanese priest in Korea, has been consecrated by Japanese Bishops, with office as Assistant Bishop in Korea. The Bishop in Korea, now in England, was compelled to leave his diocese shortly after the outbreak of war.—From "The Life of Faith."

The Rev. J. Howard Cruse has succeeded the Rev. Max Warren, the new C.M.S. Secretary, England, as rector of Holy Trinity, Cambridge. Holy Trinity is the leading Evangelical Church in the University town, and is a centre of spiritual influence on undergraduate life. The most notable fact of Trinity's history is in the association with it of Charles Simeon as vicar for over fifty years, from 1783 till his death in 1836.

Rev. L. R. Jupp, B.A., an Old Boy of Christ Church School, and graduate of the University of W.A., has been appointed Headmaster of Christ Church Grammar School, Claremont, W.A., in succession to Mr. B. T. Walters, M.A., who held the office for ten years.

Mrs. James McKern has lately resigned from the position of secretary of the British and Foreign Bible Society for Mosman, N.S.W. Now 87, she has been working and collecting for the above since 11 years of age.

The engagement is announced of Enid Joan, elder daughter of Archdeacon and Mrs. E. S. Benyon, of Lismore, N.S.W., to Dr. David Ross Morgan, only son of Mr. and Mrs. E. L. Morgan, of Rose Bay.

The mortal remains of Prebendary Wilson Carlile, the founder of the Church Army, were laid to rest in St. Paul's Cathedral, London, on October 2.

Rev. Ferdinand Faithfull Fell died on December 9 at this home in Sturt Street, Ballarat, Victoria. Mr. Faithfull Fell was vicar of Learmonth, where he had been stationed since 1924, but retired a few months ago because of ill-health.

Rev. Frank W. Coaldrake, a member of the Brotherhood of St. Laurence, has been appointed to assist the Dean in his duties at St. Paul's Cathedral, Melbourne.

The Schools Council of Ballarat, Victoria, has announced the appointment of Mr. G. F. J. Dart, M.A., as Headmaster of the Diocesan Boys' Grammar School, in succession to the Very Rev. H. P. Fewtrell, M.A., who was recently appointed Dean of Hobart.

The Board of the Church Army has agreed to the appointment of Rev. J. S. Cowland, the Federal Secretary of the Society, as a chaplain to the Forces. His appointment was officially announced on December 2.

Rev. Charles Wilfred Light, well-known in Australia, and formerly of the New Guinea Mission, died in England on August 10. His sister is Miss Ethel M. Light, private secretary to the Archbishop of Brisbane.

Two ministers of the Church in Melbourne reached the golden jubilee of their ordination as deacons recently: Rev. J. Tyssen, of St. George's, Malvern, and Rev. W. R. Cooling, now retired, were ordained by the late Bishop Goe on December 20, 1892.

Rev. F. A. Townsend, of Sunshine, Victoria, has been appointed vicar of St. John's Church, Malvern. He will probably take up his new duties about the second week in February.

Mr. W. Basil Oliver, secretary and acting editor of the "Church Standard," has been appointed to the editorship of that paper.

"The Bishop of Ballarat has announced that Mr. A. H. Nevett, Chancellor of the Diocese, had founded a scholarship at Ballarat Church of England Boys' Grammar School in memory of his son, Horace, R.A.A.F., who met his death while serving in England. Pilot-Officer Nevett was a leading athlete of the school.

The Board of Nomination of the Diocese of Nelson, has nominated the Rev. N. C. K. Titchener to be vicar of Havelock, N.Z.

Rev. C. W. Haskell, of the C.M.S., Karachi, India, has just been issued from the press a Sindhi Grammar, to which he has given much care and time for several years. It is pronounced to be "a work of real scholarship." Mr. Haskell is a missionary from New Zealand.

After having served in the Cathedral parish of Bendigo for fourteen months, the Rev. R. G. White has gone to Mooroonpa. The vestry, in making a small presentation to Mr. White, expressed their appreciation of his services, and their good wishes for his future welfare.

Canon Dewhurst has been appointed rural dean of St. Kilda, and the Rev. R. H. B. Williams, rural dean of Malvern, by the Archbishop of Melbourne.

Rev. T. Knox, rector of Rockdale, N.S.W., has been seriously ill. We are glad to hear that he is now making good progress towards recovery.

The engagement is announced of Joan Isabel, eldest daughter of the Rev. and Mrs. Hugh Linton, of the Rectory, Raymond Terrace, N.S.W., to Trooper James Irving, A.I.F., eldest son of Mr. and Mrs. H. W. L. Main, of the Commercial Bank, Mayfield, N.S.W.

Sir Kelso King, one of Sydney's outstanding churchmen and citizen, celebrated his 89th birthday last week. In spite of his age Sir Kelso still maintains a leading place in the business life of New South Wales, and is on several of the Church committees appointed by the Sydney Diocesan Synod. Perhaps no churchman has given longer or fuller service to his church than Sir Kelso King.

The Rev. W. Tasman Regnier, Th.L., formerly rector of Foster, Gippsland, has commenced duty as Assistant Minister in the Cathedral Parish.

Lovers of the Bible Society will be glad to hear that Viscount Sankey, an ex-Lord Chancellor, and one of the most outstanding Christian workers in England, has been appointed to succeed the late Duke of Connaught as President of the Bible Society. A deputation waited on him to invite him to accept office and was given a warm welcome. He assured them that the appointment gave him as much pleasure as his appointment to the Wool-sack. He was received by the committee at a recent meeting and gave an eloquent address. Another celebrity was also received by the committee about the same time as Viscount Sankey, in the person of General Dobbie, the gallant defender of Malta, who is now recovering from a severe operation. He is a Vice-President of the Bible Society and this was his first appearance at their meetings. He gave a speech which spoke eloquently of the simple earnestness of the man.

SPECIAL PSALMS AND LESSONS.

January 10, 1st Sunday after Epiphany.

