

the Province of Victoria. The solemn and impressive service began when the Cathedral Choir, theological students, deaconesses, and lay readers and clergy of the dioceses of Gippsland and Melbourne entered the cathedral in procession. A second procession included Archbishop Le Fanu, Primate of Australia and Tasmania; Archbishop Booth, Bishops of Bendigo, Ballarat, Wangaratta, and St. Arnaud, and Bishops Ashton, Baker, Cranswick, and Stephen. There were about 170 in the two processions.

The sermon was preached by Bishop Cranswick, formerly of Gippsland, and now Chairman of the Australian Board of Missions. He said that the new Bishop came into office at a time of solemn challenge and hopeful opportunity. Christianity was now on trial, as it had been many times before, but days of stress had ever been of benefit in rescuing the Church from stagnation and enlarging her vision. Against the present dark background he saw the sunshine of a wonderful hope in the Christian Church. In Christianity was the only solution to the world's problems.

The sermon was preceded by the ancient bidding prayer of the Church of England.—From "The Argus."

TASMANIA.

DIOCESAN CENTENARY.

The Bishop writes:—

"I wish this letter to be a special reminder to you that on August 24 this year we celebrate the Centenary of the foundation of the Diocese of Tasmania and the consecration of its first Bishop, Francis Russell Nixon.

"As we look back, not only over the period of one hundred years of existence as a separate diocese, but the beginnings of Church life in the Island in 1804, we have much for which we ought to thank God. Our forefathers built wisely and well and we have entered into a goodly heritage. St. David's Cathedral and many of our parish churches in town and country cannot be surpassed anywhere in Australia; our Church Schools have a long and honourable record, and the Church, through her institutions, organisations and activities, has always had a care for the moral and spiritual welfare of her people. The generosity of Church folk, particularly in those earlier years, has been truly amazing, and to this we owe not only our beautiful churches, but the sound financial position of the diocese which has enabled the Church to provide for the manifold needs of her flock in every part of Tasmania.

"As an expression of our thankfulness for God's mercies we wish to make a thankoffering to establish a 'Church Extension Fund.' Growth is the surest sign of life, and we are faced with the immediate necessity of providing for the spiritual needs of

large numbers of people in the growing suburbs of our cities and towns, and also for new work in country districts."

LORD'S DAY OBSERVANCE.

At a meeting held recently United Social Service Committee Churches of Tasmania considered the community was in danger of the spiritual values that for centuries have characterised the observance of Sundays throughout Christendom.

The committee issued the following statement of principles:—

"We recognise the distinction between Sunday as a day of rest for and as a day of worship for Christians."

"We emphasise the importance of retaining the same weekly rest-day all so that the opportunity for worship may be secured by all."

"We support legislative regulation to protect this day so that it may be the possession of everyone."

"We repudiate coercion to secure the religious observance of the day."

"We recognise the special responsibility of Christian people to protect and observe this weekly rest-day as the gift of Christianity to the world."

"We consider that the day, being definitely connected with our Lord's resurrection should be a day of life as well as of rest dedicated to the renewal of our highest powers."

CHANGES.

The death of Canon Muschamp and the departure of Archdeacon Blackwood have resulted in several important moves amongst the clergy. The Rev. M. J. May, who has proved so capable a precursor to the Cathedral for several years past, well deserves his selection to the parish of Holy Trinity Launceston. The Rev. F. J. McCab comes with a fine record of sterling service at Burnie to the parish of Holy Trinity, Hobart; and the Rev. R. C. Brown is to take charge of the ever increasing parish of Burnie. Hamilton and the Cathedral are now the centres of speculation, and the Southern Archdeaconry.

QUEENSLAND.

Diocese of Brisbane.

OFFICIAL.

The following licenses have been issued:—

Rev. John Alfred Swan, Th.L., assistant curate of St. Paul's, Ipswich.

Rev. Henry Rupert Orme, Th.L., assistant curate at St. Andrew's, Indooroopilly.

Rev. Alexander Peter Bruce Bennie, M.A., Th.L., vicar of Mary Valley.

Rev. George Arthur Lupton, assistant curate of St. Paul's, Ipswich.

The King's Call to Prayer--Sept. 3rd

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

ries.

AUGUST 13, 1942.

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

Pilot Chadwick talks to his base.



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Notes and Comments.

We cannot wonder that grave concern is abroad in relation to the course of the Antidote War. In some quarters it evokes dangerous and usually

ignorant criticism of our military leaders. There are still not wanting men who have seemingly missed their vocation in life. But it is only natural that, at times, anxious fear should be seeking entrance to men's hearts. The Psalmist of old had his days of darkness, but his antidote was always to hand. "Nevertheless," said he, "though I am sometime afraid, yet do I put my trust in Thee." Dr. Mowll, in his recent letter to his diocese, strikes this timely note. The Archbishop writes:—

"God hath not given us the spirit of fear, but of power and of love and of a sound mind. This was the encouragement which St. Paul gave to Timothy, and was the text from which Dr. Cody, at that time rector of St. Paul's, Toronto, preached in Westminster Abbey on St. John the Baptist Day, 1922. It is an appropriate message for the present time. I was interested to hear from one who was present in our cathedral when the verse was quoted that the constant recollection of the verse had enabled the temptation to fear to be overcome some time before. Many are haunted by fears; fear of the unknown future; fear of poverty or loss; fear of bereavement or loneliness; fear of criti-

cism or ridicule; fear of sickness and pain; fear of old age and death; fear of overwhelming temptation; fear of terrible things happening to loved ones and of little children being permanently injured through fear; fear of showing fear. The secret of power for the removal of fear is the spirit of prayer, the most powerful form of energy that anyone can possess; for prayer properly understood is the way to the fullest development of personality. As we learn to pray we learn never to seek God's help merely to gratify our desires. We derive most spiritual power from prayer when we use it not as a petition but as a supplication that we may become more like Him. The spirit of prayer will lead us on to the spirit of love, that which can expel the darkness of selfishness and complacency, and which is eager to strive to the utmost till the seemingly impossible is accomplished. He who gives power and love also gives the balanced judgment which, because of its broad and solid foundation of knowledge, is not easily affected or disturbed. It is in this spirit that we must look out upon our land at the present time."

Too much publicity cannot be given to General MacArthur's disavowal of any The Sunday American interference with our Sunday regulations. Many of the papers, religious and secular, are giving prominence to the whole statement that came from the General's headquarters. We reprint it from one of our exchanges:—

THE BUBBLE PRICKED!

That "The American Army demand Sunday Sports and entertainment" is not true.

The Brisbane "Telegraph," July 3, printed the following:—

"I assure you that no one is more anxious to retain the sanctity of God's day than General MacArthur, and this view is the one held in general by the entire American nation." So wrote Lt.-Colonel Charles H. Moorhouse, M.C., aide-de-camp to General MacArthur, to Mr. J. D. S. Chambers, of Marrickville, N.S.W., who had written to the General upon the matter, according to "The Australian Baptist."

He went on: "Again, may I reiterate that I believe the solution of the problem of Sunday entertainment should not be entered into by U.S. troops and their officers."

"General MacArthur is very concerned over what appears to be a misapprehension that the question of Sunday entertainment for the troops arose from his headquarters," the letter further states. "Neither he nor his staff have in any way concerned themselves in this matter, for it is known that it has been a recurrent

problem in Australian history for many years, and it is felt that the presence of American troops is being used to open this question with renewed vigour.

"The General believes that this problem should be settled entirely by Australians, for it is your land, and it is for you of Australia to determine your own laws. The American forces will accommodate themselves to the result."

We hope that the Christian public will realise how they have been misinformed. We hope there will be a strong and steady reaction. "The serpent was more subtle than any beast of the field." He still is!

It will have come as a great relief to the Empire generally to learn that the British Government is dealing firmly with the Indian situation.

It must have been apparent to most people interested in the Indian question that Gandhi has adopted for some time now an anti-British attitude and leads what is practically a rebellion against the Government of India. We shall have to wait a while to see the extent of reaction to the Government's action in arresting Gandhi and his fellow-conspirators in the great and varied masses of the Indian population. We anticipate a "show-down" for the Congress party, for we imagine that the great majority of India's polyglot peoples realise the benevolence of the British raj

Probably the catastrophe, for it is a catastrophe, is another illustration of chickens coming home to roost. For the story goes on the best of authority that a well-known Melbourne canon who served in Johannesburg for many years, had many a talk with Gandhi during his South African sojourn. From every interview of length he would return and say to his wife, "I am sure that Gandhi is convinced of the truth of Christ," but there was a something in the way of his open confession. Some years later the present writer, talking on the Indian question with Bishop Bannerji, of Lahore, made reference to the late Canon Digby Berry's statement. "Yes," said the bishop, "but there's the other side."

And the other side was the humiliating treatment of the coloured man by white Christians of South Africa. We know how serious a bar to Christian brotherhood is that colour-line, even in the Church of South Africa to-day. And so we are probably reaping to-day the harvest of the seed of race-bitterness sown in Gandhi's younger days. "As a man soweth, so shall he reap."

We have our colour problem here in Australia. How many professing Christians there are who are slow to realise all the inference of St. Paul's words, "There is neither Jew nor Greek . . . for ye are all one in Christ Jesus?"

The Liquor Traffic scandal is indeed widespread. Every city and its suburbs is feeling the disgrace and gravity of the situation. The Archbishop of Brisbane expresses Brisbane's concern and seeks to find some solution. We are not as satisfied as the Archbishop seems to be that the Police Departments are doing their work as efficiently as we should like. Dr. Wand writes:—

"I believe that these provisions, made by ourselves and others, will in time do more than anything else to meet some of the difficulties that are being encountered in maintaining reasonable discipline among troops on leave. Nevertheless it is clear that something additional will have to be done to remove the scandals arising out of the drunkenness of a few.

