

VICTORIA

Diocese of Melb

ST. CHRISTOPHER'S
MALVERN

On Thursday, May 24, of a large and distinguished St. Christopher's College, F Malvern, was officially opened by the Governor, Sir Winston Dugan.

The Governor said that Dugan were conscious of the college like St. Christopher's train people in the art of There was a very urgent leaders with a deep spiritual

"I do not think you can example than His Majesty himself has often spoken of ing and of the importance religion in our life," said the quoted from a recent speech. "The reading of the Bible and strengthening influence life, and it behoves us in days to turn with renewed Divine source of comfort and

Addressing himself to the Excellency said their task was "They must move with the study human nature, make teaching a friendly thing, humanity into it, and above psychology, which is the goal which people should work doctrines of their work."

Greetings were given from Australia by the Bishop of the Bishop of Gippsland.

The Bishop of St. Arnaud the Board, reminded those had been with great faith the General Board of Religion had established St. Christopher's at a cost of £6,000. The Church had, so far, contributed £4,000 sum of £2,000 was urgently needed, the College funds were supplementing in its initial stage of £500 per annum.

Diocese of Ball

THE BISHOP'S HEALTH
MEDICAL REPORT

As enquiries are being received the Bishop will be able to advise wishes, the Diocesan Medical Officer, T. James, who is attending, stated that owing to the severe weather the Bishop had after the operation impossible for him to commute

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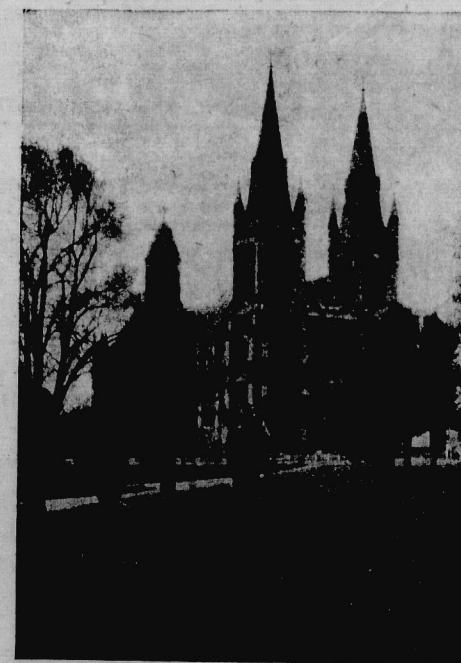
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& Reformed

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NOTES AND COMMENTS.

Our first reaction to that cable from London, June 18, with its headline, "Advertising the Faith —Church Publicity Urged," was to a large degree negative. When the full text of the report of the Archbishops of Canterbury and York are before us, there may well be a second thought of welcome. Stunt religion seems so foreign to the procedure of our Lord and the early Christians. The simple record of His life was "He went about doing good," and those early witnesses used no "scare headlines" in going out on their work of witness. No large demonstrations and impressive processions were used to propagate the Faith for their great Master's warning had been, "The Kingdom of God cometh not with outward observance," and it was written of Him by the seer of old, "He shall not strive nor cry, neither shall His voice be heard in the street." We do not disregard the tremendous value of the printing press in the dissemination of the Gospel; but the phrase, "expert advice in what is a highly specialised art," in reference to advertising the Truth of the Gospel, and the mention of cinemas and theatres as means of publicising the Gospel cause a sense of fear lest we should be really compromising the Truth by the use of means that are admittedly "of the world." Surely this generation has been one of advertisement and publicity. To look down the columns of a Saturday newspaper, the pages of the leaflets that are sent out far and wide in parochial work, and the books and booklets without number that come from the printing press is proof that the Church is press minded — using the term, Church, in the narrow sense of the Church's officialdom. Of course, it is quite apparent that in these days

the Church is lightly regarded by the great mass of our people in Christian lands. Some would definitely go further and say that God is lightly esteemed, and the fear is expressed quite frequently that more and more we are becoming a paganised people. Quite evidently something is wrong. We remember the times when our Churches were filled with worshipping congregations whose worship was simple and unhurried, and whose witness to the power of the Gospel was open for all men to read. The men of these days who ministered were essentially teachers and preachers of the Word—men of deep conviction of life whose sense of duty made them earnest students of the Word they had to preach. They never sought, speaking generally, "To tickle the palate," but to build up the life. But those times are past; within a couple of generations we have come to this position that there is an impatience with services of decent length and the sermon of the past has given way to a little talk on some "Topic of the Times." In the great majority of Churches to-day the Gospel of salvation is "bowed out" to give place to something more popular and more likely to hold the congregation. As the Bishop of Gippsland recently reminded his Synod, the authority of God's Word has been diminished by the baseless theories of the "Higher Critics," as they style themselves, theories that are so often publicised from the pulpit that men and women of our churches know not what to believe. What is required to-day is an intensive mission of evangelism to our Church members in order to produce again a Church able to witness out of the heart of a true conviction of Christ and His Spirit of Power. There is no other royal way to success in the extension of the Kingdom of God. It is the way of patient building which alone can be productive of a lasting work.

The following statement is commended by the Archbishop of Canterbury and is issued on behalf of the Archbishop of York and Wales and many diocesan bishops.

"We believe that our nation is suffering serious loss through widespread misunderstanding and misuse of Sunday. As Bishops of the Church we therefore remind Christian people of the true nature of the day and the purposes for which it was instituted.

"First, Sunday is the Lord's Day. It is the weekly commemoration of His Resurrection. For Christians, therefore, it should be a day of worship, and a day of thanksgiving.

"Secondly, Sunday is a day of rest. The principle of one day of rest in seven was observed in the Jewish Law, and has been justified by human experience. All men need a weekly day of rest. The conditions of modern life make this more necessary than ever, if the nervous energy of the nation is to be maintained."

It is generally forgotten, as the above statement reminds us, that "God hallowed" the Sabbath and gave commandment to His people to "keep it holy"—as the Decalogue puts "Remember the rest-day to keep it holy." It was an injunction based on the "principle of one day of rest in seven" as expedient for human life and consecrated by God for the spiritual enrichment of His people. To suppose that a short service in the early morning constitutes a discharge of the obligation of sanctifying the day seems to exhibit a curious mentality. The Church's order of services would seem to indicate the Church's ruling in the matter and to place an obligation on every loyal member. Our Lord's dictum, "The Sabbath was made for man and not man for the Sabbath" is unequivocally true and indicates the mind of God in reference of man's true life. Stumbling blocks abound to the weakening of the brethren. A more thoughtful discipleship will seek to keep clear that witness to God which the Fourth Commandment enjoins.

A strong protest is being made in N.S.W. against Roman sectional interference in educational matters. The following paragraphs of news come from Newcastle.

The Pope's Finger.

NEW BOOKS IN SCHOOLS CHURCHES PROTEST.

The United Churches' Association, representing six denominations in the Newcastle district, has decided to protest against the deletion from school history of any reference to the Protestant Reformation, and against the placing of "two specifically Roman Catholic books" in the secondary schools' syllabus for social studies.

The publications concerned are "Pope's Plan for Social Reconstruction," and "The Catholic Church and International Affairs."

A meeting of the Association said forces were "operating to undermine the Protestant heritage, and that the strongest action was imperative."

Protests will be made to the Minister for Education (Mr. Heffron), the Director of Education (Mr. McKenzie), and the Chief Secretary (Mr. Baddeley). The matter will also be referred to the Sydney Council of the association.

In Tasmania the separatist attitude of the Roman Church has given rise to protest and criticism. The Bishop of Tasmania in his Letter to his diocese says:—

"A divided Church will have little power and influence in the great tasks of peace. The genuine unity expressed in United Services on Peace Day and Anzac Day give cause for hope that we shall soon come to see that there is already a large measure of agreement on the main essentials of the Christian Faith. It is regrettable that Roman Catholics are not able to co-operate with us in united services. The attempt in some quarters to seek to omit prayers in Anzac celebrations is to be resisted. While not agreeing with the reasons advanced for non co-operation we must respect them. On the other hand we must not allow ourselves to be deflected from the policy of united worship and prayer by an important but comparatively small minority in our midst."

A note in the "Tasmanian Church News" gives a further illustration of the intolerance so characteristic of the Church of Rome. It says:—

"The Roman Catholic Priest, of Brighton (the Rev. R. Scarfe) has raised the sectarian issue in regard to the commemoration service held on Anzac Day in that municipality. Apparently he desires that no religious significance should be attached to the day. He cannot bring himself or his co-religionists to join, with non-Roman Catholics, in saying the Lord's Prayer, or in the singing of well known hymns. Could bigotry go much farther? The Roman Catholic Church, which is always trying to find bigots amongst those who do not belong to it, stands self-condemned by the repeated actions of its priests. The Rev. R. Scarfe says he remembers the tolerance of our fighting men—such tolerance does not come from the Roman Catholic hierarchy. It is to be hoped that the action of Father Scarfe will not be upheld and men of all creeds at the Anzac Services will still pay homage to God."

We have been surprised of late to read statements in Parochial and other Church press organs patently incorrect and mischievously misleading. Our Church leaders ought to be specially careful in their teaching, for in the minds of so many of their people what they say is regarded as absolute truth. Here is a statement in a small controversial booklet dealing with Roman Catholic teaching.