M.: Isa. xlv 6; John i 19-34 or Ephes. ii; Psalms 46, 47, 67.

E.: Isa. xlv or xlviii; John iv 1-42 or Colos. i 21-ii 7; Psalm 18.

January 17, 2nd Sunday after Epiphany.

M.: Isa. xlix 1-13; Luke iv 16-30 or James i; Psalms 27, 36.

E.: Isa. xlix 14 or l 4-10; John xii 20 or I Thes. i 1-ii 12; Psalm 68.

January 24, 3rd Sunday after Epiphany.

M.: Hosea xii-xii 6; John ii or James ii; Psalms 42, 43.

E.: Hosea xiv or Joel ii 15; John vi 22-40 or Gal. i; Psalms 33, 34.



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To Australian Churchmen

INTERCOMMUNION.

The problem of Intercommunion or Reunion has occupied the attention of members of the various religious denominations for a very long time. The first ideal was complete union of Christendom. This was a project which was dear to the heart of the late Lord Halifax. Lord Halifax had always before his mind the vision of one great body speaking with authority to all the nations of the world on questions concerning Christian faith. Lord Halifax had strong personal convictions, and believed that this union could only be brought about by repairing the breach which had occurred in Western Europe at the time of the Reformation. He accepted the view that there were only three branches of the Christian Church—the Roman, the Greek and the Anglican. He held that if these three could be united the various warring sects would be robbed of any excuse for continuance in dissent, and their members would gradually be absorbed in the great central body.

The Difficulties in the Way of Lord Halifax.

As Lord Halifax proceeded to develop his theory practical difficulties arose. He believed with all his heart that the Church of England had a true episcopate and a valid priesthood according to those conceptions of priesthood which prevail in the Roman Catholic Church. He was so convinced of the soundness of his opinion that he made great efforts to secure a pronouncement in favour of Anglican Orders by the Pope.

Pope Leo XIII rudely shattered this hope. In his decree 'Apostolicae Curea' the Pope definitely declared that the Orders of the English Church were invalid. He did not base the opinion on any mere historic investigation as to succession. He went deeper. He asserted that the Ordinal of the Church of England definitely

repudiated the idea of a sacrificing priesthood, and therefore the intention to ordain priests being lacking, there was no valid ordination.

This was a peculiarly disturbing determination. It confirmed from the highest Papal authority what Protestants in the Church of England had always contended. It asserted unequivocally that the function of offering the sacrifice of Christ our Lord to God the Father for the remission of pain or guilt had been deliberately denied the priesthood by the Church of England Ordinal.

The Further Development.

This particular action of Pope Leo created an important development in efforts towards Christian union. It made it at once evident that any attempt to incorporate clergymen of other denominations without episcopal ordination would widen the already wide breach between the Church of England and the Church of Rome. Those who supported the view of Lord Halifax felt that this danger should be avoided at all costs.

Nevertheless, renewed efforts were made to secure some kind of agreement between the Church and the Church of Rome. These issued in the Malines Conversations. Great store was laid upon the efforts of Cardinal Mercier, the Belgian Cardinal, who, at the conclusion of the last war, had the added distinction of a devout patriotism as well as undoubted theological gifts and his wide range of sympathies. It was felt that difficulties might be overcome through this frank interchange of opinions, but once more the Pope intervened, and every compromise which had been made at Malines was nullified so far as the Church of Rome was concerned by his emphatic declaration that the road was closed.

The Modern Suggestion.

With the approval of Lambeth a South India scheme of intercommunion was developed. The scheme provided for a Church governed by Bishops, including in its numbers the principal Protestant congregations then operating in South India. All who sought ordination in the newly-formed Church would receive it at the hands of Bishops and presbyters. In the intermediate period the Orders of the existing clergymen were recognised, and were not to be regarded as a bar to intercommunion.

This particular scheme was welcomed at the time as a solution to all the difficulties connected with Orders. But very shortly the Anglo-Catholic party in the Church of England got to work, and instructed their people, so far as their influence extended, that it was an infingement of the Divine Law to receive communion at the hands of anyone who had not had Episcopal ordination. As a consequence of this reactionary movement, and notwithstanding the approval of Lambeth, the South India scheme went the way of all reunion schemes. The whole subject was again thrown into the melting-pot.

The Crux of the Matter.

It will be seen from this very cursory glance at history that the real crux in all matters of reunion is the question as to whether we are to regard ministers who have not received episcopal ordination as true ministers of the word and sacraments. In the South India scheme it was contended that although episcopal ordination would be maintained in the united Church, all the existing ministers of the uniting Churches, whether episcopally or presbyterially ordained, "shall be acknowledged as ministers of the Word and Sacraments in the United Church."

Again, in 1923 a committee composed of Anglicans and members of the orthodox Evangelical Free Churches, met to consider the Lambeth Appeal of 1920. They gave it as their judgment that "ministries which imply a

sincere intention to preach Christ's Word and administer the Sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ's Word and Sacraments in the Universal Church."

The Bishop of Gloucester, Dr. Headlam, urged this particular view very strongly, and in a letter to the London "Times" of February 4, 1933, wrote: "I do not think that anything can justify us in saying that the sacraments of those who have not episcopal orders are invalid and no sacraments at all. I believe that the arguments in support of such a position are not for a moment tenable in face of any sincere historical criticism."

Yet, notwithstanding this powerful advocacy, and the fact that the House of Bishops in London have agreed to mutual intercommunion on certain occasions, the reactionary party has been busy, and its latest project is a scheme for reunion which imposes episcopal ordination upon all who desire to accept ministry in the universal Church.

The Ground of Objection.

The objection which we make to the new scheme of intercommunion is that it appears to secure unity with freedom of difference of opinion, whereas in effect it narrows the conception of the Church of England, and forces the Evangelicals to adopt a position which they are convinced lacks the support of Scripture and history alike.