"As far as I know three solutions have so far been proposed—a more thorough policing by both civil and military forces, a rationing of beer, and a total prohibition of alcohol.

"I confess that I am not sanguine with regard to these proposals. The effect of total prohibition in America was so disastrous to the morals of the community that I should be sorry to see it repeated here. Whether rationing is feasible I have no power to judge, but I feel certain that the ingenuity of the hardened drinker, as well as the adventurous spirit of the younger members of the Forces, would soon find means to circumvent its intentions.

"As for more thorough police work, we have yet to find evidence that the police are not doing their work as efficiently as they can. It is obvious that in order to make the offences complained of altogether impossible

there would be required a large enough body of police to line every street and lane and alley of the city.

"Is there no way out of the difficulty at all? I would suggest (and here I speak only for myself and not as representing any agreed body of opinion) that we should try the expedient which proved eminently successful in France during the last war. There prohibition of 'alcohol' was the rule. But to the Frenchman beer and light wines do not come within the range of alcohol. Under that term he includes only what in England are called 'spirituous liquors.' It seems to me that it is these latter that are the cause of drunkenness in this country. I feel morally certain that if they were prohibited, the scandals of which the Lord Mayor and other citizens have complained would soon cease."

We reprint in another column the Brisbane Church Chronicle's Editorial on the whole subject of these moral evils which are crippling our war efforts. Our Governments must be made to realise that the moral sense of the people is being utterly disregarded, and that some practical alleviating measures are demanded.

The papers still feature a growing appeal for a Second Front to help Russia. It is an indication of a mass hysteria which would greatly help the Axis Powers. We are not at all surprised to learn that

"The American High Command, at President Roosevelt's specific direction, has re-examined the possibility of taking earlier offensive action against the Nazis on the Continent, and every evidence points to a decision that, for strategic reasons, to hurry up the operation would be premature and unsuccessful."

The "Monitor" gives two reasons for this decision: First, America is convinced that Russia is not going to collapse suddenly, and that the Soviet military position has not decisively altered since M. Molotov's visit to the United States; secondly, the United States High Command does not intend to put public sentiment ahead of careful strategy.

This fully bears out the wisdom of a recent statement by Professor S. H. Roberts when he says, in discussing the War Situation:—

"The fundamental gravity of the position round the eastern Mediterranean has inevitably raised questions as to how the pressure, on Russia in particular, can be relieved. Agitation in Britain and America has

grown very rapidly in favour of a second front, and many arguments have been put forward to justify large-scale diversionary activities in western Europe, even if preparations have not reached the theoretically desirable degree of completion. Such arguments, while very natural, tend to minimise the purely military difficulties and the limitations of the shipping position; and they certainly overlook the size of an expedition that would be needed to divert large Axis forces from the eastern front, now that Hitler has about 350 divisions at his disposal. In any event, popular clamour or political pressure is not the best determinant of grand strategy, especially when the public cannot be in possession of the basic facts of the situation."

We need to be careful lest, by unthoughtful action, we embarrass the War leaders in their arduous, anxious, and responsible position.

The Prime Minister is receiving some hard blows from press and politicians concerning his weak attitude towards the Liquor Traffic evils. He is refusing to shoulder the responsibility that rests upon his Government to control war-time liquor abuses. One of the opposition leaders in the N.S.W. Legislature is reported as saying that

"He thought that Mr. Curtin, in declining to take direct powers to control liquor, was playing with the most powerful enemy against the war effort."

"There is no need to establish a Commonwealth police force to deal with liquor," he added. "Let the Commonwealth pass the necessary regulations and the State police can enforce them."

"Mr. Curtin should be aware that the State Government is continually winking at this evil."

Mr. Fadden, the leader of the Federal Opposition, is equally strong in asking:

"Why in the face of grave abuses, concerning which the Prime Minister must have comprehensive reports, did the Commonwealth continue to 'pass the buck' to the State? That was the view of the Opposition Executive, which was fully cognisant of the powers of the States to deal with unlawful drinking."

"It is apparent," Mr. Fadden said, "that notwithstanding action taken by some States, liquor abuses continue to such an extent that there rests upon the Commonwealth a responsibility to devise measures by which the matter can be dealt with on a nation-wide and uniform basis."

Quiet Moments.

THE COMFORT OF THE SCRIPTURES.

(By C.B.)

(Continued.)

"Comfortable Words."

Who are they to whom we owe the "comfortable words" with which the Bible abounds? Those words which enable us to face with cheerfulness, confidence and fortitude the gravest trials that can befall man? First of all we have God Himself, Who is recorded by divinely inspired prophets as uttering words of comfort to His ancient people, even when these His children have brought on themselves well-deserved chastisement. One of the sweetest passages in Scripture is that in which God is reported as saying, "As one whom his mother comforteth so will I comfort you." It would be a profitable study to read the prophetic book with the object of discovering as many such passages indicative of divine compassion as possible. Take just one more example, "In all their affliction He was afflicted." Such reading would impress on us two things; first God's uncompromising attitude towards sin, and, next, His tender awareness of our limitations and of our deep need of His help and comfort if we are to walk aright in His paths.

We sincerely hope that the Government will not be tempted to follow Bishop Burgmann's suggestion. We could almost suspect the good bishop of Government leg-pulling. The many illustrations of State control we have had of recent months have not provided the public with such successful management as to encourage them to look for success in a State-controlled Hotel System.

Bishop Burgmann is really too optimistic when he imagines that "most Christians" would support the movement. And does not the bishop clearly understand that liquor law generally has become discredited, and that the Governments and departments responsible have very little respect left to them in the minds of right-thinking citizens?

With regard to Bishop Burgmann's lack of sympathy with Prohibitionists, a couple of years' life and work in those places where the Liquor Traffic hurts most might probably give the bishop a different point of view. Without any exceptions, the Liquor Trade is the most lawless, the most corruptive, the most degrading and the most impoverishing element in the make-up of our social life. Thousands of homes in our cities and larger towns supply ample evidence of this.

forth abstract ideas of the Divine nature. Besides the messages from God to His people voiced by the prophets, it is easy to find in their writings testimony to the consolations that God had ministered to them personally when all things seemed dark around them. Again, we find in that marvellous record of Divine comfort and guidance, the book of Job, the same thing in evidence. And the Psalms abound in words of cheer, the outpouring of confidence and gratitude for pardon, peace, safety, guidance and every conceivable need of the body and spirit.

There is this also to be noted about those who have uttered for our consolation words of cheer. If such words come only from would-be comforters who have lived quiet, serene, prosperous lives, untouched by ills that are pressing down those needing comfort, and who have, so to speak, studied the problems of sorrow from afar, their words will have little weight with us. We may be prepared to give them credit for kindly sympathy and excellent intentions, but we shall be inclined to say of them, "It is easy for them to talk, to utter pious platitudes, but the heart knoweth its own bitterness, and they have never known such sorrow and trial as mine." And the comment is often fully justified.

But did Job, the prophets, the Psalmist, the Apostles, have a smooth and easy life? Were they mere theorists, people outside the conflict, philosophic theorists about things they had never experienced? We need but read the story of his life, and especially the list of his tribulations as set forth in 2 Cor. 11, to know that he had experience of bitter affliction, and yet he could say, "I glory in mine afflictions, for when I am weak, then am I strong. God's grace is sufficient for me, for His strength is made perfect in my weakness."

Christ the Comforter.

What has been said of the Apostles and others has infinitely more force in the case of our Master. How charged with suffering was His life! Joy He had

in abundance, but it was not joy springing from easy circumstances. The briefest thought about what He endured on earth for us men and for our salvation reinforces our belief that His words of cheer and comfort have infinite appropriateness to all our needs. If He, amidst all His physical sufferings, His mental distresses due to the rejection of His proffered leadership of the Jews, and to the faithlessness of His chosen disciples, could yet maintain serenity, and could, even when warning His followers of coming tribulations, bid them to "be of good cheer," surely it is not impossible for us to rejoice in the comfort that He can give us if we bring our lives under His full control, and identify our purposes in life with His Father's purposes for us.

When we thus entrust ourselves fully to His guidance and surrender ourselves in love to Him, we shall assuredly realise that nothing, not even the bitterest suffering, can separate us from the love of God which is in Christ Jesus our Lord.

Personal.

McDOUALL.—August 3, 1942, at Balgreggan, Wairoonga, Hester Maria Corry, wife of Herbert Crichton McDouall, L.R.C.P., Lond., M.R.C.S., Eng., D.P.H., Cam., and daughter of the late Charles S. Hartigan, of Blackheath, England, and granddaughter of the Rev. Prebendary Edward Hartigan, Rector of Castledown, Arra, Co. Tipperary, Ireland, also granddaughter of the late Rev. Allen Mitchell, Rector of Rossory, Co. Fermanagh, Ireland. Dr. H. C. McDouall is well-known in Sydney Church and medical circles. He is a member of Synod and of several important diocesan committees.

A marriage of some Australian ecclesiastical interest took place in England, when Flight Sergeant Jerome Frewen, R.A.F., and Miss Betty Grosse, only daughter of Mr. W. J. Grosse, chief metallurgist of the Zinc Corporation at Broken Hill, were married on July 17, from Brede Place, the historic home of the

Frewen family (built in 1320), and was celebrated at St. George's Parish Church, at Brede. The bride was given away by Mrs. Clare Sheridan, the well-known sculptor and authoress, aunt of the bridegroom. Flight Sergeant Frewen is a graduate of both Queensland and Adelaide Universities. He joined the Royal Air Force at Nairobi two years ago, and passed out first of a hundred trainees, among whom he was the only Australian. After serving with the South African coastal command he was transferred to Britain, and for the past 11 months has been piloting a Hudson-Lockheed bomber, with a crew of five, with the British Coastal Command. He is a cousin of the Primate of Australia, Dr. Le Fanu, of Perth, and of the British Prime Minister, Mr. Winston Churchill.