"The Roman Church is at fault in calling her the Mother of God. They called her Mother of God in defending the Nature (sic) of Jesus, so the error was made. The Virgin Mary is not The Mother of God, but of the human nature of Jesus."

Now this was the very statement that was condemned at the Council of Ephesus in 431 A.D., in which all are anathematised who refuse to call the Virgin Mary "The Mother of God." Our author then stands condemned with Nestorius as a heretic!! A heresy that, to use Hooker's words, "rends Christ asunder and divides Him into two persons."

Here is another statement concerning moral sanctions. "God wants us to understand the reasons for goodness. He wants to train up thoughtful comrades, not blindly obedient messenger boys." Quite time if the preceding discussion or primal reasons why the Decalogue should be obeyed were not under consideration. But this writer tells his people that "All actions must be judged in the light of our duty to God, our duty to ourselves, and our duty to other men" as for example sexual impurity is wrong because it offends against the second sanction, in that it corrupts my own character; and it offends against the Third Sanction, because it wrongs other people." Where does God come in? Surely the sovereign will of God stands as the basis of all these commands and therefore the breaking of them is sin against God, as David said in view of his adultery and murder, "Against Thee, there only have I sinned and done this evil in Thy sight."

We must not water down sin into mere inexpediency. We do not think the writer intended to do so.

One more illustration on a different plane. "All reliable authorities are agreed that the Prayer Book of 1662 (the one still in greatest use to-day) requires that the special eucharistic vestments should be worn by the priest at the service of Holy Communion, etc." A truly remarkable statement.

Is the judicial committee of the Privy Council, the highest Court of Appeal in the Empire not reliable? Is the present Lord Chief Justice of England not a reliable authority?

We could multiply authorities ad lib.

GENERAL SYNOD.

We understand that a Bill is to be presented to General Synod, meeting in September next, to set up a missionary council of the Church of England in Australia and Tasmania. It is said that such a council "would be the joint-body representing the missionary policy and plan for the whole Church."

BISHOPRIC OF LONDON.

London, June 21 (A.A.P.).—The King has nominated Dr. Wand, Bishop of Bath and Wells, and formerly Archbishop of Brisbane, for election by the Dean and the Chapter of London as Bishop of London in succession to Dr. Fisher, Archbishop of Canterbury.

When Dr. Wand was nominated for Bath and Wells a formal protest was made against his election because of his extreme churchmanship, as manifested during his regime as Archbishop of Brisbane, Evangelicals will not welcome this new appointment.

CURRENT TOPICS.

THE POPE AND PEACE.

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

The Lenten Pastoral Letter of the Roman Catholic Bishop of Liverpool, England urges that the Pope should be represented at the Peace Conference. His presence would be of great difficulty. There is strong opposition to it in Russia where both Church and State are united in their protest. There is also strong Protestant opposition in the U.S.A. Britain has been slow in coming to a decision as usual.

Papal intervention in international politics is not desirable. The dual character of the Papacy creates difficulty. He is head of a world-wide organisation and is also head of a very small politically independent state of the Vatican. He often finds himself compelled to speak with two voices.

The influence of his dual position is as evident in his silences as in his utterances. When Rome was bombed his denunciation of the Allies was widespread and vigorous. When London had the "blitz" and many ancient English Churches destroyed by the Luftwaffe, the Pope was silent. Let us not forget this.

Papal interference in international affairs is too much influenced by "power politics," and in serving Papal interests. In the future of the Italian States which will soon have to be faced there should be no recognition accorded to the Papacy by non-Roman Catholic States.

We know what effective use of political pressure the Roman Church can make in the political sphere in this country although they represent only 17 per cent. of the community. There is no sign of any real co-operation by that Church in these times of crisis, with the majority of Protestant people.

Youth and the Church.

Mr. P. T. Freeman has written a book on "Christianity and Boys." He is Headmaster of a public school in England. He pleads for an entirely new approach to be made to Religious Education. He advocates a "reasonable religion" being taught in schools. Boys can easily be led to see that Christianity, if it is to be lived as well as professed, demands the highest kind of manliness and is the only hope of society if the world is to become what we want to see

it. There seems to be too many indifferent, agnostic and secularist teachers in our schools and these need to be appealed to in the hope that they will reconsider their position. This will demand much self-sacrifice from them, for "where there is no vision the people perish."

Dr. T. E. Jessop in his little book "Reason and Religion" says "The education of Christians must be spacious, liberal, generous and unending. The providing of it would give to the Churches a fascinating extension of their interest and work, and the result of it would be a recovered splendour of worship and an unprecedented expansion of moral power."

Spiritual Foundations of Peace.

Viscount Samuel, a liberal-minded Jew, made a great speech in the House of Lords recently on the "Three Faith Declaration" (Protestant, Catholic and Jewish) which has been taking shape in America.

The Declaration appeals to all people to give heed to the Preamble of Seven Points on which they are all agreed, viz.: The Moral Law must govern the world; the rights of the individual must be protected; the rights of minorities must be secured; international institutions to maintain peace with justice must be organised; international economic co-operation must be developed; and a just social order within each State must be achieved.

There is need, he says, "That something more fundamental, more universal, more transcendent should be created if we are to have the right atmosphere in which the world's statesmen may meet after the war to frame a better Europe and for mankind."

His speech was listened to with great attention and was given great applause.

A Time for Greatness.

Sir Stafford Cripps in an address in January made some very pertinent remarks on the attitude needed in facing up to the problems of peace.

If we are to start to build a New Jerusalem over the wrecks of a devastated Europe we must not allow apathy to hinder us in meeting the need of food, clothing, housing and unemployment.

We, in our generation, have been given another chance of service to Christ as it has given to no other generation before in the world. We must use the machinery of persuasion. We must be practical in our outlook. We must found our permanent building on the true Christian principles of equality, justice and brotherhood. Our Christian faith must be implicit in our whole lives and in all our relationships if we are to succeed in our great task.

We cannot be Christians in our international politics unless we are Christians in our more intimate and personal relationships and above all in our relationship with God. In our personal, family and social life we must show the truth of our faith.

Revival of Religion.

Dr. F. R. Tennant, in his book "The Nature of Belief," says there are signs of a reviving of interest in Religion in the old country. People realise that without a basis in religious belief our civilisation cannot prosper or even perhaps endure. The need of certainty in belief is stressed. He believes in a Christianity purified and simplified and a theology based on revealed religion set forth in the Scriptures.

A Remarkable Book.

Miss Maisie Spens has written a book on "Things which cannot be shaken." It is a remarkable piece of mystical writing. The book is hard to understand. It is a plea for an "inwardness" in our devotion to God. In Christ and His mysteries we find perspective in this time of mankind's collapse into blatant self-destruction. We live by worship. A free course of silence in adoration of God is essential in these days of noise and activity.

QUIET MOMENTS.

THE CHARACTER OF THE CHRISTIAN MINISTER.

(By Rev. S. F. Allison, B.D., Principal of Ridley Hall, Cambridge.)

Bishop Andrewes, in a famous Latin sermon to Convocation at St. Paul's in 1593, at a time of great unsettlement in religion and of lowered reverence for its claims, took as his text, "Take heed to yourselves" (Acts 20: 28). Those of us who have been called to the Christian ministry need to remind ourselves again and again that what we are counts for far more than what we say. If we are called to be men of vision, we are also called to be men of character—men of unimpeachable character. Indeed, our continued vision of God depends on our character, for "blessed are the pure in heart, for they shall see God." It is with good reason, then, that the Bishop's Exhortation to those who are to be ordained priests lays such emphasis on the personal character of the Christian minister. "Therefore," as St. Paul says in writing of the glorious ministry, "seeing we have this ministry," let us be men "commending ourselves to every man's conscience in the sight of God" (2 Cor. 4: 1, 2), "giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves as ministers of God" (6:3, 4).

Let us single out three aspects of the character of a Christian minister. Firstly, Discipline. An undisciplined life is all too easy in the ministry. It is true that a minister is a man not merely "in" but "under" orders—God's orders—as Forbes Robinson reminds an ordination candidate in "Letters to His Friends." But God in his reverence for human freedom does not impose His orders from without. The only discipline in a minister's life is that gladly and willingly imposed upon himself to response to the prompting of the Holy Spirit within. Such self-discipline is

essential in every department of his life—in the ordering of his daily programme, in his times of devotion, in his thought life, in his speaking (lest an ungracious or uncharitable word should mar his influence on a human soul), and not least in his study. It is good to recall some apt words of Charles Simeon, "It is your duty to God to work hard at your studies." Hard regular study is the best discipline which your minds can have and the most likely to fit your characters to usefulness in the ministry.

Secondly, Liberty. The Christian life is full of tensions. One of these tensions is that between Discipline and Freedom. Freedom lies at the very heart of the Gospel which the minister has to proclaim. The essence of his good news is the liberty of the spirit—"the glorious liberty of the children of God" (cf. John 8:32, 36; Rom. 8:2, 15, 21; 2 Cor 3:17). How important it is that the minister of this Gospel should show in his own life the liberty which he proclaims! Let every minister ask himself whether he is really free—free from pride and its varied manifestations, the desire for praise, the love of flattery, the longing for popularity; free from fear, whether it be fear of criticism, fear of what others may think or say, or fear of facing some new revelation of the truth; free from self? As Von Hugel has written: "I had somehow to become free from self, from my poor, shabby, bad, all-spoiling self! There lay freedom, there lay happiness!"