In order to avoid the possibility of recognising the validity of the Christian ministry of non-episcopally ordained men, the gap is bridged by insisting on what is called "Recommissioning." Anglicans and Free Churchmen alike submit themselves to this new order. To the Anglican it is simply a wider commission, and so it is to the Free Churchman. If that were the end of the situation no possible objection could be found to the new scheme. But in the judgment of the Anglican, what the Free Churchman looks on as

a wider commissioning is in reality an ordination—and the only ordination which the Free Churchman has ever received. The Evangelical, indeed, is allowed still to think that previously the Free Churchman had a valid ministry, but his Church will not accept his view, but will accept without further ordination one who has received a commission in which a Bishop has taken part. To say that this does not alter the interpretation of the Church of England is to talk sheer nonsense. If the scheme were adopted in a few years we would have Methodists and Presbyterians passing freely into the Church of England without any further ordination than this wider commission which they received; while their brethren exercising the same ministry, and having received the same ordination originally, would be debarred.

It is well known that concrete facts exercise a greater influence on the mass of mankind than fine-spun theories. In face of the concrete fact that re-ordination was demanded from some non-Anglican ministers, and was not demanded from others because they had received what is vaguely called a "commissioning," would make it impossible in the lapse of time for anybody to regard this commissioning as other than a real ordination.

There is an objection to the scheme from the Anglo-Catholic side, an objection they fail to observe because they are snatching at an immediate advantage. According to the recognised theory in the Church, catholic ordination is to the universal Church, and cannot be reiterated. The Church of Rome asserts this most strongly. The Council of Trent says: "The Holy Synod with reason condemns the opinion of those, who assert that the priests of the New Testament have only a temporary power; and that those who have once been rightly ordained can again become laymen, if they do not exercise the ministry of the Word of God."

Some theologian in the future, imbued with the Roman outlook on Orders, will be sure to raise

the question as to whether a man who consents to commissioning in a wider sphere of service is not in point of fact denying that he has received Orders in the catholic Church. We are told, of course, that the moment we define we cause separation, but it must be borne in mind that the occasion of separation in the past was failure to preserve some great truth, or, on the other hand, the presentation of that which contained in it the seeds of error. We believe that the cause of the Kingdom of God is most truly served by a frank recognition of facts.

Unless and until the non-Anglican communions are prepared to declare that they repent of their separation, and recognise that their Orders are invalid, only two courses are consistent with Christian charity. The one course is to express regret for this attitude, and to insist upon ordination by a bishop in every case—the course which the Church of Rome adopts. The other course is to repudiate the Roman view, acknowledge the validity of the ministry, but quite frankly declare that service in the Church of England can only be secured by Episcopal ordination because of the unhappy circumstances created by the incidence of the Civil War, and now that these problems no longer exist the Church of England is prepared to adopt a scheme of union that will cast no reflection on the sacred ministry of her separated brethren.

The suggestion that a mediate course can be pursued, which at once recognises, and does not recognise the validity of non-Episcopal order is a dream of those whose sentiments for union have obscured for the time their real consciousness of the actual facts of life.

IN THE RIGHT WITH TWO OR THREE.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three

—L. R. Lowell.

THE WAR — "A SPIRITUAL CONTEST."

"The present struggle is a spiritual contest between good and evil, Hitler is the incarnation of the darkside of the character of the German people. He appeals to all the worst in the nature of the Germans — their brutality, their lust for power, their cruelty, their false sentiment. He has been in power long enough to bring to his side a big proportion of the German nation, in particular, he has debauched the youth of the nation. He has deliberately set himself to destroy civilisation built up through centuries on the teachings of Christ. Faulty and feeble though the expression of these teachings, as embodying the ideal for which we strive, we reverence Christian virtues, Hitler and his followers despise them. They have no use for mercy, truth or love. They have no reverence for justice; they hate freedom.

"We who fight for right must not fail in devotion. We must come to this fight in the spirit of Crusaders dedicated to a Divine purpose. We are resolved that we will build a world of justice, love and freedom. Everyone of us has within him a 5th column of selfishness and indifference. If we wish to be worthy of the high duty to which this generation has been called, we must purge our own souls and preserve in our every day tasks the spirit of devotion and sacrifice displayed by many of our fellow men and women."—Major Attlee, Deputy Leader of the House of Commons.

THE ROMAN CHURCH AND SUNDAY.

A writer in "The Methodist," of N.S.W., in pointing out the rapid decline in a proper observance of the Lord's Day, made the categorical statement that the Roman Church was the subtle foe that had for long sought to destroy the Protestant Sunday. He said:—

"I remember when, just a lad, I heard my father read a statement from a journal, purporting to be an utterance of the then Cardinal Moran. The late Cardinal said in this statement: 'If Mother Church is to win Australia we must destroy Protestantism. To

destroy Protestantism we must destroy the Protestant Sabbath.' I never forgot that. Ever since I could take notice of things, I have watched this ideal being carried out. It is the avowed purpose of the R.C. organisations to laugh at, to attack, and to destroy the Protestant conception of Sunday. That statement will be denied only by fools or blind folk. The R.C.s who do this do not bother even to conceal their intent. They believe that it is now safe to come out into the open."

THE BIBLEMAN'S CORNER.

ECHOES FROM THE ANNUAL MEETING, N.S.W. AUXILIARY, BRITISH AND FOREIGN BIBLE SOCIETY.

Friday, November 5, 1942.

(By Rev. A. W. Stuart, B.A.)

"THE BIBLE IN THE WORLD."

The Archbishop of Sydney, the President of our State Auxiliary, presided and he spoke on "The Bible for the World." It was one of those comprehensive utterances which included all men in its wide sweep. "The business of the Bible Society," said His Grace, "is to get the Bible printed and circulated in the world, and the Bible House, standing erect, but scarred, in London, is a symbol of that purpose. The war has created unforeseen difficulties. A bindery in London has been shattered by bombing, stock has been destroyed, and production has been hampered. Bible Houses have been closed on the Continent, and the colporteurs have been disbanded. From the Empire increased collections have been sent to the Home Society, an indication of the challenge of the occasion. Circulation of the Scriptures has been carried on by agencies and by colporteurs, and new opportunities have been found amongst men and women of the fighting services. "I wish to express my personal gratitude to the New South Wales Auxiliary," he said, "for the constant supply of Service New Testaments made available for free distribution in the centres under the control of the Sydney Diocese C.E.N.E.F."