We regret to record the death of the Rev. Frederick W. Hart, of Greenwich, Sydney. Mr. Hart has for some time been on the retired list by reason of defective eyesight, and has very patiently borne his heavy burden of suffering. The deceased clergyman originally came from England for Church Army work in Sydney under the late Bishop John D. Langley, and was ordained later on by Archbishop Wright.

The Bishop of Rochester (the Rt. Rev. C. M. Chavasse), in a letter to his diocese, refers to "the amazing Easter gift of nearly £700, which welcomed his return from hospital after the amputation of his leg, and part of which has been spent on a new leg. He writes: 'I thank you not only from a full, but from a lightened, heart. To become a bishop under conditions of wartime taxation is a ruinous business, which renders my three years' efforts, first to have a leg and then to acquire a new one, a hopeless extravagance. But this is to say the least. It is your thought for me, your sympathy with me, and your goodness to me, that humbles and yet encourages me beyond what can easily be expressed in words. . . . By the time you read this letter, I ought to be experimenting with my 'diocesan leg.' It is a miracle of contrivance, complete with ball-bearings, two-speed gear, and the latest gadgets. More than St. Paul with his Churches, I ought to bear you in my heart, now that I shall be borne on your leg. . . . I came out of hospital with the sense that God had set my feet upon the rock and ordered my goings. And now it is you, my dear and kindest friends, who have put a new song in my mouth, even a thanksgiving unto our God.'—The Record.

The Rev. C. B. G. Chambers, Th.L., has been appointed general secretary of the Victorian Branch of the Church Missionary Society in succession to the Rev. L. L. Nash, who has become a Chaplain to the Royal Australian Navy. Mr. Chambers served with the 13th A.L.H. in Egypt, France and Belgium during the years 1915-1919. From 1924 to 1938 the Rev. and Mrs. Chambers were the Own Missionaries of the Diocese of Gippsland, serving in the North-West of India, latterly as Supervisor of C.M.S. Village work in the Western United Provinces. After one and a half years of deputation work and as C.M.S. Federal Missioner of Australia and Tasmania, Mr. Chambers became the acting rector of St. John's, Yallourn, Gippsland, nearly two years ago. He will take up his new duties at the beginning of September.

The Right Rev. Gordon John Walsh, D.D., formerly Bishop of Hokkaido, Japan, has been appointed to be Assistant Bishop to the Bishop of Ely and Residentiary Canon of Ely Cathedral.

"Recently the Church in Sydney has lost two laymen who will be greatly missed by many friends. Mr. H. Stuart Osborne was associated with St. Mark's, Darling Point, all his life, and was a parochial nominator in recent years. He rendered devoted service to the Church of England Homes Committee, of which he was vice-chairman. Mr. E. B. Giles, for many years churchwarden of St. James', and at time of his death secretary to the trustees of that Church, has also passed on. To Mrs. Osborne and Mrs. Giles I have already extended our sincere sympathy. Mr. W. M. Onions, who for so many years was a Diocesan Reader, has also died. He had just reached his 80th birthday. To Mrs. Onions and his family we extend our sympathy."—Archbishop's Letter.

Mrs. Aileen Simpson, wife of Mr. Harry G. Simpson, of Thursday Island, died in Brisbane in June last. Mrs. Simpson was for many years associated with the Brisbane M.U. District Nurses' Association, and later with St. Margaret's School, Albion, Brisbane. From St. Margaret's, Mrs. Simpson went north to serve as a missionary at the Yarrabah Aboriginal Mission, where, after her marriage, she assisted her husband to open up the settlement of Oombunghi. Mr. and Mrs. Simpson went to Thursday Island in 1920, where they resided until early this year.

The Rev. B. P. Walker has retired from his work as secretary of the Home Mission Fund of the Diocese of Brisbane.

Rev. Cornelius Foley, L.Th., formerly rector of Woodburn, N.S.W., who has been a chaplain with the R.A.A.F. for the past 20 months, died at his home, South Woodburn, on July 14, after an illness extending over the past three or four months. Mr. Foley only returned to his home on the preceding Saturday, having been for some time a patient at the Campbell Military Hospital at Coraki and the Lismore Base Hospital. Mr. Foley, who was ordained to the priesthood in 1918, had been rector of Woodburn for five years, and is survived by a widow, two sons and two daughters.

Canon T. C. Hammond, M.A., Principal of Moore Theological College, Sydney, will visit Melbourne from September 15 to 21 to address a series of meetings arranged by the Bible Union of Australia. He will also be the speaker at the weekly Citizens' Intercessory Meeting in the Assembly Hall on September 15, and arrangements are being made for him to visit Geelong for special meetings. The Canon has also accepted an invitation to address the Noonday Prayer Gathering in Scots Church Hall, Melbourne, on September 17.

The Rev. H. Sloman, curate of St. Peter's, Hornsby, N.S.W., has been appointed by the Archbishop of Sydney as Chaplain to Norfolk Island, in place of the Rev. W. E. Godson, who has resigned.

Miss Price, daughter of the Rev. and Mrs. W. T. Price, who for a number of years has been in the H.M.S. Office, Sydney, has undertaken duties in one of our military camps.

Mr. and Mrs. E. Priddle, worshippers at St. Anne's, Ryde, N.S.W., celebrated their golden wedding on August 10. They entertained their friends at a dinner and musical evening at St. Anne's Memorial Hall in the evening of that day. Mr. and Mrs. Priddle were formerly prominent church-workers at St. Mark's, Lilyfield.

SILHOUETTES OF GROOTE.

(By "Constance.")

JEBRUNDA.

The youngest child and only daughter of old Duckalara is Jebrunda, aged 15 years. The mother died when the child was only a few months old. Poor Duckalara was weeping and cutting himself, mourning for his wife. A missionary, the late Rev. Warren, brought the baby to the Mission, but the father was heart-broken and would not be comforted until the baby was returned to him.

Jebrunda was no ordinary baby; was she not the daughter of a chief? Her arms were always covered with armlets made of lawyer cane and bright coloured wool, a necklace, a string charm, was always on her body, and a hair-belt round her waist. The second wife, Dagabadillya, looked after Jebrunda. She was the apple of old Duckalara's eye.

The Mission saw Jebrunda again in 1935. She was a little wild thing and often would run back to camp. More than once Duckalara came into the Mission with a bundle of spears, to kill the person who had dared to injure Jebrunda. Nearly always it was a fight that she had had with another child.

About four years ago the promised husband of little Jebrunda asked her father to give him Jebrunda as his wife. He had a wife aged 15. Brady had "gangosa" and had to go to Darwin for medical treatment some years before, and he was old enough to be the two girls' father.

Each night, when Jebrunda was fast asleep, her people would come and carry her over to Brady's camp and leave her there. In the mornings she would open her eyes, and as soon as she realised where she was, would bolt for the Mission. Every little girl-wife used to do that. One day Duckalara and his family went "walk-about." Brady went too a few days later. One night poor little Jebrunda was carried to Brady's camp and her people went away. There was nothing she could do; she realised then that she was beaten. A few months later when Brady came back Jebrunda was different. There was a dull, hopeless look

on her face, but she spent many happy hours on the Mission while attending school.

About two years ago Jebrunda had an abscess in her mouth. For nearly a week she could eat nothing. She was kept in the dispensary ward and someone had to be up nearly all the whole night long. One night a whisper went around that Jebrunda was dying. Fire torches were seen to be coming from the camp. All Jebrunda's relatives came down weeping to say good-bye to her. They were told that Jesus would make Jebrunda better. The little girls all came to say good-night to her and went to their little dormitory and prayed hard that Jebrunda might be made well. They were asked if they really believed Jebrunda would get better. "Yes, because we have asked Jesus," was the answer.

All that night Jebrunda was very ill, and became unconscious more than once. When morning came she was sleeping quietly. By 8 a.m. the abscess had burst, and there was Jebrunda looking fresh and clean, after a bath, seated in the sunshine, with a plate of rice and milk, with all her friends around her smiling like the morning sun.

They were not disappointed, they knew that the Lord Jesus would hear their prayers and their faith was rewarded.

A few weeks later Jebrunda was absent from school. The teacher went to camp and found that Brady would not let her go because someone had forgotten to give him his breakfast. He was sick and felt sorry for himself, so to make people remember, Jebrunda was kept. After a lot of talking he apologised and told Jebrunda to run to school, and of course he got his breakfast.

Jebrunda is a very good singer and often in the bush while on a "walk-about" would gather more children and would make the bush ring with choruses and hymns. She has a very kind little heart and often helps the old ladies and looks after babies.

Jebrunda is a little Christian in her heart and we can all help her and all the other little girl-wives by praying for them day by day that God will help them now, and also that the day will soon come when child-marriages will be done away with altogether.

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To Australian Churchmen

A BIBLE SOCIETY OFFENSIVE

News has just been received from London that the British and Foreign Bible Society is preparing plans for an advance all along the line just as soon as circumstances permit. In a challenging appeal to its friends the committee says:—

"The hunger for the Bible is urgent now. It will be more urgent still when the war has passed, and it will be for us to see that the famine of the Word of God is broken and the holy and healing tidings carried to every country waiting to receive them. Just as food ships, when the armistice is signed, will be rushed to the starving peoples of the world, so must the Bible Society be ready to send them the Bread of Life."