And thirdly, Love. It is only as the minister is himself, free from that self-centredness which is the essence of sin that he is free to love others with the love that is utterly self-forgetful, identifying himself wholly with those whom God has committed to his care, and going out to them and giving himself to them at all times regardless of cost, constrained by the love of Christ (2 Cor. 5:14). Without such love, constantly translated into prayer, no minister can hope to succeed in his ministry.

"Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face reflecting as a mirror (or, beholding as in a mirror) the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3:17, 18). May the Holy Spirit enable us to represent Christ to our fellow-men in a disciplined life of liberty and love.—From "The Record."

THE LATE JEAN ELIZABETH SAXBY.

On June 10th Jean Elizabeth Saxby was called to higher service, leaving behind her the memory of a sweet eagerness, and anticipation of all the joy that was to come to her in her heavenly home. After months of suffering she thanked God for many blessings, one being the great happiness of seeing her only sister, who spent three months travelling to her from Moscow.

In December, 1927, Jean Saxby was appointed and remained for two years Matron of the first B.C.A. Hospital in Ceduna in the pioneering days of hospital work in Ceduna, when there were few conveniences and comforts, very many difficulties and much responsibility, with long hours of day and night nursing. The isolation was greater because then there were no planes to transfer patients, who needed special surgical treatment, to Adelaide. Every emergency had to be faced in the little B.C.A. hospital. Jean Saxby was always very courageous and had ever a great longing to do her utmost to help others.—(Contributed.)

Churchman's Reminder

"We love because He first loved us."
—St. John.

"Love I gave thee with Myself to Love."
—Browning.

June.
29—**St. Peter's Day.** What a tremendous untruth is appended to words Our Lord meant undoubtedly for all who could say what the Apostle Peter said: that He was the Son of God, the Messiah of Israel, and the Saviour of the World! Peter's confession must be ours, too, by our actions, as well as by our words.

July.
1—**5th Sunday after Trinity.** "Peace without, and Peace within," is the lesson of this day. How full of personal spiritual uplift are the Collects, so carefully selected or composed for the aid of countless millions through the years. Here was a silent guarantee of British character, even among the many who disregard the call to prayer of the Book of Common Prayer.

8—**6th Sunday after Trinity.** Here we are reminded of God's love to man and man's Love to God. We cannot understand the fact of the existence of the stars or of man, or of ought else. How then can we understand the reality of Divine Love? It must be an act of faith, rising from the demonstration of that Love in the sacrifice of the Incarnation and of the Cross, "God so loved that He gave."

PERSONAL.

Owing to advancing years, Dr. McDouall, of Warrawee, who has been a synod representative for Leura for many years, has found it necessary to retire. Mr. R. Clive Teece, K.C., has been elected in his stead.

The Rev. E. D. J. Shaxted, rector of All Saints' Church, Northcote, Melbourne, has accepted a call to St. Luke's Church, Adelaide.



St. Luke's, Adelaide.

laide, in succession to the Rev. C. W. J. Gumbley. Mr. Shaxted expects to begin his ministry at St. Luke's early in August.

One of Australia's first rank experts, Mr. F. Oswald Barnett, will speak on the Housing Problem at a public meeting in Christ Church, St. Laurence Hall, Pitt St., Sydney, on Wednesday, July 4th, at 8 p.m., under the auspices of C.S.O.M. Mr. Barnett, well-known as Vice-Chairman of the Victorian Housing Commission, is also well-known as a leading Christian layman and Social reform worker.

Our sympathy goes out to the Rev. E. L. and Mrs. Woods, of Sorell, Tasmania, on the death of their eldest son in the explosion that occurred recently at Wagga, N.S.W.

By the death of the Rev. Edward Gordon at a private hospital, in Launceston, one of the ranks of our Senior Clergy has been called to higher service. Mr. Gordon was a graduate of Oxford, and for over a quarter of a century was Rector of Campbell Town, where he rendered good and faithful service for the Church and town. Mr. Gordon also served as a Chaplain in the last war. In recent years he has lived in Launceston in retirement. Our sympathy goes out to his widow and to his two gallant sons, Ft.-Lieut. Bernard Gordon, R.A.A.F., and Lieut. Brian Gordon, P.O.W., A.I.F.—"Tasmanian Church News."

His many friends will be glad to know that Canon Wise (sometime Rector of Goodwood, S.A.), is making steady progress after his recent illness.

The death occurred on Anzac Day of Thomas Colin Brammall, B.A., youngest son of the late Rev. C. J. Brammall. The deceased gentleman was an alumnus of Hutchins School, Hobart, and at the time of his passing on the staff of Christ College.

The deepest sympathy has been aroused by the sudden death of Margaret Evans, the young wife of the Rev. G. G. Evans, Rector of Kadina (S.A.), and the adjoining towns, on May 12. The Bishop conducted the first part of the funeral service at Kadina Church, and the burial took place at Gladstone, Mrs. Evans' old home.

Rev. A. J. K. Baker, an old student of St. Barnabas' College, Adelaide, and formerly Rector of St. Chad's, Fullerton, has been appointed Archdeacon of Colombo, Ceylon. Mr. Baker will continue to hold the position of Rector of St. Thomas' parish and Principal of the Theological College in Colombo.

Rev. T. Hayman, the newly appointed Curate in charge of the new parochial district of St. John's, Willoughby, N.S.W., was presented by the congregation of St. Alban's, Belmore, with a private communion set as a mark of affectionate appreciation.

The portrait of the Archbishop of Perth and Primate of Australia (Dr. H. F. Le Fanu), painted by Mr. Leo Hogan, of Perth, is a lifelike picture of the Archbishop, and is to be housed in one of the diocesan buildings. There has been a prompt response to the request for money to defray the cost of the painting.

The Bishop of Bunbury (W.A.), inducted in the new rector, Rev. R. T. Arrantash, to the charge of Katanning on May 20.

Chaplain D. K. McConchie, after serving overseas for five and a half years, for three of which he was a prisoner of war, has now been released. He is a canon of St. George's Cathedral, Perth (W.A.), and is taking up duty in the Perth diocese as organising secretary of the Church Extension Fund.

The Duke and Duchess of Gloucester attended the service at St. John's Cathedral, Brisbane, on June 10, when the first public subscription for the completion of the cathedral was taken. It is estimated that the work to be done on the cathedral will cost about £250,000.

Rev. W. Leathbridge, Th.L., of Bunyip (Vic.), has been appointed to the charge of Omeo by the Bishop of Gippsland. The Rev. K. G. Aubrey, Th.L., has returned to New Zealand.

The Rev. A. J. Bamford (Diamond Creek and district) has accepted nomination to the parish of St. Michael's, North Carlton, and will be inducted late in July.

A marriage took place on Tuesday, June 12, at St. Alban's Church, Lindfield, N.S.W., between Mr. William E. Toms, and Miss Mary B. Boydell, of Lindfield, great grand daughter of the late Bishop Broughton and daughter of the late Richard Barker and Annie Boydell, of Caergwile, Allynbrook, N.S.W. Canon Tugwell officiated at the wedding.

The Rev. E. T. S. Reynolds has resigned from the Brotherhood of St. Laurence, Melbourne, because of ill-health, and is now resting at Cheltenham.

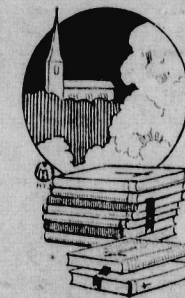
The second son of Canon and Mrs. P. W. Robinson, of St. Mark's, Camberwell, Sergeant James Robinson, R.A.A.F., recently returned home on leave after completing his air-crew training in Canada.

BOOK REVIEWS

Christianity as an Interpretation of History. — There is a pathos in the circumstances of this lecture by the late Dr. Temple. It was one of the Archbishop's latest utterances, so short a time before his passing that he did not see the final proofs of the lecture which had been taken down in shorthand. The memorial character of the lectureship foundation increases the pathos. It was in memory of a humble saint who was "Dick" Shepherd's valet, verger and guardian angel and showered his benign service on all the successors in the work at St. Martin's. He died on June 4, 1843, at the age of 60 years, and his splendid devotion occasioned the founding of the "William Ainslie Memorial" Lectureship. "In his memory," said the Archbishop, "this lectureship has been established, and I am proud of the privilege of delivering the first lecture."

The treatment of the subject is that of a master mind and commands attention. "If we are to have any understanding of history at all, we need to discover some principle, or group of principles, which we may trace out in its workings, and in obedience to which we may shape our own contribution to history." After reviewing other interpretations of history the Archbishop showed how in Christianity alone we have an adequate theory. "God is the Creator! He is the Father: men are His children (herein resides the dignity of the individual man). His purpose is the meaning of History. History is the arena wherein that Divine purpose is being fulfilled and the Divine judgments are made manifest." Everything therefore turns upon the character of God. That character is traced through Old Testament revelation to the New Testament full disclosure.

"The goal of history is the Kingdom of God, the Sovereignty of Love—such love as God has shown upon the Cross." (Published by Longmans, England. English price, 1/- net.)



AMONG GOOD BOOKS.