THE TRANSLATOR AND THE BIBLE

The second speaker was the Rev. M. K. Gilmour, known and loved as a stalwart missionary in Papua of the Methodist Church. He spoke as a translator of the Word of God for the native church in one of the small islands of Papua. In simple, telling speech, he pictured the day when he moved among the people and heard their torrent of high-pitched voices. Would he ever be able to distinguish one from the other, he wondered. "There came the day," he said, "when I knew thousands of them by their cough. I could distinguish one face from another and I loved many as friends. It was my privilege," he con-

tinued, "to learn the language direct from the people and not through the mispronunciations of a teacher. The missionary must get into the heart of the language. What a privilege is his to put the living Word of God into writing for the first time, to set hearts aflame and to change the whole life outlook. Such a task humbles a man and drives him to his knees to seek the inspiration of God. His purpose is to give the matchless story as perfectly as possible in the language of the people in order that the Gospel may be a live thing in their lives.

Mr. Gilmour told of a tramp of 70 miles in the East Cape region where he questioned an old man about his language. "Is it easy to learn?" he asked. "Is it a good language?" The old man replied, "Sir, there is no language like it anywhere. It gets right into you—into your body—you feel it—you see it with your eyes. Other languages you breathe them, and they die. With our speech it is different—you feel it right through you." A visitor to Papua remarked to Sir Wm. MacGregor that one could scarcely have believed that soap and water could make such a difference to the people. "You miss the point completely," replied the Administrator; "There is something in them which is coming out." "What a ready response comes when the Good News is presented in simple form in the mother tongue," continued the speaker. One old teacher said to Mr. Gilmour, "Pastor, make the message simpler. Make it so that the young, who do not understand the language as we older ones do, may understand. Speak in the living word of every day and they will follow."

THE BIBLE FOR THE MISSIONARY.

The Rev. J. W. Tomkinson gave four striking pictures of the power of God's Word in China. The first dealt with bandits, the second with the Japanese invasion, and the third with the city of Chungking. I repeat this one only. A Chinese General invited Mr. Tomkinson and some Chinese Christians to a dinner party. The subject of conversation at the table was God's Word and Eternal Life. Two hours passed by and the missionary rose to go. "Are you so busy? Must you go?" was the question; "I want to hear more." One after another of the Chinese Christians spoke of his own vital experience of the power of God's Word. The outstanding speaker was Mr. Li Jui, an oil merchant, who supports 20 colporteurs in China and who has given thousands of dollars to the Bible Society. He spends hours each day studying the Scriptures, both in Hebrew and in Greek. When his turn came to speak he told with deep feeling of the love of Christ, saying that the greatest assurance had come from the words "Come unto Me, all ye that labour and are heavy-laden and I will give you rest." The General rose and earnestly said, "You speak as if this were real, as if it were part of your

being, or as though it were your life." Li Jui replied, "Yes, it is indeed the Living Word."

THE BIBLE FOR THE MEN IN UNIFORM.

The final speaker was a genial Chaplain of Victoria, Assistant Chaplain-General A. H. Stewart, who recently returned from Libya and the Middle East. "I know, from first-hand experience," he said, "the work that is being done amongst soldiers. I saw hundreds and thousands of men fleeing in Greece and Crete. Their possessions were few and their wants simple. The things they valued most were snapshots, well-worn letters and their little Testaments. In the desert I have visited lonely men, with no entertainment, no reading matter, and no writing material. In these tiny outposts, when I have held a brief service men have produced their worn Testaments and Christ has drawn near to us."

The padre told of a black-out experience in the desert. Air-borne troops from Crete might drop from the skies at any moment. As the Chaplain walked through the darkness he saw a tiny gleam of light flash from a tent. He crossed to warn the men of the penalty. As he looked into the tent he saw eight lads gathered round as the leader read, by the light of a torch, from a torn, stained New Testament. The Chaplain said, "I joined them and it was a wonderful experience."

Most of my work has been done in Casualty Clearing Stations and in Hospitals, and as I have examined the possessions of wounded men I have found simple things and almost invariably a New Testament." He continued, "I have stood beside the wounded and dying, helpless and ready to pass away. This Book has brought things indescribable to them and they have touched the garment of Christ. I can repeat my sincere tribute to the British and Foreign Bible Society, for I know first-hand what the distribution of Testaments means to our men on active service. Many thoughtful men and women are seeking something which gives definite spiritual power. It is found in the Bible, the Book which is being sent into the Front Line. This is fact, and I take the privilege of thanking the Bible Society on behalf of all men and women in Uniform."

So ended the annual meeting, with rain falling outside, and within the church a spirit of thanksgiving to God Who honours the distribution of His Word.

The new Mayor of Redfern, N.S.W., has been a choir member of St. Paul's, Redfern since his early boyhood.

The Rev. Frank McGorlick was ordained to the diaconate by the Archbishop of Melbourne at the request of the Bishop of Central Tanganyika. Mr. McGorlick hopes to sail at an early date for East Africa.

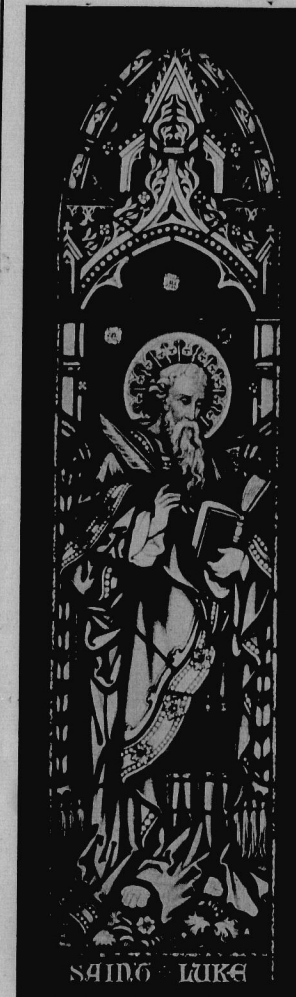
THE CONVOCATION OF CANTERBURY AND EVENING COMMUNION.