This thought dominated the one hundred and thirty-eighth annual meeting, held in Kingsway Hall, on Wednesday morning, May 6. The Rev. A. H. Wilkinson, the secretary, reviewing the year's work said:—

"If we were men and women without a profound faith in God this year's report would be a dirge-like thing. We have been pressed on every side. The flood of war which last year had engulfed most of our operations in Europe has this year swept over nearly all that was left to us on the Continent. And what is still worse, we have seen Eastern Asia, to the borders of India, as well as Oceania, snatched from our grasp.

At home we have been battling against difficulties of another kind. Three days after the last annual meeting the bombing which destroyed the home of our annual meetings for 34 years also razed to the ground the bindery of Messrs. Watkins, who for well over a century have done the great bulk of our binding. A word of appreciation must be given to the heroic way in which the firm immediately set about its

restoration, and its success over almost insuperable difficulties is evidenced by the fact that it is already working up to 60 per cent. of its previous capacity. No other binderies were available for our work, so that inevitably there was for weeks an almost complete stoppage of our issues. Add to this the difficulty of the restriction of paper supplies and transport space, and you may imagine the hill of difficulty which Mr. Cowan and the publishing department have had to climb. They are by means at the top, but they are perspiring manfully upwards.

You will readily understand that under present conditions it is impossible to give you anything like a complete report of the Society's operations. From only a few of our agencies have we as yet received complete reports and accounts. A final total for circulation cannot therefore be given, but we know certainly that at least seven million books have gone into use. For the reason stated, this figure must not be compared with the totals for previous years. When you consider the exacting conditions under which the work has been carried on I think you will agree that the result is good. When you further consider the increased value each book has in view of the world tragedy, you will feel, I am sure, that one of the greatest forces for the redemption of mankind has been released. Only God Himself can assess the true value of the work.

I have referred to "exacting conditions." China provides an excellent case. There the work normally centres in Shanghai, in occupied China, and the problem of distribution has been very complicated. Colporteurs have continued their work, passing behind the armies of occupation. On one occasion at least a ton of books was sent to a distant outpost by aeroplane at heavy

cost, in order that the great demands should be met at least in part. Moreover, plates were distributed so that printing might be carried on in separated centres. France, in a smaller way, provides a parallel. When M. Blumenthal was taken prisoner, M. Vasseur (his predecessor), now an old man, came out of retirement, arranged for the printing of Gospels, and kept the colporteurs at work in Vichy France. In occupied France the depot functioned throughout the year with stocks that had been accumulated with a view to contingencies. I regret to say that it has at last been closed by order of the Germans.

There are two countries in particular about which many friends have shown an especial concern—Abyssinia and Russia. As to the former, I am glad to report that our depot has been kept open throughout the Italian occupation, and now that the wise and courageous Emperor has been restored to his throne we look forward to being of greater service than ever.

As to Russia, I have only disappointing news to give. We have done our best to secure the re-starting of our work, but have not been able to make headway. The Russian Christians are playing their full part in the endeavour to save their country, and we believe it is only a matter of time before they gain complete liberty.

The chairman, Lord Cecil, spoke of a visit he made to M. Clemenceau after the last war. "He met me in the challenging manner he usually adopted by saying, 'Well, at any rate you cannot deny that Christianity has been a failure.' I did not enter upon a long theological discussion with him, which would not have produced very good results, but of course we should not admit that for a moment. But it is true, is it not, that every failure we have condoned in following the principles and the code of Christian morality must have had an encouraging effect on the enemies of Christianity in Germany and a discouraging effect on its friends."

He closed by referring to the fact that although we have lost much, we still retain the priceless heritage of the glorious translation of the Scriptures in our own native tongue. That is one of the finest things that we have in the whole of our history. Let us redouble our efforts. Let us bear in mind what our treasurer has said to us to-day. Let us make every possible sacrifice in order that not only our own people, but the people of the whole world shall share in the glorious privilege that we have at any rate at our hands, and throughout this country.

It is interesting to note that the Australasian edition of the Bible Society's new Popular Report will be printed by the Commonwealth Council in Sydney.

W.H.R.

BEWARE OF THE DEVIL'S TENTACLES!

In one form or another, the various Governments of the United Nations have supplied the definitely religious sections of each nation with evidence that Hitlerism has to be smashed because it is spiritually evil, and they have sought the whole-hearted support of their citizens in waging this war—a war of defence against a devilish uprising which would enslave men's bodies and make captive their souls.

And they met with a great response. Christian leaders who have denounced war in the past, and who have suffered for their opinions for being Pacifists, have swung into line with a remarkable unanimity. The Leaders of all great denominations have had no hesitation in urging their menfolk and their womenfolk to make an all-out effort to overthrow what certainly appears to be the very incarnation of wickedness.

Christian people, however, while thankful for all that the various Departments of Information have done to enlighten us of the great danger we are in (and the pity is that these Departments of Information were so badly equipped in the years immediately preceding the war), must not close up their own "Departments of Information"; we, too, have news to give to the various Governments, and it lies in this direction, that sin is sin, whether in Berlin or in Brisbane. That sin is destructive of good, whether in Poland or Australia; that the agents of evil are not confined to those who serve Hitler. To fight evil as represented by the Nazis is not enough. If

the Devil's tentacles are reaching here to destroy our young men and maidens; to coax our people to leave the House of God to perform duties which are not really "works of necessity" on Sundays; to make attractive the roads which lead from a contemplation of the things of God; which makes our central Government lethargic in regard to debauchery in our cities; which gives preference to the leading of beer in our ships, then those tentacles need to be attacked with vigour.

If this is a war against evil, then let us as a people recognise it more clearly, and let us see more evidence that our Governments recognise it more clearly. The enemies of God have had too many victories in Europe; it is no reason why they should have their victories unquestioned in Australia.

A one-track mind is not enough. It is not so long since the democracies fought a similar war, which they won. But winning wars is not enough; it is exhausting. A nation needs not only to win its war but to be so sober-minded, so far-seeing, so seized with the responsibilities of life that it will be capable of rebuilding, not only its own world but its enemy's world.

The remarkable resources of the United Nations, and the intelligence and willing sacrifice of the men of the services, will surely give us the victory. But what of the nation as a whole after the war? Is it to be one which lacks vision?

After 1918 the devil's tentacles had such a hold on so many sections of life, and so many individuals, in England, in France and the States, that what was won on the field of battle was lost in the years that followed. Are we going to have a repetition of that?

"Turn back, O Man, forswear thy foolish ways,
Old now is earth, and none may count her days,
Yet thou, her child, whose head is crowned with flame,
Still wilt not hear thine inner God proclaim—
"Turn back, O man, forswear thy foolish ways."

—The Brisbane Church Chronicle.

Mr. Alan Miller, a new recruit of the N.S.W. Branch of the Church Missionary Society, has safely arrived at Roper River, North Australia. Another new recruit, Mr. Ctercteko, has arrived at Oenpelli.

The Archbishop of Melbourne, Most Rev. J. J. Booth, M.C., B.A., has consented to become a patron of the Society of Organists (Victoria), who are affiliated with the Incorporated Association of Organists (England).

Rev. E. E. Eggleston is to be inducted to the charge of Belgrave, Victoria, on September 2.

WHAT IS THE OBJECT OF PREACHING?

(B.R.H.)

A recent effusion in one of the organs of the press in Sydney gives food for thought on the question of preaching. What is the object of preaching? In this our day and generation there seems to be considerable misapprehension on this subject. As a result, all kinds of lectures are delivered from some of the pulpits; while no doubt, they are excellent lectures in many cases, it is unjust to dignify many of them with the title of "sermon."

Preaching in the Old Testament.

In order to trace the history of preaching, an examination of the Old Testament must be made for examples of preaching. The Hebrew verb which is usually translated "preach" is concerned with the bringing of good tidings or good news. In the Authorised Version it is only once translated "preach good tidings" (Isaiah lxi 1). However, the interesting point about examples of preaching in the Old Testament is that nearly always the predominant note in the preaching is that of warning. The prophets, naturally, are those whose preachings are recorded; it is worth noticing that almost invariably they aim at warning people of the coming judgment of God (e.g., Isaiah ix 8-21; Jeremiah ii 1-iii 5; Ezekiel vi 6 to vii 27; Hosea v 1-15). Some other notes in Old Testament preaching are those of promise (e.g., Isaiah xxxv 1-10) pleading (e.g., Hosea xiv) and blessing (Joel iii 17-21).

Still, when all is said, a study of the preaching of the Old Testament prophets leaves one with a strong impression that the very keynote of their preaching was one of warning of the approach of the judgment of God.

New Testament Preaching.

John the Baptist, the last and greatest of the prophets of the Old Testament line, carried on the tradition of warning in his preaching. But there is something new, as well: the note of expectation (e.g., Matt. iii 2; Mark i 7, 8). Thus he forms the link between the preachers of the Old and New Testaments. John's ministry was essentially a preaching ministry; it was exercised in a nation, which, through continuous disobedience to the revealed will of God, was in the position of a subject nation. It was John's task to prepare his generation for the coming of God's supreme and final Messenger, His Only Son, our Lord Jesus Christ. Not only was John to warn the people of his day of the coming of God's only Son, he also brought a message of comfort and hope to those who, like Simeon, were looking for the redemption of God's people.