10. Voltaire's "Age of Louis XIV."

Francois Marie Arouet, self-styled de Voltaire, was born in 1694 and died in 1778. He was then only 21 years of age, when the Grand Monarch died. But he has succeeded in presenting us with the brilliant spectacle of Louis XIV reign with incomparable dramatic force. History would lose its aridity for many were all its records presented as this is.

From any standpoint, but particularly from that of the Christian reader, Voltaire is an immensely valuable witness to the prevailing religious sentiments of the age of which he writes. He was brought up by Roman Catholic parents in a Roman Catholic country and educated at a Jesuit seminary. Christian belief, he cannot be accused of. He cannot be said to have had any strong Protestant predilections, and knowing that later he stood aloof from and criticised of having a bias towards any form of Christian faith. But we can sense his sympathy with the leaders in the politico-religious struggle against James II of England, when he tells us that these valiant men regarded King James' Romanist religion as "the religion of slavery." He has a further interesting note concerning James II which is practically never referred to by historians of this period. He mentions that James was actually a member of the Jesuit Order, having been secretly admitted while Duke of York by four English Jesuits. Needless to say, Voltaire is contemptuous of the system which allowed a relic to be kept in Notre Dame Cathedral, Paris, and to be adored as the "Navel of Jesus Christ!"

The book gives a detailed account of the persecution of Protestants which preceded the infamous Revocation of the Edict of Nantes in 1685. That terrible

act of persecution marked the swift decline of French prosperity, and national greatness. Voltaire himself recognised this and lamented the wholesale emigration of the industrious Protestant population of France who refused to abrogate the faith of Christ for which their forefathers had died.

Voltaire is full of admiration for England, who demanded in the Treaty of Utrecht, 1713, that Louis should set at liberty those subjects who were confined for their religious beliefs. One could be forgiven for doubting whether modern framers of treaties would have sufficient convictions to make the same peremptory demands.

The book is a significant testimony to the constantly re-iterated truth in God's Word that abundance of resources, greatness of naval and military power, soundness of internal administration and the cultivation of the arts and sciences do not make for the real and permanent greatness of a nation. The open Bible and the freedom to expound its truths were denied to Frenchmen. "The Grand Monarch" was but an empty title given to pomp and pride. The only foundation for true greatness was lacking.

Proper Psalms and Lessons

July 1. 5th Sunday after Trinity.

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

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

July 8. 6th Sunday after Trinity.

M.: 2 Sam. i or Wisd. iii 1-9; Mark vii 24-viii 10, or Romans xiv 1-xv 7. Psalms 31, 32.

E.: 2 Sam. vii or xii 1-23 or Wisd. iv 7-14; Matt. vii or Acts xv 1-31. Psalms 33, 36.

July 15. 7th Sunday after Trinity.

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

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



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W. S. LESLIE, M.A., Headmaster.

TO AUSTRALIAN CHURCHMEN

Problems and Modifications in the Sacerdotal Theory.

The letter of Eugenius IV to the Armenians, appended to the proceedings of the Council of Florence held in 1439, is sometimes treated by Roman Catholic controversialists as if it stood alone. Most ingenious attempts are made to explain away the Pope's insistence on the *porrectio instrumentorum* as providing the essential matter in conferring the power of the priesthood. But Eugenius had behind him a long and consistent tradition. Aquinas is emphatic on the point that the priestly "character" is imprinted, not even at the time of anointing the hands, but at the moment when the chalice is handed to the subject of ordination. As his authority gained force in the Church, opinion on this question hardened. The Council of Trent, already advised of the peculiar difficulties attendant on historic vindication of the *porrectio instrumentorum* speaks in more general terms of the ordaining form.

The Catechism of the Council of Trent, on the other hand, retains a paragraph asserting: "Afterwards the Bishop anoints his head with oil, and then delivers a chalice with wine, and a paten with a host, saying, 'Receive thou power of offering sacrifice to God and of celebrating Masses as well for the quick as for the dead.' By which ceremonies and words he is made an interpreter and mediator of God and man; and this is to be looked upon as the chief function of a Priest. (M.265-6, Dublin, 1816.) It is not necessary to elaborate the argument that the delivery of the vessels, thus constituted the essential act of ordination for almost four hundred years, is devoid of the slightest support from antiquity. A Church that could show herself so careless in preserving an exact historic continuity in such a crucial instance can scarcely claim to be heard on any matter until its claims have been investigated carefully.

It is a strange commentary on the system thus presented that in the New Testament no direct connection is established between the priestly office and the sacramental system. Church officers are spoken of as "stewards of the mysteries of God," and under this general direction it may be right to include that decent order in the observation of the sacraments in the Church which no one cares to dispute.

But it is wholly foreign to the spirit of the New Testament to relate Holy Orders to the Eucharist as if it were the originating cause of this elaborate machinery.

In the Pastoral Epistles, which deal explicitly with Order, there is no insistence on the duty either of guarding or dispensing the sacraments. In the First Epistle to the Corinthians the consecration of the bread and wine is regarded as the action of the whole community. But not only is the service of the sacraments generally thrust into a position which it certainly does not occupy in the New Testament in relation to the Christian ministry. The Eucharist regarded as the sacrament of sacraments is presented in an entirely false light. Not only is the priesthood presented not so much as an office but a power, but the whole function of that ministry is reversed. The Catechism of the Council of Trent forces the conception to its logical issue when it describes the priest as an interpreter and mediator of God and man. "It pertains to the priest's office to offer." In the earlier usage of the word it was patient of a scriptural interpretation. Time and growing exaggeration of the Eucharistic Doctrine imported into it a significance that completely altered the New Testament status of the presbyter. He now operates on behalf of men in the presence of God. The New Testament regards him as operating in the Presence of God indeed, but with a message of warning, reproof, exhortation and encouragement given from God to men. This is not the result of close exegesis of a particular set of passages. It lies broadly on the surface of the New Testament page. St. Paul, e.g., urges as his claim to consideration at the hands of the Corinthians that he had begotten them through the Gospel. It is in the same Epistle that he asserts that God sent him not to baptise but to preach the Gospel, which precludes a popular interpretation of the words.

Here it may be in point to notice a variation of the mediaeval conception which has found much favour in modern days.

When confronted with the obvious fact duly recognised, be it observed, in the Mediaeval Church, that all believers are priests unto God, modern

sacerdotalists sometimes adopt an interesting line of argument. All believers, they say, are priests, but the appointed priest is the representative of all believers. They function through him and only through him. Dr. Sanday reminds us that in the Conference on "Priesthood and Sacrifice," held at Oxford in 1899, "Dr. Moberley's definition of the clerical order as 'ministerial organs of the Church's priesthood' was generally welcomed. And Canon Gore and Mr. (now Bishop) Headlam joined in an invitation to Nonconformists to meet them on what might be common ground" (Preface X). It seems a pity to disturb such harmony. But it is merely the mediaeval conception in the slightly curtailed modern dress. Our old friend, Aquinas, develops the very idea which is here presented as common ground: "Acts are directed immediately to God in two ways; in one way on the part of one person only, for instance, the prayers of individuals, vows, and so forth: such acts befit any baptised person. In another way on the part of the whole Church, and thus the priest alone exercises acts immediately directed to God; because to impersonate the whole Church belongs to him alone who consecrates the Eucharist, which is the sacrament of the universal Church." (Summa, Pt. iii Q.37, Art. 4).

Cast in that form it does not appear quite so convincing to the individual trained in Reformation principles. When it is remembered that the reply is directed to an objection that "Prayer and the offering of oblations are acts directed immediately to God. Therefore, every baptised person can perform these acts, and not priests alone," the difficulty in interpretation becomes more acute. We venture, notwithstanding the alleged agreement and the high names of Dr. Moberley, Canon Gore and Bishop Headlam, to assert that the whole scheme has no warrant in Scripture and is entirely fallacious.

It emerges through a confusion of two functions that coincide in the person of the priest. He represents the sentiments of the congregation in prayer and the consecration and administration of the sacraments. This is a matter of order and decency but does not create in him a universal impersonation after the manner suggested by Aquinas. The minister takes his place here as a priest in common with all God's people. They say "Amen" at his giving of thanks, and in order that the ministerial organ of the people's priesthood may express their

thought aright it is necessary that the words be in an intelligible speech. Otherwise the priest relapses into the position of a single worshipper. He gives thanks well but the other is not edified. St. Paul has no suggestion of a universal impersonation. Everyone, even he who is a private worshipper, must accompany in thought and intention, the voice of the leader who approaches God. The difference is one of order simply and not one of character, either in the mediaeval or modern sense. It is otherwise with those functions of the presbyterate which are exercised not in the name of the Church, but on behalf of the Church.

In the one case the worshipper is "edified" or "built up" by the expression of his own personal devotion to God in such suitable terms that he can utter a cordial "Amen." In the other case, the saints are "perfected" or "built up" by direct contributions coming to them from one who is appointed by God and designated by the Church to feed, to watch, to reprove, to preach, to rule.

It is impossible to bring all these distinct functions under the category of expressing that which is common to all believers. The new suggestion seeks to restore priestly castes, but succeeds in destroying the New Testament revelation of special men given to the Church to exercise special functions for her greater edification.

We hold to the New Testament presentation that the ministry is an office distinguished by special functions that are inalienable and do not, as such, belong to every member of the Church.