The Bishop of Bath and Wells (Dr. Underhill) moved: "That in the judgment of this House the time has come for a reconsideration of the hours of the celebration of the Holy Communion." He said that he had been in communication with a number of incumbents of typical parishes in his diocese, and he found that there was a widespread feeling, especially in country districts, that the early morning communion was not at a satisfactory time for farm workers, domestic servants, and others. Account had to be taken in country places also of the fact that attendance at divine service meant a change of clothing, and there was an inherent distaste for hurried and unprepared worship. The hours of farm work made the ordinary times of Holy Communion difficult or impossible. Nor did he think that in country parishes the Reserved Sacrament for those not sick was going to meet the difficulty. One incumbent in his diocese wrote: "Much as Evening Communion is against my whole make-up, I cannot help wondering if it ought not to be tried in wartime and on occasions." Another vicar wrote that Evening Communion was against Catholic tradition, but here were people who could only come infrequently to communion earlier in the day. The only valid objection to afternoon or evening communion was the question of fasting, but he begged their lordships to be quite honest and to ask themselves how many communicants in Anglican Churches did take communion fasting. He raised this subject most unwillingly, dreading the controversy which would inevitably arise. He was not advocating any particular changes, but only that Convocation should consider how best in these troubled days the faithful might be able to receive regularly the Sacrament of the Body and Blood.

The Bishop of Salisbury (Dr. Lovett), in seconding the resolution, said that when he was a country parish priest he found exactly the condition of things that the Bishop of Bath and Wells had described, and he had evening communion once a month. He had been told that in the Army a pronouncement had been made by the Roman Catholic Church that a modification of this kind should be recognised for Roman Catholic soldiers.

The Bishop of Leicester (Dr. Vernon Smith) welcomed the resolution. There could be no more important pastoral duty than to help their people to be regular and devout communicants. The Church had no very clear mind as to the rule it wanted its communicants to follow. Most of them had been largely influenced by the customs of their youth and the way in which they were taught. A great deal of courage and discipline was required by every young communicant to-day, and it was very necessary not to put upon them

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anything that was too hard for them to bear. He could not help feeling that the rule or custom of fasting communion had been a great deal over-emphasized in recent years.

The Bishop of St. Albans (Dr. Furse) said that he had never been able to take the line that there was any theological ground of objection to evening communion, and he was brought up to believe that fasting before communion was an ancient and laudable custom. But he felt that if anyone imagined that by giving general permission for evening communion they were going to solve this problem they would be greatly mistaken. The roots of it went deeper than any question of hours of service.

The Bishop of Chelmsford (Dr. Wilson) said that all through his ministerial life he had had evening communion. He knew of no rule of fasting communion, although he knew of ancient custom. It was certainly a good thing to make a rule of discipline for oneself, but it was quite untrue to say that their branch of the Catholic Church had any rule of this kind to be imposed on its members generally.

The Bishop of Winchester (Dr. Haigh) associated himself with what had been said by the Bishop of Bath and Wells. It was true that the institution of evening communion would not meet the immense problem of the non-communicating public, but it would at least show that the Church in this matter was trying to keep in touch with reality.

On the suggestion of the Bishops of Winchester and London it was agreed that there should be added to the resolution a request to the Archbishop to draft for submission to the House a short statement as to the most appropriate hours for the celebration of Holy Communion and other relevant matters. With this rider the resolution was carried.—From the Record.

CORRESPONDENCE

A MISNOMER.

(To the Editor, "Church Record.")

Dear Sir,
I am in receipt of a copy of the "Australian Church Record," of date December 3, which (since I am not a reader of that paper) was apparently sent to me gratuitously from your office.

I have read (as I was evidently intended to do) the article appearing under the vague title "A Misnomer." Ignoring the personal affront which seems to be intended, I would say that it certainly is a spirited defence of the papalistic view of the Anglican Church. Indeed, alike in tone, in quality, and in content, the article would find an equally appropriate place in the columns of "Catholic Action" or some other such organ of papalistic propaganda.

With regard to the point raised by your contributor, I consider the slender references he quotes to be quite worthless to his contention, since they neither prove nor disprove anything at all. There is no Anglican objection, of course, to the epithet "Protestant," so long as it is used in its correct sense, viz., "Non-Papal"; but we repudiate the notion disseminated by Papists and sponsored (apparently) by "The Record," that "Protestant" = "Non-Catholic," as also its accompaniment, "Catholic" = "Roman Catholic."

Emphatically, such notions do not belong, and never have belonged, to orthodox Anglican tradition, whether Evangelical or Anglo-Catholic. A study of the distinctive Anglican divines from Hooker through Laud down to Westcott and Liddon, will not show them always in agreement as regards "churchmanship," but it will undoubtedly find them unanimously in support of the Anglican position as I tried in the booklet to expound it, which position could not be better expressed than in the words of Bishop Headlam: "She (i.e., the Church of England) is fundamentally Catholic and incidentally Protestant, for her Protestantism would cease if the Papacy gave up its unjust claims."

It is true, of course, that the Church of Ireland has gone to fantastic lengths in renouncing all claims to her Catholic heritage; but whoever would dream of looking towards Belfast for a reflex of the "ethos" of Anglicanism?

For your contributor, holding, as he manifestly does, a non-Anglican point of view, to presume to judge in respect of "partisanship" within the Anglican fold, would seem particularly inappropriate. The question as to whether or not the booklet is "a partisan production of the first degree" had better be left, I think, to a less biased reading public to decide. And I have no doubts as to the verdict.