So John's call to his generation was "Repent ye, for the Kingdom of Heaven is at hand." Now, repentance is a term which can be used only of indi-

viduals; but someone will say that there is such a thing as "national repentance." True; but national repentance is not just a vague kind of feeling such as general opinion; it is rather, the sum total of many individual repentances, which impart a new tone to the life of the nation. In answer to the call of John, a section of the rank and file of the nation was moved to repentance, but the influential ruling classes were, in general, unaffected. Their attitude was one of resentment.

John's ministry was to lead up to the ministry of the Lord Jesus Christ, and when he bore his witness—"Behold the Lamb of God, which taketh away the sin of the world" (John i 29) he reached at once the climax and the end of his ministry. He was sent "that all men through him might believe" (John i 7), and his witness to the Lord Jesus Christ marked the conclusion of his ministry, which was essentially one of preparation.

Let us now turn our thoughts to the earthly ministry of the Saviour Himself. He took up the message as John laid it down, and proclaimed that "the Kingdom of Heaven is at hand," and He made the message more impressive when He said "then is the Kingdom of God come upon you" (Matt. xii 28). One of the meanings of the Greek word represented by the English "come upon" is "to come sooner than expected."

An examination of the Gospels will reveal several interesting facts. First of all, the earthly ministry of the Lord Jesus Christ was marked by preaching and teaching. True He also worked many miracles, but these were evidential in character, and were intended to direct the attention of the people to His teaching. Then, too, it is noticeable that His preaching was directed to the hearts of men and women, for the Lord Jesus Christ was emphatically the Redeemer, and not a reformer par excellence. Any view of His preaching which does not emphasise His redeeming work is not true to the revelation given in the New Testament.

Are we, then, to assume that the Lord Jesus Christ was not interested in the social problems of His day, or of ours? Certainly not; but the Lord Jesus Christ has given us God's method of approaching these great questions. The social evils of any age can be dealt with only through individuals, and only the Lord Jesus Christ can deal with individuals, to make and mould them after His will, and for His own purpose.

Turning to the Acts and the Epistles, we are faced with the fact that apostolic preaching and teaching was concerned almost exclusively with the exaltation of the person and work of the Lord Jesus Christ. Peter's first sermon, on the Day of Pentecost, centred round the statement, "This Jesus hath God raised up, whereof we are witnesses" (Acts ii 32). In his appli-

cation, Peter said, "Repent, and be baptised, every one of you in the name of Jesus Christ for (with a view to) the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts ii 38). Paul's last letter, 2 Timothy, is equally insistent upon the duty of preaching and evangelization (iv 2, 5), and the same idea of the exaltation of the Person and work of the Lord Jesus Christ dominates the whole New Testament.

It is, then, with a feeling of mis-giving that we are forced to infer from a recent article in the press that if the Lord Jesus Christ were present in the flesh, He would identify Himself with one particular class in order to win its sympathy. This work, valuable as it would be, would be merely reformatory, and not redemptive, and we must never forget that He is above all things a Redeemer and Saviour.

No one can deny that there are pressing problems facing us to-day, and that there is a challenge to the Christian Church to tackle these problems. But the way of approach to any problem lies in the preaching of Christ as Saviour and Redeemer to the individual, and God will use the individual to correct the evils, even as He used William Wilberforce to destroy the infamous traffic in human lives just over a century ago. The Lord Jesus Christ said: "I, if I be lifted up, will draw all men unto Me" (John xii 32). Our task in these days of apostasy and opportunity is to uplift the Lord Jesus Christ, by our lives as by our preaching and teaching, and allow Him to deal with the hearts of individuals, and through them, with the evils of the nation and of the world.

The Bibleman's Corner

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

THE ROMANCE OF RENNEL. PART I.

Here is the story of the translation and printing of the Gospel of St. Mark for the inhabitants of Rennel Island in the Solomon Group. The narrative constitutes an epic in the wonderful record of scripture circulation in the Southern Seas.

The Rennel Islanders are Polynesians as distinct from the Melanesians.

The Polynesians were ocean navigators and peopled wide reaches of the Pacific from Hawaii in the north, Tahiti in the east to New Zealand in the south. The South Seas Evangelical Mission has worked among the Melanesians in the Solomons for over 30 years, and to-day there are 10,000 earnest believers in Christ.

Rubbing Noses.

The island of Rennel lies one hundred miles south of San Christoval in the Solomons. It is an atoll, a lagoon

circled by perpendicular cliffs of coral. The first visit of the South Seas Evangelical Mission to Rennel took place in mid-1909 when the mission ketch, "The Evangel," approached the small island. Dr. Northcote Deck landed, leaving two men to guard the boat, and when he returned he found his retreat cut off by about a dozen natives. He confessed later he had some qualms, but the men were friendly. He had his first experience of rubbing noses, the Polynesian salutation.

Smiling Giants.

They slept on shore all night and the Rennelese camped near them. On the following day the chief invited them to journey inland with them, so they set off. They climbed 300 feet through a crevice in the cliffs, and at midday they reached a single hut about which was a crowd of natives who appeared quite friendly. Dr. Deck offered to rub noses and soon all were on the best of terms. He picturesquely wrote: "How shall I describe the hours that followed amongst those smiling giants. They had been living in isolation for centuries. How shall I write of their flashing eyes, the long flowing hair, the ebony axes and curious spears, the pungent smell of their bark clothes, their skin tattooed with fishes and birds?"

In the morning they worshipped. Food was placed in the centre, and all stood round. The tall chief solemnly looked up to the sky and appeared to be praying, and all the natives joined in a shout of response. Then, 100 strong, they trailed to the coast.

The First Christian Martyrs.

The problem now facing the missionaries was the establishment of friendly contacts and the learning of Rennelese speech, and three more visits were made to the island. In 1910 Miss Young went in the "Evangel" to view the situation, and she has told the story graphically. The Rennelese apparently were ready to welcome Christian teaching, and three Christian teachers were included in the party, namely, Thomas Sandwich from the New Hebrides, Tommy Makira, and also Andrew Kanirara, from Malaita. Tools, food and materials for a house were carried on the vessel. The house was duly built on the edge of the cliff overlooking the beach, and everything was done to guard against thieving by the Rennelese.

It was toward the close of 1910 when next the "Evangel" sailed slowly round the cape, south of Kangava Bay. The visitors were keen to see again the three teachers who had been established, and for whom much prayer had been offered. The "Evangel" was bringing mail, parcels and messages. Miss Young wrote: "As we neared the place we could not help picturing how the teachers must have watched the western horizon day after day for the ship.

(To be continued.)

Churchman's Reminder.

"Evil once manfully fronted, ceases to be evil."—Carlyle.

"Resist the Devil and he will flee from you."—St. Paul.

August.

16—11th Sunday after Trinity. How wonderful that Divine Power is shown chiefly "in mercy and pity." It calls for great strength to be merciful. This is one of the lessons of the War.

23—12th Sunday after Trinity. We must first ask God to forgive before we can hopefully ask Him to give us those things we need. Naturally, we invert the order, and imagine how penitent we would be were God to give.

24—Monday. St. Bartholomew's Day. Ill-marked by the awful massacre of Protestants, a sin not yet repented of by Rome, which issued a medal to mark the occasion. But how has France not missed so many of the best blood? And how did England gain therefrom?

THEN, AND NOW.

It was a typical outback summer's day. The sun beat down in its full intensity upon the iron roof of the little shack and the heat rose in shimmering waves from the bare and treeless plain. Here and there towards the horizon long columns of dust ascended as the eddying wind took the "willys" up and up towards the brazen sky.

The three small children played in the dusty earth in the meagre shadow thrown by the afternoon sun as it tried to consume the small home.

Mother sat in the doorway—afraid. Father had left a week before on his long round of the fences. The old truck had been loaded with axe, wire, strainers, rations, bedding and all the other supplies necessary for a three weeks' absence from home. For ten years this had been a usual procedure at regular intervals, for father was a boundary rider and his task was to care for the fences on a big outback run. Mother was well used to being alone with the children, though they were lonely times, the neighbours were twenty miles further west, and they were without that boon to outback women—the telephone.

Mother's fear arose, not from loneliness, for the children kept her from dwelling upon that too much. The fear that crept into her heart was the dread of illness—and to-day she had felt far from well. Maybe it was the heat of the day and would wear off before morning. She couldn't afford to be sick with father away and no means of contact with neighbours. Tomorrow she would get up before the sun and into her washing. Maybe she could work it off.

The next morning, feeling a little better, mother was up bright and early and busy with the wash. Mary, just twelve, gave a hand, pegging out. Sonny Jim, ten years old, looked after Joan, aged two, playing in the dusty earth at the front of the shack. It was nearly eight o'clock, and the sun was beginning to get into his full stride, when Mary, running round to the front, bade Sonny Jim come and help Mother.

He found her lying on the ground where she had fallen, incapable of movement or speech. Mother was too big for two small children to carry, yet she couldn't be left altogether in the blazing sun. An old and much worn sunshade, placed aright, threw some shade on mother's face, and, giving Mary instructions to keep off the flies and bathe her head with cool water from the bag, Sonny Jim made preparations for his journey.

He knew what he must do. Indeed, there was nothing else for it. Somebody must be brought to help and that somebody lived twenty miles away.

Joan must come with him, for she would be a hindrance to Mary and mother. So baby was put into the billy-cart with water and biscuits for the journey, and off Sonny Jim set for the house next door.

In a blistering sun, with bare feet, his sturdy little legs plodded along, pushing a heavily-laden billy-cart. Twelve miles he went before meeting the neighbour on horseback. Twelve long, weary, blistering miles—but he saved his mother's life.

Yes, it's a true story—it happened over ten years ago in Australia. Makes your heart ache, doesn't it?