It is an office which distinguishes the presbyter as a member of the body as the eye is distinguished from the ear or foot. It is sufficiently and faithfully expressed in our Ordinal.

It is a "Ministry towards the children of God, towards the Spouse and Body of Christ . . . to bring all such . . . unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place . . . for error in religion, or for viciousness in life." So we contend in the language of the same Ordinal that the Scriptural Priests are "Messengers, Watchmen, Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family." With such a weighty commission let us be content, humbly thanking our Heavenly Father Who hath called us to the high dignity of Service to His people, and

seeking not to claim any further powers and prerogatives, except that power of God the Holy Ghost, Who alone can make us able ministers of the New Testament.

THE SOUTH INDIAN CHURCH SCHEME.

(Extracts from two Addresses by the Rt. Rev. Michael Holles, D.D., Bishop of Madras, at the Madras Diocesan Council in 1944)

God's Spirit is no less certainly and no less powerfully with the Church to-day than He was with the Church in the first century or in the fifteenth. But the problem of union is fundamentally a spiritual, a theological problem. It is not just a matter of saving money or men. Still less is it a matter of enabling the Christian community to claim more power or more posts. It is a seeking of the Will of God, and a responding to the call of God to manifest Him to the world.

Ask yourselves: does God want us to continue in this present divided state or not? If you say No, as I think you must, if you really face the Will of God instead of just thinking of the Church as a little section of people who like the kind of service that you like, then you have to ask how God wants the present divisions overcome. Finally, it must be by a new creative act of God and not by human adjustment. We need a deeper consecration.

But, about this or any other scheme, we have to ask whether there is in it any abandonment of vital truth. If there is, however ardently we desire union, we must conclude that it is not God's way. If not, there is, I think, no limit to the willingness which we ought to show to sacrifice what we like or are accustomed to in order that God's work may be done.

Speaking of the section of the Scheme dealing with "the Faith of the Church," the Bishop quoted the following paragraphs:—

"The Church of South India accepts the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the supreme and decisive standard of faith; and acknowledges that the Church must always be ready to correct and reform itself in accordance with the teaching of those Scriptures as the Holy Spirit shall reveal it.

"It also accepts the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safe-

guarding that faith; and it thankfully acknowledges the same faith to be continuously confirmed by the Holy Spirit in the experience of the Church of Christ.

"Thus it believes in God, the Father, the Creator of all things, by whose love we are preserved.

"It believes in Jesus Christ, the Incarnate Son of God and Redeemer of the World, in whom alone we are saved by grace, being justified from our sins by faith in Him.

"It believes in the Holy Spirit, by whom we are sanctified, and built up in Christ and in the fellowship of His Body.

"And in this faith it worships the Father, Son, and Holy Spirit, one God in Trinity, and Trinity in Unity.

"The Church of South India is competent to issue supplementary statements concerning the Faith for the guidance of its teachers and the edification of the faithful, provided that such statements are not contrary to the truths of our religion revealed in the Holy Scripture."

The Bishop continued:—
We are living not only in an age of political and economic change but also, to a great degree, in an age of intellectual change. We are told that we are treading where the Saints have trod. In one sense it is true, but in another sense it is false if it means that we are not going forward at all. It is utterly vital to believe that you cannot tie down a "Living Body," that is, the Church of Christ by any formulation of the past. The questions of to-day and to-morrow will not be met by the answers of the past. There are great facts — the saving acts of God. But man's interpretation is conditioned and limited by human language.

This seems to me the position. There is no practice which we value which we cannot continue to use; there is no doctrine which we hold which we cannot teach.

The Church is a far bigger thing than any one denomination or group of denominations which may share certain opinions or practices. The Church as it is in the Prayer Book is the whole congregation of faithful people dispersed throughout the world. You cannot be a member of Christ without being a member of the Church. I cannot deny that the Methodists, Presbyterians and Congregationalists are members of Christ. I am quite certain that they also do minister the Word and Sacraments. We must be drawn together nearer

The Loyal Orange Institution of N.S.W.

Invites all Protestants



1945 IS THE CENTENARY
YEAR OF THE L.O.I. OF N.S.W.

Special Celebrations to
Commemorate this event:—

SUNDAY, 8th JULY, 7.15 P.M.
Protestant Rally. St. Peter's Church,
Bourke St. (off William St.), Sydney.
Speaker: Rev. Gordon T. S. King.

WEDNESDAY, 11th JULY, 8 P.M.
Conversazione in Assembly Hall, Margaret
St., Sydney.
Speaker: Dr. G. T. Morgan (Melbourne).
(Admission by Ticket available from
L.O.I. Office, 100 Clarence St., Sydney.)

FRIDAY, 13th JULY, 8 P.M.
Great Spectacular Pageant, Sydney Town
Hall.
(Bookings at Nicholson's, 416 George St.,
after July 2nd.)

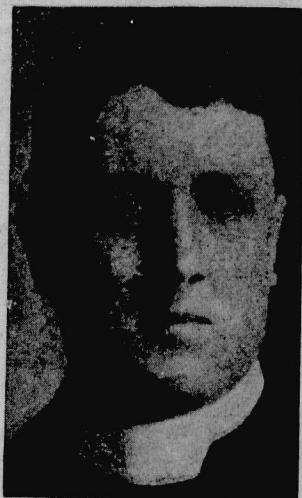


The Sydney Town Hall
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at 2-45 p.m.

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(Dr. H. W. K. MOWLL)
GUEST
SPEAKER

to Celebration of the
12th JULY
in

to our one Lord and so nearer to the
one Church which is His purpose; for
which He died

This Scheme, though not perfect,
does not contain anything which I
would feel bound to reject and I do
believe that it is a practical scheme. . .
and that it does not abandon any vital
truth.

CORRESPONDENCE.

A CORRECTION.

Chatswood Circle of the Home of Peace.
(To the Editor, "Church Record.")

Dear Sir,
I wish to draw attention to two errors in
the report appearing in your issue of 14th
inst. of the above circle, under the heading
of St. Paul's, Chatswood.

1. The name of our Circle is, and always
has been the "Chatswood Circle of the Home
of Peace," and derives support from other
parishes and denominations in the district.
2. Donations received totalled £71, not
£5, as stated in the report.

I shall be obliged if you will note these
corrections in the next issue of your jour-
nal.

Yours faithfully,
F. G. LOANE, Joint Hon. Sec.
Whitton Rd., Chatswood.

AN APPEAL.

(To the Editor, "Church Record.")

Dear Sir,
A week ago to-day, one of the worst
floods on record for the North Coast, came
down with terrific force, inundating and
isolating the district.

Practically all the farmers have suffered
some loss. Many have sustained consider-
able damage. The crops which were not
affected by the floods were in many in-
stances laid low by the cyclone which fol-
lowed.

The flood waters came right into St.
John's Church here at Rappville, and al-
though little harm was done to the furnish-
ings, the building has shifted and is leaning
dangerously.

Rappville is a Bush Church Aid Society
Mission District and I thought perhaps there
may be readers of the "Record" who would
care to assist in our definitely evangelical
ministry by helping us to effect urgent re-
pairs to our little church. The people them-
selves have sustained such loss that I know
they would appreciate help from their more
fortunate brethren. I believe that for £30
(plus our own labour, for none other is
available) we could put the building into
its former good state of repair.

It would be a tremendous encouragement
if some could help us with their monetary
gifts. They may be sent to me at The
Vicarage, Rappville, N.S.W.

Yours faithfully,
R. S. R. Meyer.
Rector.

The Vicarage, Rappville, N.S.W.
18-6-'45.

ACKNOWLEDGMENT.

(To the Editor, "Church Record.")

Dear Sir,
Herewith for insertion in the "Record,"
the result so far of this appeal for New
Comleroy Church:

	£	s.	d.
Anonymous	125	0	0
K. W. Scott	1	0	0
Rev. R. Ashcroft	1	1	0
(Mt. Victoria Sunday School (per Rev. W. P. Dorph)	2	0	0
Miss Stuart	0	10	0

Total £129 11 0

Also two large Prayer Books from St.
Paul's, Rose Bay, per Rev. C. A. Baker.
Thanking you, I remain,

Yours sincerely,

L. DANIELS.

The Rectory, Kurrajong.
June 15, 1945.

THE CHURCH IN THE NEWS.

(To the Editor, "Church Record.")

Dear Sir,

We learn from the daily press that our
church in England is proposing to spend up
to a million pounds on "advertising." A
prominent Sydney morning daily used this
as a basis for their daily feature on the
thoughts of the masses concerning any cur-
rent question as given by the newspaper.
Their question was in effect: "Do you think
that the Churches should advertise?" The
five interviews reported with people chosen
at random are enlightening. Not one uses, or
even implies, the expected word "hypo-
crites." But they relegate the Church of

Jesus Christ to the background of life; it
is thought of as just another organisation,
certainly not as an organism. They each
recognised the church as something good in
its way for those who are interested, leaving
the implication that if you are not, then you
join the organisation in which you are in-
terested, e.g., "Society for stray cats," etc.
of the Ecclesia or its message, they have not
the slightest inkling; they know nothing of
a need of a Saviour; they know nothing of
the sacrifice of Jesus Christ on Calvary for
them; they know nothing of salvation by
faith.