Yours, etc.,

T. M. ROBINSON,

Warden, St. John's College,
Morpeth, N.S.W.

[Mr. Robinson is apparently unaware of the ordinary courtesies of newspaper life. Our intelligent readers will have no difficulty in appreciating the motives of our action in sending him a copy of our paper. Mr. Robinson's letter speaks for itself. We hope in a future issue to deal at length with his glaring misconceptions of the Anglican position.]

Meanwhile our readers will note that the only parts of this characteristic letter relevant to our criticism is the first sentence of paragraph three and the latter half of the last paragraph.

We can hardly be held responsible for the inability of our correspondent to see the very clear pertinency of our references. We notice that the Melbourne C. of E. Messenger has suggested a revision of the statement we have criticised and that the N.S.W. Presby-

terian calls the booklet "a saddening piece of logic-chopping," and says, "one is sorry to see such sectarian literature come out of Morpeth which in the days of Dr. Burgmann and Roy Lee made a splendid literary contribution to Christian citizenship."—Ed.]

ROMAN MORALS.

In "The Catholic Herald" for August 14, the "Answers" column contains a typically Romish reply to a correspondent's question—"Are all sins of theft equally bad in God's eyes?" The answer, which is given at some length, is "No. Sins of theft admit of degrees; they can be mortal or venial relating to the amount stolen, and to the person from whom they are stolen." . . . "There are still a few people, of course, who, in spite of war taxation, would not be gravely inconvenienced at the loss of a few pounds; but it would not be good for society as a whole if large amounts could be stolen without fear of sinning gravely. For this reason there must be a sum beyond which one could not steal from anyone, no matter how rich he might be, without committing grave sin. Theologians consider this the absolutely grave matter and (before the war, at least; present war conditions may have made a difference in the amount required) it was said to be roughly about £3. The only exception to this is the case of stealing among members of the same family, when about double this sum is usually required for a grave sin."

Here, as in so many cases, the Word of God affords better guidance. The Divine command is, simply and absolutely, "Thou shalt not steal." According to the Church of England Catechism the neighbourly duty is "To keep my hands from picking and stealing." Small thefts when indulged invariably lead on to greater ones. The old plea "Is it not a little one?" when applied to theft is a dangerous deceit.—English Churchman.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

CATHEDRAL SERVICE FOR EVACUEES.

The Archbishop of Sydney arranged a Christmas Service in the Cathedral on December 20 for evacuees from Malaya and China.

More than a thousand were present from Singapore, Hongkong, Shanghai and Japan, and the service was most impressive. The Archbishop preached and welcomed the visitors. He encouraged them with a message of good cheer for Christmas and future days and assured them of the prayers and interest of Church-people during their enforced sojourn in our midst. The Mothers' Union and Cathedral Sunday Afternoon Combined Choirs rendered Christmas Carols.

At the close of the service the Archbishop and Mrs. Mowll, together with Mrs. Martin, wife of our senior Archdeacon, and others met the congregation at afternoon tea in the Chapter House.

The visitors expressed appreciation to the Archbishop and those responsible for the service and tea, for their kindly thought of them.

ST. PHILIP'S, EASTWOOD.

A very large congregation assembled on Sunday morning, December 20, at St. Philip's, Eastwood, for the consecration of the church by the Archbishop of Sydney. His Grace, who also preached the sermon, congratulated the parish on its fine record of service and said he rejoiced with them on the consecration of the church. Eastwood was formerly part of the Ryde Parish, and it was fitting that the rector of Ryde, Rev. C. A. Stubbin, who was also rural dean of the district, was able to be present for the consecration. Rev. A. E. Colvin, who has been rector of Eastwood for 24 years, unfortunately is ill. He was,

however, able to attend the service, and it was for him a time of rejoicing with his people who together had laboured in a work which God had so richly blessed.

MEMORIAL TO THE LATE MR. R. G. MOON.

A large congregation attended the morning service at St. Anne's, Ryde, Sydney, on Sunday, December 20, to pay homage to the memory of their late beloved organist and choirmaster—Robert George Moon.

Mr. Moon's two sons, Trevor and Spencer, took part in the service, whilst an old friend of the family, Rev. Arthur Killworth, M.A., unveiled the memorial and preached the sermon.

During his remarks Mr. Killworth said he was delighted to come to St. Anne's to-day and to perform this little deed of memory to his dear old friend.

"Mr. Moon," he continued, "came to Australia in 1887, and the first time I met him he was a young man about 20 years of age. I was struck by his wonderful cheerfulness and brightness

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of spirit, while he went about his work in a calm, beautiful way.

"The first time he visited me, when I was then the rector of St. Mary's, West Maitland, and he was the N.S.W. representative of the Victoria College of Music, London. He remarked before leaving the rectory, 'Shall we have a word of prayer?' I thought this was wonderful, coming from a layman, and he prayed one of the most beautiful prayers that I have ever heard.

"His devotional spirit combined with his other activities, made him a great man. He was very much attached to those things that matter most in life.

"As an organist, he was a master of the keyboard. He has thrilled many hearts by his beautiful rendering of sacred hymns and other pieces of music."

Mr. Killworth concluded by saying that he was one of the few men who brought God nearer to those whom he came into contact with.

The marble Memorial bears the following inscription:—

To the Glory of God, and in grateful memory of Robert George Moon, F.I.G.C.M., of "Medway," Gladsville. Passed to Higher Service, 22/10/42. Aged 74 years. Organist and Choirmaster of this Church, 1911-1941.

"He being dead, yet speaketh."

Erected by his family and friends.

There was a large number of relatives present, including Mrs. R. G. Moon. The Mayor and Mayoress of Ryde were also in the congregation. The rector of St. Anne's was unable to attend, owing to his being present with the Archbishop of Sydney at the consecration of St. Philip's, Eastwood.

JOTTINGS FROM OUR PARISHES.