In those ten years much has happened—doctors, nurses, hospitals, have been brought nearer these isolated mothers by wireless and aeroplane. Gone are the conditions which made Sonny Jim's journey inevitable. The Church of England has done her share too in this service. In South Australia are eleven nurses, a doctor, and five hospitals of the Bush Church Aid Society, looking after the mothers and Sonny Jims of the outback. Quick and efficient medical service is available for these people, because the B.C.A. has its own pilot and aeroplane to carry patients, nurses and doctor. It's not a Government subsidised service—the money comes from Christian men and women like you. To-day we urgently need your help. The calls of nation and war, necessary as they are, nevertheless make it difficult to meet our commitments. B.C.A. must have £12,000 a year to keep going. At the moment we are getting £10,000. What shall we do? Send the mothers and Sonny Jims back to the conditions of ten years ago, because there is a war on? The answer must come from you, and our address is: The Church Aid Society for Australia and Tasmania, Diocesan Church House, George Street, Sydney; or, if you are in Melbourne: Bible House, Flinders Lane, Melbourne.

CORRESPONDENCE

A CORRECTION.

(To the Editor, "Church Record.")

Dear Sir,

The name of our paper implies the recording of items of interest to the "Church," and so for accuracy's sake I am sending a note which, subject to your acceptance, may help to keep the details true to fact.

I read with great interest in a recent issue the "record" of the events in Melbourne associated with the C.M.S. Jubilee. The names of Mr. Stewart and Dr. Eugene Stock were rightly referred to in several places as having visited Australia in 1892. In several places Mr. Stewart is variously referred to as "A.R." and "W.H.," and later on in the notes from Nelson, N.Z., as "R.W." I suppose I am right in assuming that the same missionary is meant in each case.

The Rev. Robert W. Stewart who accompanied Dr. Eugene Stock was a missionary from Dublin, who was set free for this friendly visit which proved so very fruitful that it was laid the foundation of our present missionary activities under our greatly beloved and favoured C.M.S. It is no secret that the visitors found very great personal and corporate "Missionary Interest" awaiting them on their arrival. Few efforts in the sphere of missionary endeavour were better timed in the over-ruling providence of God. The preceding year had witnessed the Evangelical Revival under the Mission tour sponsored by the Keswick Convention of the Rev. G. C. Grubb, M.A., and his party of seven.

The Rev. S. M. Johnstone, M.A., in his able work, "A History of the Church Missionary Society in Australia and Tasmania," has a very useful note on the events of that time (page 200 ff). I quote the following from another source, "For Christ in Fuh-Kien," which gives many interesting particulars about the Rev. R. W. Stewart in China: "The year 1893 is noteworthy as that in which the first two ladies sent out by the Church Missionary Associations in Australia (which were formed as an outcome of the visit of the Rev. R. W. Stewart and Dr. Eugene Stock to the Colonies in 1892) reached the Mission. They were followed in 1895 by Miss Amy Isabel Oxley, a great granddaughter of Samuel Marsden, 'The Apostle of New Zealand,' and the first to enter the Marsden Training Home at Sydney, who was sent out by the New South Wales Church Missionary Association. Since then the Australian Associations have sent out further reinforcements. . . . It is also interesting to note at a time when we shall all have the opportunity by medium of Jubilee celebrations, to be reminded of the fascinating way that God has led and nourished us these many years, that Mrs. Robert Stewart, who was such a strength to her husband in his work, was a daughter of

the famous "Grannie Smyly" of Dublin, whose leadership in Christian teaching and benefactions have left a lasting monument to her loving memory in the younger generations, who grew up in the nurture and fear of the Lord, because they came under the care of the homes which Lady Smyly founded in her life-time.

Who follows in their train? I hear the echo of thousands who have responded to the Master's welcome voice down the vista of the years, and many who are numbered among our vigorous evangelicals of the present day. God-speed His message, which we are committed to deliver.

Yours truly,

ERNEST L. MILLARD.

Rector of Dulwich Hill.

THE REAL NEED.

(To the Editor, "Church Record.")

Dear Sir,

The correspondence column of the "Record" seems to have drawn a good deal of controversy in the last few issues, but here is something I have just received from a member of the A.I.F., at present serving in the Middle East, which I thought was well worth passing on. It is something which, to my mind, is very constructive.

This friend says, after telling of a Church service which he recently attended, "Look here! the first time I hear you talking from the pulpit about the Church's part in this 'new world order' that we hear so much about—well, I'll hit you with a rotten tomato or some such handy missile. Very few preachers that I have been able to find since we left Australia say a word about **personal** Christianity, and there are faces that show hunger for the truth." (The emphasis is his.)

I feel that my soldier friend has hit the nail fairly and squarely on the head. Truly the Church must play a part, and a very big part, in the new world order, but let us be on with the job **now** faithfully endeavouring to lead men and women to a saving knowledge of the Lord Jesus Christ.

Young people of to-day are to be the men and women of the new world order—let us make every possible endeavour to win them for Christ **now**. Men and women need Him **now** (not after the war)—they need Him desperately. **Personal** Christianity must be our message to-day.

"What the world needs is Jesus, just a glimpse of Him. He will bring joy and gladness. Take away sin and sadness. What the world needs is Jesus, just a glimpse of Him."

Yours faithfully,

R. G. FILLINGHAM.

Church House, Gerringong, N.S.W.
August 5.

"FORE-ARMED."

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

Will you kindly allow me to thank you for publishing, and Mr. Pyke for contributing his letter on Science Religion and our young folk. After many years of experience in town and country, I am more convinced than ever that Mr. Pyke is right in believing that Church neglect to adequately deal with this Science-Religion matter for our young people, is one great cause for the loss of our senior Sunday scholars and their final loss to the Church. The facts are glaring and simple.

After gaining some little knowledge of Christianity at the hands of the Church, the child is suddenly thrown into contact with militant infidelity and unblushing licentiousness, with nothing better for defence, usually, than the flimsiest notions of Bible truth or real Christianity. At the tender age of 14 or 15 in shop, factory or office, the boy is overwhelmed with questions he is utterly unable to answer, and in his growing hunger for knowledge and for truth, and so often with no help from either father or mother, is it any wonder that he is soon swept away from those great moorings that have held and saved so many more fortunately placed and better trained? Considering that in most cases the maximum of religious teaching amounts to about one-fiftieth part of that given to other subjects at the day school, it is little short of a miracle that we retain as many as we do.

I know that our teachers at Sunday School have the benefit of "The Trowel" and other helps, and that many teachers use them faithfully, and they reap their reward, but still the facts remain as stated, and they are a challenge to us to attack the enemy that is destroying our youth. We must devise methods for laying hold of the young people at the most slippery, and in many ways, the most formative, period of their lives. The Boy Scout and Girl Guide, and C.E. Boys' Society, are proving very useful where wisely directed. But still far too many are missed. In parish after parish not one man or one woman can be found capable and willing to take a Sunday elder scholars' or young men's class, or lead a week-night movement for the help of the most valuable material ready to our hand.

The Presbyterians are doing a great and successful work with their "Fellowship." But they could do nothing without the self-denying co-operation of those qualified to for this most blessed work. And if you, sir, can stir our godly laity to join in a great crusade to seek and save our youth you will be doing something worthy of the greatest effort and of the highest honours in the Church of God on earth.

I am, yours hopefully,

C. J. CHAMBERS.

Balgownie, Smithtown, August 4, 1942.

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BRITISH-ISRAELISM.

(To the Editor, "Church Record.")

Dear Sir,

The suggestion made is that we get to the root of the matter. Splendid! I welcome the intention.

Really there are several roots to this tree of knowledge.

Good churchpeople have recently been reminded twice of a very important root. The First Lesson at Evening Prayer on July 9, and again on the 26th (eighth Sunday after Trinity). This 12th chapter of 1 Kings is truly vital. It sets before us the division of the people into two separate camps. The House of Judah and the House of David. From this point there a distinction is made, and a difference maintained right through the subsequent scriptures to Revelation. Each House has its own capital, kings, wars, career, and, alas! religion, during the term of their separation. The first king of the newly-formed House of Israel, Jeroboam, makes "Israel to sin" by setting up an idolatrous religion. This ten-tribed kingdom takes no notice of the warnings issued to them by God through the prophets. Finally, after a succession of some nineteen kings, it is taken into captivity by Assyria and deported—hence the "Lost Ten Tribes." But the House of Judah (including the Tribe of Benjamin), with Rehoboam as king—followed by 22 monarchs, all of the Davidic dynasty—outlives its cousins by about 120 years, and is then taken into captivity to Babylon. (Now the first time we get the word "Jew" and it is applied to the House or Tribe of Judah only.) The Jews, then, were never "lost." For after a captivity of 70 years, many of them returned under Nehemiah to rebuild Jerusalem and, of course, were there when Christ appeared. And are always apparent!

So it happens, "All Jews are Israelites, but all Israelites are not Jews." A root of distinction! Mr. Editor, all Sydneyites are Australians, but all Australians are not Sydneyites. All High Churchmen are Anglicans (at least, I hope so!), yet all Anglicans are not High Churchmen (at least, I hope not!).

Your correspondent mentions the covenant as a root of the matter. Quite rightly so, too. But the Jews are still under the Old Covenant and abide by it, as everyone knows. On the other hand, the New Covenant was made with the House of Israel—the Lost Ten Tribes—Jeremiah 31, verse 33; and quoted in Hebrews 8 verse 8. (The admission of the House of Judah seems to occur at Christ's second Advent, Romans 11, verses 26, 27, when "all" Israel (both Houses) shall be saved!) The New Covenant is primarily for the benefit of "Lost Israel." Christ stated that He was not sent but unto the Lost Sheep of the House of Israel. His command to the disciples was "to go rather to the Lost Sheep of the House of Israel."