Taking this as a fair basis of thought for
a large section of our community, the ques-
tion becomes relevant to us, "Should the
Church advertise?" Undoubtedly! But how
and what? Is the church to advertise by its
card parties, its dances, or even its "bright
services"? Or is the church to advertise her
"one foundation," Jesus Christ her Lord?
As to "how," the writer suggests that these
modern days present many methods. The
church services and its organisations should
be well advertised by posters and literature
in the parish; an annual "Mission" with a
good "background" is vital; the radio can-
not be over-estimated; by work in the pub-
lic schools; by open air gospel work (every
church in a settled area should endeavour to
have its own portable public address system,
or better still, its gospel waggon); by dis-
tribution of the better type of tract; by
the Divine example of the spoken word to
individuals, which is the duty of every Chris-
tian. These, together with the work carried
by the Home Mission Society and kindred
societies, are but some of the ways in which
the church can and should advertise, taking
care that the church should not advertise
herself but her Lord.

Yours faithfully,

J. O'CONNOR.

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SECTIONAL TAXATION.

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

From several sources, I have heard recently that priests of the Roman Catholic Church are exempt from income tax.

I have consulted Baldwin and Gunn's standard textbook, "Income Tax Laws of Australia," published in 1937 and can see no mention of exemption for this section of the community. Under the heading "Ecclesiastical offices" it reads "all sums received by the holder of an ecclesiastical office, by virtue of that office, are assessable, including voluntary gifts."

The only individuals who are allowed exemption are foreigners residing temporarily in Australia, foreign consuls and their staff, officers of other than Australian government departments, and visitors to Australia. This is quite understandable, but I cannot see that there should be any discrimination between Australians, earning their living and residing in this country, whether they be ministers of religion, clerks, coal miners, teachers, or belong to any of the other professions and trades which go to make up the community.

Yours sincerely,

"TAXPAYER."

"LEGS."

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

I am glad my friend, Mr. Ransome T. Wyatt, has got his wish in "drawing" me. I am sorry he does not know Justus Jonas as, if he will permit me to say so, it indicates a very great gap in those historical investigations of his which have charmed so many. I suggest that he gets without delay, Gardin-

ers and Cranmer's controversy and Fox's account of the Disputation at Oxford. They are all in the two books of The Parker Society. He will find the relevant passages at pp. 188, 190, 226, 227 and 374, of the volume containing the controversy on The Lord's Supper. He will find further references in the other volume of Cranmer's Works, p. 218.

Cranmer published the Catechism of Justus Jonas with omissions and additions in 1548. Ridley ordered "The Curates, Churchwardens and questmen . . . to erect and set up the Lord's Board after the form of an honest table, decently covered, in such place of the quire or chancel, as shall be thought most meet by their discretion and agreement in 1550." Edward VIth ordered Ridley "That with all diligence all the altars in every church or chapel . . . within your diocese, be taken down; and instead thereof a table be set up in some convenient part of the Chancel." Therefore Justus of Ghent must have painted what the Canon of 1640 calls "Popish Altars." That proceeding can offer no guide to the subsequent history of the Reformed Church of England. I do not deny that there were and are varieties of use in this matter. In fact we have the following interesting record: "The Table standeth in the body of the Church in some places in others it standeth in the Chancel. In some places the Table standeth Altar-like distant from the wall a yard, in some others in the midst of the Chancel north and south. In some places the Table is joined, in others it standeth upon trestles. In some places the Table hath a carpet, in others it hath none." (Lansdowne MSS.). If that were the case in 1565 we can readily conceive that such varieties continued and increased as time went on.

To call an Altar-Frontal a "decent carpet of silk" seems to me to be something perilously near a joke. A frontal cannot "cover" a Table, a carpet of silk can and does. But a tablecloth does not of necessity conceal a table's legs. Nor did it do so in early days when the table was used in Holy Communion, if the illustrations of Fleury are to be relied upon. By all means obey the Canon but let us also obey rubrics and injunctions which require "a decent table of wood and movable" and let the people see for themselves that we have obeyed.

Yours faithfully,

THOMAS C. HAMMOND.

PERSONAL—Continued.

The Rev. H. O. and Mrs. Watson, of St. Peter's, Morningside, have received word from the Royal Australian Air Force, that their younger son, Jock, who has been a prisoner of war in Italy and Germany for three years, has been liberated by the Allied armies and is now safe in England.

Rev. Maurice M. Waugh, formerly of the Riverina Diocese (N.S.W.), met his death by accident while chaplain with the A.I.F. at Lae (N.G.).

The Rev. W. K. Deasey, of Belmore, Sydney, has accepted the nomination to the Parish of St. Peter's, Cook's River, Sydney.

The Rev. H. K. Vickery has been appointed Canon of St. Mary's Cathedral, Auckland, N.Z. Canon Vickery is known by many Australian Church people, and has been Seamen's Mission Chaplain in Newcastle and Melbourne. He took up work in Auckland in 1928.

C.M.S. — Climbing For God

Four £250 Gifts

Will make it possible to open up a New Mission Station in Tanganyika Territory, East Africa, on

PINAAR HEIGHTS

The place is on the Cape—Cairo Road, and a site where battles were fought in the last war. A most strategic centre. See what Bishop Chambers says about this magnificent opportunity. Can YOU share in this challenge?

"On the way back to Dodoma as we climbed over a range of mountains, the Pinaar Heights, a vision of mine was renewed. For many years I have dreamt of a Mission Station midway between Dodoma and Arusha. The little low, flat, earth-roofed mud huts dug into the side of the hills and only four feet above ground, are springing up everywhere and the population is increasing. The people have no Church, no school (for the nearest is over 30 miles away), no opportunity of hearing the Gospel and of learning to read the Word of God. They are a fascinating tribe and my heart hungers for them. For years this place has been on my soul, but the overwhelming needs of other parts of the diocese have pushed it into the background.

Now I feel that the time has come when the vision should be realised.

I see a Mission Station on the heights, near the road, where a warm-hearted Christian man and his wife would begin teaching, with a maternity nurse to look after the women and children. There could be a rest house for weary European travellers on the road where they would get a welcome, a meal, and a bed to refresh them on their way. Recently such a resting-place would have been a boon to three of our ladies who were marooned in this very spot for three days on a new lorry which broke one of its essential parts, and had to wait until it was replaced. I wonder when the vision will come true!"

THE FIRST SUM OF £250 HAS BEEN GIVEN!

WHO WILL FOLLOW?

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

AN. ENCOURAGING REPORT.

The Churchwardens of St. John's, Gordon, of which the Rev. W. F. Pyke, B.D., is rector, have presented an interesting report for the past year in which they say:

"This gratifying result is in a large measure due to the special activities during the year of our Ladies' Committee with Mrs. Pyke's capable and energetic leadership and over £200 were raised by Jumble Sales, an American Tea and Market Fair. Our grateful thanks are due to these ladies for their splendid work for their Church.

"Throughout the year the various departments of Church activity have gone on smoothly and efficiently, in a very great measure due to the untiring energy of our Rector. The Churchwardens are assured that the congregation will join with them in expressing their gratitude to him for all his faithful ministry, and above all for the Gospel message that he has so earnestly conveyed to us from the pulpit each Sunday.

"Such sermons that we, as a congregation, have been privileged to hear, are the fruit of much research and earnest thought and we know that our grateful appreciation of them is an encouragement and a help to our Rector.

"The Children's Special Service and Kindergarten held every Sunday morning continues to be very successful and is increasing in numbers, but there is room for further improvement in attendance. This can be brought about by a greater interest being taken by the parents themselves. They must most assuredly realise that the early teaching and training of the young is essential for the making of good Christian men and women in the years to come.

"Another most important feature in our Church life is the Young People's Fellowship, which provides for young people after their Confirmation, and which maintains and strengthens their interest in spiritual things."

ST. ALBAN'S, LEURA.

"I should like to say at once that the task of the Church is spiritual, and, in consequence, an account of its most vital work cannot be set out on paper. The real test of our vigour and worth as a Church can be made only by asking ourselves to what extent we have lived, inwardly and personally, in the spirit of the Master and have given practical demonstration of our religion in our attitude to daily life situations and our dealings with our fellow men. It would be well for us also to ask what has been the impact of our Church's life upon the community around us. Is Leura a better place because

of the work and witness of St. Alban's in its midst? Our success in these matters is supremely important and if we fail here we fail indeed. Such things cannot be put on paper.

"I have just completed the first year of my ministry as your Rector and want you to know that both Mrs. Burgess and I have deeply appreciated the cordial and helpful spirit which has been manifest by you all. I should like very specially to mention the churchwardens and members of the Parish Council, whose competence and brotherliness have been a splendid source of encouragement and help to me.

"My first general remark is about attendances at Holy Communion and the regular services of worship on Sundays; and I am glad to be able to say that there has been an increase of several hundred more communicants for the year. I feel that the spiritual vigour of a parish may be gauged fairly accurately by the proportion of parishioners who come to Holy Communion regularly, and am hoping that there may be a much more substantial increase this year, for the figures are still very low for a parish of this size." — From the Rector's Annual Report.

MARKET DAY FOR C.E.N.E.F.

Church people in Sydney's Western Suburbs especially, will learn with interest that a Market Day for the funds of C.E.N.E.F. is to be held in the Ashfield Town Hall on Friday, 13th July, with afternoon and evening sessions. It will be formally opened by the Lady Mayoress at 3 o'clock. A Favourite Flower Competition will be associated with the function. Eight branches of C.E.N.E.F. in neighbouring parishes are sponsoring this combined effort.