Holy Trinity, Concord West.—On All Saints' Day, a memorable and inspiring corporate communion service took place, when at 8 a.m. nearly 200 communicants were present, including the newly confirmed. The Rev. Graham Delbridge gave an address. A flagon and purificators, the gifts of the confirmees, were dedicated. A tea of welcome was attended by 100 persons in the afternoon, when leaders of the parish organisations welcomed the confirmees into full fellowship. A small book and a Scripture Union Card was presented to each one by the members of the Young People's Comradeship. Canon T. C. Hammond gave an address, and preached at the evening service. On November 22 the Comradeship formed itself into a branch of the Church of England Fellowship, and the rector admitted 53 members.

St. John's, Darlinghurst.—On November 27 the death occurred of Mrs. Stuart Thompson, who resided in the parish for the greater part of her life and made St. John's Church her spiritual home and its activities the centre of all her interests. Like her late honoured parents, she loved her Lord and His Church, and by the beauty of her

character and the constant exercise of good deeds helped to light the path for others who were seeking the highest and noblest things of life.

For many years, until some disabilities of increasing age caused her to live a more private life, she conducted the Boys' Bible Class in connection with the Sunday School and won the admiration of all the lads who were fortunate enough to come under her influence. They are grown men to-day and most of them are serving with the Forces, but the old link formed between teacher and scholar was never broken.

Mrs. Thompson was one of the few women ever elected to hold office in the Church of England. From 1922 to 1926 she was a member of St. John's Parochial Council and during the period attended every meeting—a rare distinction.

She was the hon. secretary and treasurer of the Women's Needlework Guild for seventeen years, and, from the first, gathered around her a number of workers who gave splendid service to the parish and conducted a successful sale of work each year.

St. Peter's, East Burwood.—After a period of six months' training and preparation, a boys' choir has been established with 26 members. The training has been undertaken by Miss Tessie Morrison, assisted by Miss Noel Ashdown.

In the Soccer competitions of the Protestant Churches' Association, St. Peter's A team has won the Somerville cup, the B team being second. The juniors secured fourth position in their grade.

St. Cuthbert's, Naremburn.—The recent sale of work was a splendid success, and raised the sum of just on £150.

Sister Daphne Newton has enlisted with the Australian Army Nursing Service. She was confirmed and was a Sunday School teacher at St. Cuthbert's fourteen years ago, before commencing her nursing profession.

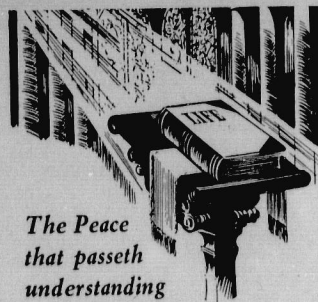
St. Peter's, Neutral Bay North.—The recent Melody Fair, which was opened by Mrs. P. C. Spender, was an outstanding success. The objective was £175 for the Church Debt Fund. More than £280 was received.

St. John's, Rockdale.—On Sunday, December 20, at 7.15 p.m., an oak kneeling desk for the sanctuary was dedicated in memory of the late Dorothy Ada Hill. A prayer book and oak kneelers were also dedicated.

FACING THE NEW YEAR.

In a message for the New Year at St. Andrew's Cathedral last Sunday, Archbishop Mowll quoted the words of the Psalmist, "Trust in Him at all times," emphasising the promise that God was our refuge.

In every country, he said, the psalms had been woven with the language of the people and were symbols of national forms and events. In the



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missionary field they carried comfort and help to men like David Livingstone and others who had found solace in them.

"As we stand on the threshold of a New Year," the Archbishop said, "we are facing what is expected to be a changed world, in the making of which the Church will have a part to play in translating the unalterable laws of God."

Although efforts had been made to crush it in foreign countries, religion still lived in Russia, Italy, and Germany. Its future purpose would be to bring up a race of sons and daughters of God who would stand for a higher freedom of faith and liberty.

"There are spiritual forces within us that can be awakened to a sense of God's perfect love, and to His caring, and sharing," he added. "The Cross is the rallying point from which we start. The Bible has been provided for our weapon." He suggested that Christians join in the Universal week of prayer in seeking to bring about a new and better world.

CHRISTMAS AND NEW YEAR SERVICES.

From every side there come good reports concerning the Christmas and New Year services. There were overflowing congregations at the Cathedral and hundreds of communicants.

Manly was no doubt ahead of all other churches in the number of its communicants. Press reports state that over 1300 participated in the Sacrament of Remembrance and Fellowship. It would be interesting to

know the grand total for the diocese.

Watchnight services were also attended in spite of the rain that was intermittent throughout the day.

The Archbishop was the special preacher at the Cathedral for the Christmas and New Year's Eve services.

KATOOMBA CONVENTION.

The 40th annual convention for the deepening of the spiritual life was held at Katoomba last week and concluded on Sunday last. The meetings were well attended although most of the days were wet. The convention, for the first time, was held in the new grounds situated in Forster Road, near Echo Point, and in proximity of "Khandala," the site of the convention for 39 years. The speakers included Principal Morling, Revs. D. J. Knox, C. J. Tinsley, Marcus Loane, R. Finigan, Mr. Robert Edgar, Mr. W. E. Porter, and Canon R. B. Robinson, chairman.

The variety of addresses were of a helpful character and proved of great value to those who had gathered on the mountain top. The many who were thus spiritually refreshed will return to their spheres with renewed vision and energy for the Lord's work. Missionary day was a feature of the convention and the stories of those who were compelled to leave their work in various occupied countries were feeling told. Some £290 was subscribed to various missions.

Diocese of Goulburn. ORDINATION.

By the Bishop of Goulburn in his Cathedral on Sunday, December 20, Advent IV:—

To the diaconate.—Neil Russell Edwards, B.A. (Syd.). To the priesthood.—Francis Charles Blake Moyle, B.A. (Melbourne). Gospeller, Rev. N. R. Edwards. Preacher, Rev. Canon W. J. Edwards, B.A.