He redeemed (brought back) Israel. His blood was the seal of the New Covenant with them, not the Jews. Surely His work of Redemption took immediate effect and was operative in the recall of Lost Israel.

What arrests my attention and arouses my indignation is the extraordinary question put by your correspondent, "Are they spiritual Israel or Israel according to the flesh"? Does he infer that what was flesh B.C. is metamorphosed into spirit in A.D.!!! The Jews are the same flesh, in A.D. as they were B.C.! Why should their cousins be spiritualised? To my mind it is absolutely ludicrous. Besides, the New Covenant was made with the same people who broke the Old, and with nobody else! If by any stretch of imagination—even so unscriptural—there is a spiritual Israel, where are they now? Are we to think of them as reposing in Abraham's Bosom awaiting the Millennium, when they will come back re-incarnate to take their redeemed place in the material world? Would that not suspend Christ's merit for two thousand years! In that case what becomes of God's promises to Israel to take effect during the "Latter Days," i.e., in this dispensation? St. Paul, St. Peter, and St. James all addressed Israel in speech and epistle as people. They knew them as "brethren" and "among the Gentiles."

Please, Mr. Editor, why does your correspondent contradict St. Paul? He (Mr. Nash) says the "adoption, etc., belong to anyone." Whereas Rom. 9 verses 3 and 4, state that "appertain" (belong) "to Israel."

Why does he, then, pass over 37 verses and cite chapter 10, 9 as relevant?

Why does he omit the first three verses of Rom. 9, 24, when he quotes the verse? (Surely qualifying words.) "Even so, whom?" Why does he assert "as clear" that "the Church is Israel and inherits the promises"? (When were the children of the Covenant disinherited?)

By what authority doeth he things, and who gave him this authority?

I wonder.

Yours truly, sir,

H. W. MULLENS.

St. Matthew's, Botany.

[This correspondence is now closed.—Ed.]

The engagement has been announced of Miss Joan Pennington, elder daughter of Mr. and Mrs. F. A. Pennington, of Epping, N.S.W., to Rev. Norman Gelding, B.A., only son of Mr. and Mrs. H. M. Gelding, of Croydon. Mr. Gelding was recently inducted to the charge of the new parish of Langlea, and both he and Miss Pennington are workers for the Children's Special Service Mission, and the Sydney University Evangelical Union. They hope later to take up mission work in Tanganyika, Africa.



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APPOINTMENTS.

"I am at last able to say that I have been able to find priests for all our vacant parishes, though it will be at least a month before the new ones are all at work. Canon Crigan has gone to Benalla, the Rev. W. A. Williams is about to succeed him at Wodonga. For Bright, I have arranged with the Rev. W. Nicholls, at present locum tenens at Lorne. The vacancy at Nathalia has been filled by the appointment of Rev. F. A. G. Woodger, now rector at Coraki, in the diocese of Grafton; and that at Nagambie has been filled by the appointment of Rev. E. C. Yarrington, of Culcairn. The last two vacancies were caused by the enlistment as chaplains of Rev. S. G. Titler and Rev. H. A. Graham. Both these men had experience as missionaries of the climate of the islands north of Australia. Both suffered severely from malaria and should not, for some time to come, venture in the tropics. Mr. Titler, however, was sent there, and the malaria forthwith got him and he is temporarily invalided home. They are to be kept in the southern parts henceforth. The Rev. G. E. Julien is also in some northern camp. Rev. F. Kelown is now known officially to be a prisoner in Java. His unit was allowed to land there just as the defence broke down, so they became a free present to the Japanese. We may be sure that the chaplain is still continuing his services to the men as splendidly as he has always done." — From the Bishop's Letter.

DEACONESS INSTITUTION.



Deaconess House.

Owing to no sale of work being held this year a gift afternoon has been arranged on the day of the annual meeting, fixed for Friday, August 28,

at 2.30 p.m., at Deaconess House, Carillon Avenue, Newtown. For the details of the meeting we refer our readers to advertisement in this issue.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

C.M.S. ANNUALS.

The annual meeting of the N.S.W. C.M.S. will be held on August 21, at 7.45 p.m., in the Chapter House. The Archbishop will preside and the speakers include Rev. J. G. Bird, of China, and Rev. L. Harris, of Groote Eylandt.

The annual business meeting will be held in the C.M.S. Rooms on the same day at 2 p.m., and will be followed by the annual meeting of the Federal Society.

SCRIPTURE UNION DEMONSTRATION

A great Children's Rally in connection with the above took place in the Assembly Hall, Margaret Street, on Saturday last. It is estimated that some 1400 children and friends were present. A feature of the meeting was the singing of choruses by various branches and items rendered by the St. Andrew's Cathedral choir boys. Mr. H. A. Brown was the chosen speaker.

A Youth Rally of Scripture Union members will be held in the same hall on Saturday next at 7.45 p.m., when the World-President, the Archbishop of Sydney, will preside. Dr. Paul White is to give an address.

ST. PETER'S, EAST SYDNEY.

75th Anniversary Celebrations.

St. Peter's reflected something of its past magnificence during the 75th anniversary celebrations which have just concluded.

The actual opening of the church was commemorated on Saturday, July 25, with an afternoon service at 3 o'clock. Canon F. W. Tugwell delivered the sermon at this service and dedicated a number of very beautiful memorial gifts. There was a splendid attendance and the service was a very real inspiration. About fifty of the old parishioners and friends were afterwards entertained at the rectory for afternoon tea. The renewing of old acquaintances and the telling of some of the grand doings of the past made the day a memorable one for many.

Sunday morning's service was broadcast by Station 2CH. His Excellency the Governor and Lady Wakehurst, with a party from Government House, attended the service. His Excellency read the lessons. The Archbishop of Sydney was the preacher at this service.

His Grace took for his text: "Behold, the fire and the wood; but where is the lamb for a burnt offering?" During his address he gave a very interesting resume of the history of St. Peter's Church, and referred to the sterling work which had been performed in the parish during the 75 years of its existence. He recalled the names of many past Deaconesses of the Church who had carried the Word of God to distant countries. He said that there was still a great

work to be performed in the parish, and urged full support for the rector in his task. "Behold, here is the fire and the wood," he said, "but where is the lamb for a burnt offering."

In addition to the usual congregation, the visitors included V.A.D.'s, Church of England Girls' Grammar School, St. Paul's Lifeboys' Brigade, St. Peter's British Empire Girls' Brigade, and a number of members of the Loyal Orange Institution of N.S.W.

In the afternoon there was a Loyal Orange service. The sermon, delivered by the Rev. A. E. Morris, took the form of an appeal for a return to the Churches, and was one of the most stirring challenges heard from a pulpit for some time. The speaker deplored the depravity among the youthful portion of the community, which one read in the Press. He referred to Sabbath desecration. The remedy for these and other evils could be found in the Word of God, the Open Bible, which Orange men and women, as well as members of the Protestant organisations, had sworn to uphold. "If the thousands of people who had taken this oath," said the speaker, "stood by their obligations and supported their Churches, and the menfolk, as heads of their families, insisted that the study of the Holy Bible formed part of the daily routine in the home, then the menace of the Church of Rome would be swept aside. Men should give over the control of their lives and businesses to the will of God."

The anniversary tea was held on Tuesday evening, July 28, in the parish hall, when a large gathering assembled and remained to the public meeting which followed, which was addressed by Rev. E. L. Millard and Canon T. C. Hammond.

Sunday, August 2, saw the final services of the anniversary. At 11 a.m. the Right Rev. Bishop Hilliard conducted a service of Confirmation, and in the evening the rector, Rev. Gordon King, preached the closing message of the special series of services.

Hundreds of parishioners, past and present, united to make the 75th anniversary an occasion long to be remembered — and God's presence brought great enrichment to all who participated in the services.

THE CHURCH AND JUVENILE DELINQUENCY.

(By The Chaplain.)

People have often asked what is the Church doing! Such people either have never taken the trouble to find out or just don't want to know. For instance, with respect to juvenile delinquency, how many people know that the Church has a Chaplaincy organisation under the Home Mission Society at the Metropolitan Children's Court. How many people know that the Church has established and is making use of two specialised types of institutions—the one for girls at Albert

Road, Strathfield, Pallister, and the other for boys, Tress-Manning, Avona Avenue, Glebe. Of course, the answer is they don't know and not knowing are consequently critical.

Last year, at the Metropolitan Children's Court, 1237 girls and boys came before the Court either for uncontrollability or delinquency or charged as neglected young persons, and of this more than one quarter were subject to special action on the part of the Church. For some, homes were found, for over fifty jobs either in the country or city. An average of one destitute case a week was helped from the resources which the Church has co-ordinated for that task. Just to speak of these latter.

A boy was charged a month back as a neglected young person, in that he was destitute. He came from another State. When he was picked up by the Police he was sleeping in one of our Sydney parks. When the matter came up before the Court it was found that there were reasons which made sending him home out of the question. In that nice way that the Magistrate has he asked "What Church do you belong to?" and when the boy said, "Church of England sir," the Magistrate looked up to where the Court Chaplain was sitting at his table and said, "Do you think you can help?" And so another case came into the Chaplain's bag. It meant a visit to the clothing store at Church House. It meant paying his first week's board with a decent Christian family. It meant finally negotiating with manpower and placing him in a suitable position.