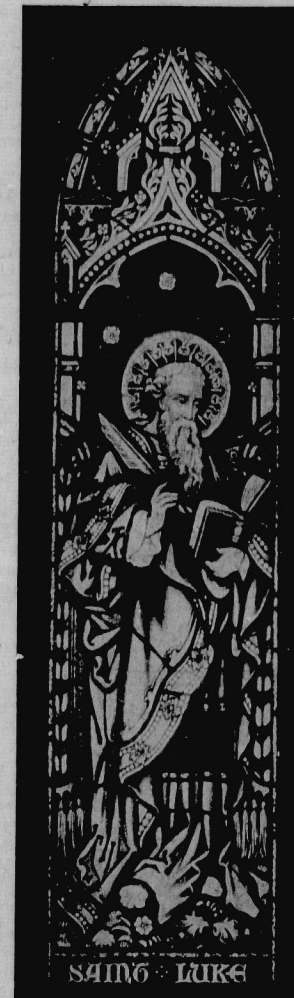
C.E.N.E.F. is the church's organisation that works and prays for the men and women of the Forces.

Share in this work: Come and bring others. Well stocked stalls; and refreshments. Admission free.

LADIES HOME MISSION UNION.

In some recent pamphlets sent from England giving news of the work of the Church Pastoral Aid Society and L.H.M.U. in England there is a paragraph which speaks of the Church's mission. "In a world which has been thrown into confusion by conflict, and in which all the old principles and traditions which used to control the actions of men are uprooted and scorned, it is of fundamental importance that the Christian Church should maintain its witness and hold aloft those Eternal truths which form the only foundation of an abiding civilisation. General Smuts has recently stated the position when he said, "Speaking from longer and wider experience and reflection than perhaps has no need of a new order or a new plan, but only the honest and courageous application of the historical Christian idea. And "the historical Christian idea" quoting the Bishop of Chelmsford in his re-

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cent book. "It can happen here." "Teaches that God has come into direct contact with the confusion and misery into which man has thrown the world by his sinfulness, and had achieved through the cross of Christ the redemption of every man who is willing to avail himself of the offer and submit to the Sovereignty of God."

"The honest and courageous application" of this fundamental revelation is the primary business of the Church. It concerns not only the life of the individual, but also that of the nation, and this being so it is a ministry which must be maintained under every circumstance. To quote the Bishop of Chelmsford again, "The point of application of the Church's best effort must be shifted to and concentrated upon the conversion of the nation."

Such a task can not be left until "after the war." It is rather one of those essential services which must be carried on because of the present conditions.

Therefore, The Home Mission Society together with the Ladies' Home Mission Union must "Carry on." It would carry the Gospel by means of the Church to every man's door. Our object is the extension of the Kingdom of God in our own land.

Will members and friends take note of the following meetings in their parish: July 11th, St. John's, Campsie; and Dulwich Hill; also on the 11th July the meeting to be in Mrs. Cranswick's home; July 15th, Fellowship Tea, Wahroonga (St. Andrew's); July 19th, St. Paul's, Rose Bay, meeting to be in the home of Mrs. Black.

If you have not had a meeting in your parish to hear about the work of the Home Mission Society and the L.H.M.U., perhaps if you see your rector about it he will arrange for one to be held and we will send out someone to speak about the work. Everybody should know what the Church is doing here at home.

YOUTH WORK.

God granted rich blessing on our "Youth Week," and there is much for which to thank Him. The speakers gave outstanding messages full of inspiration, and many of those who came to hear were encouraged and strengthened in their Christian faith. The attendances in the evenings were good. We started with over 50, and ended with 170 at the "Squash" on Saturday evening—the average number each night was 70. We welcomed young people from St. John's, Paramatta; St. Alban's, Lindfield; St. Andrew's, Roseville; St. Paul's, Chatswood; St. Stephen's and St. John's, Willoughby; St. Cuthbert's, Naremburn; All Saints', Hunter's Hill, and a number of other places, including Turramurra, Milson's Point, Neutral Bay, Lane Cove, Marrickville, and Newtown. We were also glad to see friends from the Church of Christ, the Baptist Church and the Methodist Church, and one evening the Rev. T. M. Taylor, of the Willoughby Methodist Church, was present with his son and friends.

Mr. Fred. Taplin, of Moore College, not only gave a most challenging address on the first night, but also sang, using his magnificent voice for the Master's glory. He came to the "Squash" also, and very generously sang to us again, delighting us all with some favourite items. We are most grateful to him, to Dr. Paul White, Mr. H. A. Brown (of the C.S.S.M.), the Rev. G. R. Delbridge (Youth Chaplain), the Rev. G. A. Hook and Mr. A. Gilchrist, who so kindly "came over and helped us."—(St. Barnabas, Chatswood, Review.)

ST. JOHN OF JERUSALEM.

Impressive ceremonial marked the annual church parade of St. John Ambulance Brigade in St. Andrew's Cathedral recently. The parade an *ercvse* 'eh'S's'Myesterdayei. The parade and service coincided with St. John the Baptist Day.

The Duke and Duchess of Gloucester were present and the congregation included representatives of the State Government, the City Council, and of the Allied Services. Several hundreds of members of St. John Ambulance Brigade attended.

During the service, the Duke of Gloucester, the Grand Prior of the Order, unveiled in the chapel of the Cathedral a stone from the Priory Church of St. John the Baptist at Clerkenwell, England, destroyed in 1942 during the bombing of London.

The Duke said the stone was a token of the spiritual link between Great Britain and Australia and between the Priory in the British Realm of the Venerable Order of the Hospital of St. John in Jerusalem and the Australian Commandery.

Archbishop Mowll dedicated the Cross, Standard, the Sword of the Commandery of the Australian Commonwealth.

Archdeacon S. M. Johnstone, sub-chaplain of the Order, who preached the sermon, said that the part of the cathedral in which the stone had been placed would henceforth become known as St. John's Corner. The Order of St. John stood for humility and service, and was the first Order of Christian charity. In New South Wales during the past 20 years the brigade had rendered first aid in a million an da quarter accident cases.

Members of the brigade marched from the corner of Oxford and Liverpool Streets and the Duke took the salute as the parade entered the cathedral grounds.

2CH DEVOTIONAL BROADCASTS. 10.30 a.m.

July 4th.—Rev. O. Fleck.
July 10th.—Rev. G. A. Sanders.
July 16th.—Rev. C. E. Hulley.

NEWS FROM THE PARISHES.

St. Stephen's, Penrith.—It will be remembered that the Archbishop of Sydney made a suggestion that in all churches of the Diocese thank-offering should be received and sent to the Archbishop of Canterbury to help restore the bombed churches of Britain. It is pleasing to be able to report that as a result of this appeal £33 will be sent to this fund from the churches of this parish.

St. Luke's, Mascot.—Mrs. W. Bacon has taken up the position of choir-mistress in the parish church and is proving a fine leader. £31 has been handed in for the land debt. The land has been secured in a prominent position as a site for a new parish church.

St. Paul's, Chatswood.—The Fellowship held a most successful house party at the Home Mission Society's property at Port Hacking, on June 8th to 11th. The rector, Rev. F. H. D. Dillon, is continuing his series of Sunday evening addresses on prophetic subjects: July 1, "The Period of Great Persecution"; July 8, "Dwelling Where Satan's Throne is."

Abbotsford-Russell Lea.—The Rev. B. G. Judd was instituted to the charge of St. John's, Abbotsford, on June 19, by the Ven. Archdeacon A. L. Wade, M.A., B.D., and at St. Thomas', Russell Lea, on June 26, by the Ven. Archdeacon J. Bidwell, B.A., Th.L.

Miss Daphne Kelly, of St. John's, Abbotsford, has offered to C.M.S. for work in China and will shortly commence her nursing training at the Royal North Shore Hospital.

Diocese of Grafton.

ADMINISTRATION.

While the Bishop (the Right Rev. W. H. Stephenson, M.A.) is still ill in Sydney, Canon W. J. Conran, Sub-Dean of Christ Church Cathedral, is Administrator of the diocese. The Bishop of Armidale (the Right Rev. J. S. Moyes, M.A.) has kindly consented to assist in the diocese with necessary episcopal duties, such as confirmation services, etc.

FLOODS.

The whole of the North Coast, from the Tweed to the Clarence, has suffered considerably from floods and a cyclone. In many parts, the floods were the worst on record. Many church buildings suffered considerable damage.

PARISH OF WYAN-RAPVILLE.

The Rev. P. M. Connell has left to take up new work as B.C.A. Missioner at Penong, South Australia. The Rev. R. S. R. Meyer has taken up duties in the parish. On account of the floods isolating the parish, the farewell and welcome which had been arranged could not be held. A number of parishioners have become subscribers to the "Record."

VICTORIA.

Diocese of Melbourne.

TEMPLE DAY.

"The Temple Day folder this year makes another in a series of 'documents of appeal,' issued over the past few years. Mr. Ware, who has worked so intimately on these beautiful folders with the Vicar, considers that they are the basis of almost every one of note issued by the various parishes in Victoria, and recently requests have come from New South Wales and other States, for permission to use the outstanding features contained in them. It is hoped that the one for 1945 will be ready in time for this issue of the "Parish Notes." Parishioners will find that it makes a strong appeal, and one they will feel is worthy of response. After years of generous offerings it is most encouraging to know that the complete Parish debt is now only £2,070, consisting

BOOKS FOR CHRISTIANS.