APPOINTMENTS.

Rev. N. R. Edwards to serve as deacon in the Cathedral parish.
Rev. F. C. Moyle, assistant priest in the parish of Cootamundra.

VICTORIA.

Diocese of Melbourne. FROM THE ARCHBISHOP'S LETTER.

"Christmas Day is but part of a great whole. It was the opening of the door of heaven to the eyes of men, revealing to us in clearest fashion the eternal purpose of God. But it is not enough to sing, the whole Church must put its very best at the service of God, doing our part to complete the things that He has chosen us to fulfil. That will be our Christmas gift, nothing less, as the Liturgy says, but 'ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee.'"

"Since my last letter was written the Bishop of Grafton and Mrs. Stevenson were in this city last week because of the accident which befell their son. Wing-Commander J. C. Stevenson completed a distinguished course at the University and joined the Air Force about four years ago. His career was marked by very rapid progress and his services very highly valued. Our hearty sympathy goes out to the Bishop, Mrs. Stevenson and the members of their family in their very sad loss.

"I have to record another very generous benefaction by Mr. Ernest and Mr. George Connibere. They have handed over to the trustees of the Melbourne Hospital £5000 to be used for the completion of a chapel in memory of the late Archbishop, who in his last conversation with Mr. Connibere mentioned the need for such provision. I am most thankful that an additional memorial will be erected in Melbourne to the memory of one who gave in his own lifetime so generously and quietly to the work of the Church. I am sure that all in this diocese belonging to the Church of England will want me to say in their name a word of gratitude and appreciation to these generous people. The benefactions of the Connibere family to good causes in Victoria have been spread over a long period of time and must amount to a very considerable sum, most of it in the interests of the unfortunate and the handicapped. They have always felt themselves to be the trustees and not the owners of their resources."

Diocese of Ballarat.

DIVORCE ACT.

The Council of the Diocese of Ballarat, at its quarterly meeting in December, which was presided over by the Bishop, passed unanimously the following resolution:—

"That this Council regards with the greatest concern the amendment to the Divorce Act brought before the Legislative Council by Mr. W. S. A'Becket, and passed in that Council by the casting vote of the Chairman, which amendment if it became law would make divorce obtainable on the ground that the petitioner and the respondent were parties to an agreement for separation whether made by deed or other writing or verbally, and that such agreement has been in full force for not less than five years; that this Council contends that such an amendment to the Divorce Law would strike at the stability of the marriage bond, making it possible to dissolve that union by mere agreement; and that this Council expresses its condemnation of the proposed amendment on the ground that it is inconsistent with the revealed Will of God, and that by passing such an amendment the Legislature would be taking a step that would be calculated to lead to a disintegration of home life and to a cruel injustice to little children."

It was decided that copies of this resolution should be sent to each member of the State Legislature and to each of the Provincial Bishops.

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QUEENSLAND.

Diocese of Brisbane.

THE PREMIER ON RECONSTRUCTION.

Speaking recently at St. Andrew's Church, South Brisbane, the Premier (Mr. Cooper) said that the new order after the war could not succeed unless it was based on righteousness, truth and justice, and in this reconstruction the Church must play an important part.

If we come out of the war, he continued, with nothing more than the opportunity to rebuild the world, it would be enough, but it was necessary to hold intact all the things needed for that purpose, including those represented by the Church.

CHRISTIAN COUNCIL OF SOCIAL MORALITY.

Archbishop Wand presided at a meeting of the newly-formed Christian Council of Social Morality, held in the Church of England Rest Room, Ann Street, Brisbane, on December 1. Representatives were present from the Anglican, Presbyterian, Methodist, Congregational, and Baptist Churches, the Associated Churches of Christ, W.C.T.U., Y.M.C.A., Y.W.C.A., National Council of Women, National Council of Religious Education, Evangelization Society, and Christian Men's Club. An apology was received from the representatives of the Salvation Army. The chief business dealt with was the election of officers and the appointment of committees.

NEW ZEALAND.

Diocese of Nelson.

"Mr. A. N. L. Woodroffe, formerly in the Wellington Diocese and recently at Moore College, Sydney, will be coming to us shortly. I propose to ordain him deacon in the Cathedral on St. Thomas' Day, Monday, December 21, at 10.30 a.m. The sermon will be preached by Canon Bloyce. I hope as many as possible will make a point of being present on so important an occasion.

"The news of Sister Margaret North that came to hand lately was a great cheer—the first definite news of her since Hong Kong fell to the Japanese. We know now that she was well in July last, and was carrying on her work of nursing. We rejoice with Mr. and Mrs. North and their family on

this good news, and we join our thanksgiving to theirs as they remember God's gracious care to her. Mrs. Stephenson and I feel that Miss North is part of our family. When she was training in Melbourne she was frequently in our home, and we were always glad to have her with us.

"Our sympathy goes out to all who have long awaited news of members of their families, notably the Dean, who has not heard of his son since the fall of Singapore. We remember them in our prayers, and hope that soon good news will reach them."—From the Bishop's Letter.

CHURCH MISSIONARY SOCIETY.

The year 1942 is the jubilee year of the New Zealand Church Missionary Society, as it was founded in 1892.

It has been decided that one fitting way to mark the occasion is to establish a Jubilee Fund; to be known as the Sindh Endowment Fund; to meet the expenses in connection with the Sindh Mission, responsibility for which the Society has just taken over.

The fund will be a capital one, all moneys received being invested and only the interest earned being devoted to any purpose connected with the Sindh Mission or at the discretion of the executive.

It will be remembered that a ref-

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.



There are vacancies in the Choir School for 1943, for choir-Probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.R.C.O., and a specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

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Meanwhile another link is being forged between the Sindh and New Zealand: Archdeacon Kimberley, of Nelson is providing for the building of a village church in memory of his son, an R.A.A.F. pilot who lost his life when flying to Malta.

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