This is only one case of many, but who can say that the Church has no attitude towards delinquency, when it has under supervision one-third of the boys and girls coming before the Court as probationers? With what success, you ask? With over an 80 per cent. degree of success if judged by non-appearance before the Court. Even so, it is time that we, as Churchmen, realise that juvenile delinquency can better be stopped by making Church life really effective rather than providing an elaborate organisation to deal with ambulance cases. It is interesting to note that 99.5 per cent. of all the children before the Court last year had no connection with Church or Sunday School. Dare I say—it is useless to talk of being evangelical until we have made our evangel effective for the healthy young pagans of this city and diocese.

JOTTINGS FROM OUR PARISHES.

St. Stephen's, Penrith.—The recently held second birthday party of the St. Thomas', Cranebrook, branch of C.E.N.E.F. was very successful. Canon F. A. Tugwell gave a lantern lecture, the church hall being filled with parishioners. The birthday gift for the central fund amounted to £35/11/-, collected by Mrs. Williams. A birthday cake bearing two candles was cut and distributed.

St. John's, Rockdale.—On Sunday, August 16, Evangelist Laraghy will preach at 11 a.m. and 7.15 p.m. He will also address the Young People's Fellowship gatherings at 10 a.m. and 5.30 p.m., in addition to the Sunday School at 2.45.

A gift afternoon (in aid of C.M.S. annual sale of work) will be held at the rectory on Thursday, August 20, at 2.30 p.m. Dr. Paul White, of Tanganyika, will be present to give an address.

Diocese of Goulburn.

QUARTERLY MEETINGS.

The Diocesan Council sat all day on August 4, the Bishop presiding throughout. The Bishop and Mrs. Burgmann entertained the members of the Council to lunch at Bishoptorpe. The Rev. C. A. Wilson took his seat for the first time and was welcomed to the Council. Every aspect of Diocesan work and finance was received. The Chancellor's opinion in respect to the postponement of Synod was received. The Bishop intimated that he hoped to summon a Synod in 1943.

A motion to suspend the small assessment for Lambeth and other conferences expenses was withdrawn.

A grant was made to a priest leaving the diocese.

The Council welcomed the possibility of domiciling the A.B.M. Headquarters in Canberra.

The Youth Commissioner, Rev. F. M. Hill, having been appointed Padre to the 114th A.G.H., arrangements were made for the carrying on of his work. He will continue to hold the office.

The indebtedness of certain parishes and individuals to the diocese was reviewed.

Enquiries were instituted as to the possibility of a new edition of the Goulburn Cookery Book, which has shown buoyant sales lately.

Some small grants were made to meet urgent needs.

It was decided to allocate the Anne Thompson Bequest to Church Society Capital.

The next meeting of the Diocesan Council was fixed for December 8.

DEACONESS INSTITUTION, SYDNEY ANNUAL MEETING and GIFT DAY

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THE MOST REVEREND THE ARCHBISHOP OF SYDNEY will preside.

Students will give Short Testimonies.

Speaker: VEN. ARCHDEACON BIDWELL B.A.

Gifts of Linen and Groceries will be received by Mrs. Mowll.

Collection for Deaconess Work.

AFTERNOON TEA

ALL CORDIALLY INVITED.

The Registrar having enlisted for full-time military duty, was given leave of absence, and Miss Conington appointed Acting-Registrar.

VICTORIA.

Diocese of Melbourne.

C.M.S. FAIR.

A very successful Market Fair was conducted on Thursday and Friday, July 30 and 31, in the Chapter House, by the Women's Missionary Council of the Church Missionary Society.

The Fair was opened by Lady Angliss and the usual number of heavily stocked stalls were to be seen. The amount received at the two days was the record sum of £469. The members of the council are greatly encouraged by the success of the Fair in spite of war-time conditions.

RIDLEY COLLEGE ANNUAL DINNER.

On Thursday, August 6, at 6.30 p.m., the students of Ridley College, Parkville, sat down to a most enjoyable annual dinner in the tastefully decorated dining room of the college.

The Senior Student presided, and the guests were the Principal (Rt. Rev. D. Baker, D.D.), Rev. F. A. Walton, M.A., Director of the Board of Religious Education and Theological tutor, Mr. W. E. Potter, B.A., of Trinity College, and Mr. A. J. Holland, of the Shell Company, Professor G. S. Brown, M.A. (Oxon), Professor of Education, Melbourne University, gave the address. His subject was "Some Points in a Charter of Post-War Education."

During the evening a section of moving films was taken which will form part of a film depicting life in the College. This ambitious project was made possible by the generous assistance of Mr. Holland.

The programme was pleasantly coloured by two pianoforte solos by Mr. H. J. Niel.

Archdeacon Hewett and Mr. A. J. Dean were appointed members of the Council of the Missions to Streets and Lanes, Melbourne, at the last meeting of the Diocesan Council.

SOUTH AUSTRALIA.

Diocese of Adelaide.

DIOCESAN SYNOD.

The clerical and lay members of Synod have been summoned by the Bishop to attend the second regular session of the eighteenth triennial synod, which will be opened at the Cathedral of St. Peter on Monday, August 31, 1942, at 8 p.m., when the Lord Bishop will deliver his pastoral address.

At 7.30 a.m. on Tuesday, September 1, there will be a corporate celebration of the Holy Communion in the Cathedral.

At 3 p.m. on Tuesday, September 1, the synod will meet in Holy Trinity Schoolroom, North Terrace, Adelaide, for the dispatch of business.

QUEENSLAND.

Diocese of Brisbane.

OFFICIAL.

The following licenses have been issued.

The Ven. Archdeacon Thomas, M.A., as Commissary during the Archbishop's absence from Brisbane.

Rev. William Myles Phillips, B.D., vicar of the Church and Parochial District of St. John the Baptist, Bulimba.

Mr. H. F. Barker, as lay reader in the parish of St. Paul's, Ipswich.

Mr. Dudley Rowe Stott, lay reader in the parish of St. Francis, Nundah (renewal).

Mr. William Cecil Hinson, lay reader in the parish of St. Francis, Nundah (renewal).

Mr. Samuel Sidney Gardener, lay reader in the parish of St. Francis, Nundah (renewal).

BOOKS.

Handbook for Leaders, by F. M. Hill, Commissioner for Youth in the Diocese of Goulburn. This is a useful guide, primarily for the Order of Junior Anglicans, to provide, for meetings of young people, topics and procedure, capable of maintaining the interest of the members, and at the same time imparting essential knowledge for the growth of Christian character. Our copy is from the Diocesan Church House, Goulburn, and is priced 1/-.

COLLEGE OF THEOLOGY.

The F. and E. Cash Essay Prize.

We desire to call the attention of our readers to the advertisement in another column announcing the terms of the examination of this yearly prize essay. Our younger clergy no doubt will be interested.

PROPER PSALMS AND LESSONS.

August 16, 11th Sunday after Trinity.

M.: 2 Kings v or Eccus. xviii 1-14; Luke i 57 or Col. iii 12-iv 6; Psalms 56, 57.

E.: 2 Kings vi 8-33 or xvii 1-23 or Eccus. xxxviii 24; Matt. xvi 13 or Acts xxviii; Psalms 61, 62, 63.

August 23, 12th Sunday after Trinity.

M.: 2 Kings xviii 13 or Micah vi; Luke iv 1-15 or Philemon; Psalms 65, 66.

E.: Gen. xxviii 10-17; John i 43; Psalm 68.

August 30, 13th Sunday after Trinity.

M.: 2 Kings xxii or Hab. ii 1-14; Luke iv 31-v 11 or 1 Tim. vi; Psalm 71.

E.: 2 Kings xxiii 1-30 or 2 Chron. xxxvi. 1-21 or Hab. iii 2; Matt. xx 1-28 or Ephes. ii; Psalms 67, 72.

GOD'S KEY.

Is there some problem in your life to solve?

Some passage seeming full of mystery?

God knows, who brings the hidden things to light, He keeps the Key.

Is there some door closed by the Father's hand,

Which widely opened you had hoped to see?

Trust God and wait—for when He shuts the door

He keeps the Key.

Is there some earnest prayer unanswered, yet?

Or answered not as you had thought 'twould be?

God will make clear His purpose by and bye,

He keeps the Key.

Unfailing comfort, sweet and blessed rest,

To know of every door He keeps the Key.

That He at last when just He sees 'tis best

Will give it thee.

Selected.

Rev. E. C. Yarrington, rector of the Henty-Culcairn, N.S.W., parish, has been appointed to the parish of Nagambie, Victoria, as from the beginning of August.

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AUSTRALIAN COLLEGE OF THEOLOGY.

THE F. & E. CASH ESSAY PRIZE.

Subject for the Essay for 1942:

"The Religious Needs of Youth To-day."

Competition is open to graduates of A.T.C. holding the Th.L. diploma of not more than five years' standing. Essays (of about 5000 words) should be sent to the Registrar before November 30. For full details see page 18 of the current A.C.T. Manual.

JOHN FORSTER, Registrar.
Armidale, N.S.W.

"A.C. RECORD" PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following donations:—Mr. T. A. Strudwick £1/1/-, Mr. C. McMartin 10/-.

CHURCH RECORD ADVERTISING
27th. August 1942

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Moore College 1 1/2" s/c.

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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

6, No. 17—New Series.

AUGUST 27, 1942.

[Registered at the G.P.O., Sydney, for
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Moore Theological College
(Established 1856)



Section of the Main Building, showing main entrance to Moore College and the Bishop Broughton Memorial Chapel.

The Chapel is condemned as unsafe, and the buttresses strutted with timber beams to prevent collapse.

A Generous Donor has given the whole cost of a New Chapel Building.

THE TRADITIONAL EMBERTIDE EFFORT

will be made on

SUNDAY, 13th SEPTEMBER, 1942.

to assist the work of this College, which has trained nearly 550 men for the Sacred Ministry of Christ's Church.