"The Simple Things of the Christian Life," Dr. Campbell Morgan. Studies on the New Birth, Holiness, Temptation, etc. 5/6 (5/9½).
"Living," by Norman B. Harrison. A book of Christian culture. 6/9 (7/-).
"Highways of Christian Living," E. S. Meyer. 6/9 (7/1½).
"Christian Behaviour," C. S. Lewis. 4/3 (4/5½).

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of Debentures £1,275, and Vicarage, £795. It is hoped that this will be well broken into on Temple Day, Tuesday, 24th July. It is so important to clear up the past, for there is work of greatest importance before us. We are in great difficulties to house our Sunday School in its various departments. At present children use the hall, kindergarten, choir vestry, chapel and church, and occasionally the vicar's vestry. We badly need building extension. The hall itself needs remodelling for our ever-growing youth work. Another urgent need is a club room for men of the Forces so that they may fraternise and make their readjustment into church life. St. Mark's has a long list, of which we may well be proud, of those who have made a worthy contribution to the valour of the Fighting Forces. The men on the list number 286, and most of them were in intimate touch with their church. As they return they can never pick up where they left off. Younger boys have grown up to youth, and those who come back have left youth behind them. They must be helped now as men to get into the stream of Church life again. A club room would be an excellent way of doing this, and would give the Vicar a chance of finding a meeting ground for them and with them. A strong appeal is made, therefore, to break the back of the existing debt, to clear the way for such a venture, and to show that as St. Mark's has shepherded those who went out to serve in every part of the world during the time of separation, is equally ready to give them every assurance of a place waiting for them and their use, under the shadow of the spire they have thought of a thousand times during their absence from us.

1945 Temple Day is extremely important, therefore. If the whole Parish will pray and think, the money will take care of itself—for generous giving always follows faithful praying. Would each one reading these words make a resolution to use the Temple Day Prayer daily, and to keep the Temple Day box in a prominent position in the home right through to Temple Day—Tuesday, 24th July.—From "Parish Notes" of St. Mark's, Camberwell.)
[The Temple Day Folder is a work of art—we congratulate the originator.—Ed.]

CATHEDRAL NOTES.

New Zealand Visitor: At the conclusion of Evensong on 10th June, at the invitation of the Archbishop and the Dean, the Rev. H. W. Newell, M.A., Secretary of the National Council of Churches in New Zealand, addressed the congregation on the Oecumenical Movement and the development of inter-church unity and co-operation in New Zealand. Mr. Newell is an English graduate who recently received Orders in the Church of England. He was for a time a missionary in India.

People's Services: On Sunday, 17th June, the speaker at the 3.15 People's Service on Sunday afternoon was Captain M. H. Moyes, R.A.N., whose subject was "The Navy and Education." On Sunday, 1st July, the speaker will be the Dean, and his subject "Hymns and Their Authors."

APPLICATIONS are invited for the position of Organist and Choirmaster at All Saint's Church, Hunters Hill. Apply stating qualifications, to Rev. C. W. J. Gumbley, 2 Ambrose Street, Hunters Hill.

St. John Ambulance Brigade: The Annual Service of the St. John Ambulance Brigade was held in St. Paul's Cathedral, on Sunday, 24th June, at 3.15 p.m. The Service was attended by His Excellency the Governor and Lady Dugan. The Archbishop was the preacher.

TASMANIA.

HOLY TRINITY, HOBART.

The festival of the title was observed for 8 days from Trinity Sunday. The Church was beautifully decorated with chrysanthemums and autumn tinted creepers. At the Morning Service to a fairly good congregation, the Rector, Canon F. J. McCabe, preached on the history of the Church which had its beginning in the year 1833 at the old church on the corner of Campbell and Brisbane Streets. The foundation of the present church was laid in 1841 and the building completed in 1849.

The preacher at the evening service was Archdeacon Barrett. His Excellency the Governor, Sir Ernest Clark, and the Deputy Lord Mayor, were present and read the lessons. The service was broadcast.

On Wednesday night the hall was packed for the annual rally and social gathering.

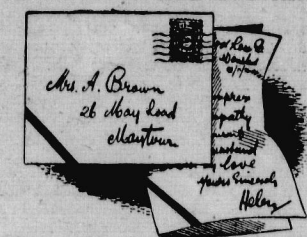
On Sunday morning, 3rd June, the very Reverend the Dean of Hobart, preached. The Sunday School children were present. In the afternoon Mr. O. H. Biggs gave an organ recital, and Miss Mary Lowe and Mr. Raymond Undy rendered solos. The preacher at the evening service was Archdeacon Atkinson.

SEAMEN'S MISSION.

After eight years of faithful work, during which time he never spared himself in the service of seamen, Mr. A. H. Jerrim has been compelled, through ill health, to resign his position as Superintendent to the Hobart branch of the Missions to Seamen. His work has been of great value and very many seamen have testified to the help he has given them and all will wish him many years of peace now that he has been relieved from more strenuous service so faithfully given. The Committee has asked the Bishop to

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.

There are vacancies in the Choir School for 1945, for choir-Probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 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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ORDINATION AT ST. JOHN'S, LAUNCESTON.

On Trinity Sunday, the Bishop of Tasmania (Rt. Rev. G. F. Cranswick), ordained Mr. C. H. Rose to the diaconate in St. John's Church, Launceston. It was sixteen years since the last ordination in the northern part of the State, and the Church was filled by a most attentive and interested congregation. The clergy present were the Archdeacon of Launceston (Ven. H. B. Atkinson), Canon Greenwood (Rector of St. John's), the Rev. H. M. Arrowsmith (Fed. Sec. C.M.S.), Rev. W. W. Gregson; the Rev. L. L. Nash, M.A., B.D., (Rector of St. George's, Hobart), preached the ordination sermon.

Mr. Rose has for many years been one of the outstanding laymen of St. John's, where he has conducted a Bible class for young men for twenty years. Quite a number of the members of this class have been ordained and some of them are serving the ministry in Tasmania. It has been a matter of general satisfaction, therefore, that one who has proved himself for so long and has made such an outstanding contribution to the life of the Church of England in Tasmania as a layman should have offered and been chosen to enter the ranks of the Ministry of the Church. Mr. Rose has played a prominent part in the local branch of the Church Missionary Society, the Church of England League, and in all activities of the Church. He was local representative for the A.C.R. As a Synodman he represented St. John's for many years. As accountant at the Gas Company, he was a well-known figure in the life of Launceston. His well-wishers gathered on that same evening, and Canon Greenwood presented the Rev. C. H. Rose with a robe case from his wide circle of friends.

NEW ZEALAND.

CHURCH MISSIONARY SOCIETY.

The annual meeting of Nelson supporters of the C.M.S. was held in the Marsden Library on Thursday, May 10th. The Bishop of Nelson presided, and Miss B. L. Tobin was the special speaker. The business meeting was held first, where the annual report and financial statement were presented, and the Committee elected. It was stated that £1126 had been sent in from this Diocese for C.M.S. work for the 12 months ending March 31.

The closing paragraphs of the Annual Report were as follows:—

"The year upon which we have entered is truly—in the military sense—a year of advance, and this advance had been carried right into the heart of the country. So we, as Christians, must carry the banner of Christ our Master right into the ramparts of Satan, and seek to win the world for Him. This surely is the kind of advance we want in the mission field—among the millions of China, India, Japan, etc., which, with the help of the Holy Spirit of God is the only way to turn these people from darkness to light and from the power of Satan unto God.

"Therefore, feeling as we do that the Church of the Province of New Zealand needs the C.M.S., we trust that Nelson, the cradle of the Society in New Zealand, will retain its whole-hearted missionary interest, and by regular and intelligent prayer, by a steady stream of recruits, as well as by generous monetary support, seek to extend God's Kingdom to the uttermost parts of the earth."

"In a most informative address Miss Tobin told of the changed attitude in China to the Gospel message.

A.C.R. SPECIAL PUBLISHING FUND.

The following amounts for the above appeal for the Church Record have been received with grateful appreciation: Amount already acknowledged, £20/3/-; Mrs. MacLaurin, £5; Rev. E. L. Millard, £2/2/-; Mrs. W. F. Appleby, £1; Rev. J. R. L. Johnstone, £1/1/-; Miss M. L. Toogood, 10/-; Deaconess Short, 5/-; Bishop P. W. Stephenson, £2; Archdeacon J. Bidwell, £1; Mrs. Sedgwick, 10/-; Rev. G. J. S. King, £2/2/-; Mr. E. S. Shaw, £1/1/-; Total, £36/14/-.

AN ORGANIST — St. John's, East Willoughby, urgently requires an Organist to take over full duty, with remuneration. There is a choir, and it is hoped to soon replace the present harmonium by a new organ in the new Church. Can you help us? Reply Rev. T. J. Hayman, 35 McClelland Street, Willoughby. Telephone XL 1814.

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A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Anonymous £1; Mrs. Ruff, 12/-; Mr. J. Barrack, 10/-.

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£10—High Schools, Country.

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