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The Australian Church Record



Vol. 10

AUGUST 9, 1945

No. 15

The paper
for
Church of
England
people
Catholic
Apostolic
Protestant
& Reformed

The Soul of Britain.

(Mr. Churchill recently completed five years of a historic Premiership.)

How shall we name him who in the black days
Re-kindled for our need the altar fire
Of Faith! who set the sacrifice ablaze
And knew it for a blood-drunk despot's pyre?
How shall we speak of him who in the van,
Inspired the vision that restored the power
Of man to work the destiny of man;
How shall we hail him in his finest hour?

His were the hands that grasped a kicking helm
And brought the Ship of State safe into port;
His the stout heart that pulsed throughout the realm,
And his, the voice that set her dread at nought,
His then the hands, and his the heart, the voice;
Name him the Soul of Britain, and rejoice!

Gilbert Yeats.

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NOTES AND COMMENTS.

In view of the fact that Lt.-General Sir William Dobbie, of Malta fame, has consented to visit Australia in the near future at the invitation of the Inter-Varsity Christian Fellowship, the appearance of a small book entitled "A very present help," written by him last year, gains added interest. As the title infers its main object is to point the reader directly to that Source of "help" which he himself and others with him sought and found "in time of trouble" during the long days in which the battle for Malta took place. The book is a forecast of that which he will surely stress in his addresses while with us—he comes as a witness of the great God who proved greater than all foes. The foundation of this never-failing faith and help was God Himself, and the human approach was through prayer and in reading of God's word—the witness for God was given in that state of life into which it had pleased God to call him. This call he never doubted and in the chapter, "Christianity and Military Service" he proves clearly and strongly that the two are not incompatible. He also has added an appendix note on pacifism, which answers the arguments of those who think differently.

Three chapters on the "miracle of Malta" contain many facts which newspaper reporters would ignore, but which are to Christian readers a confirmation of the statement that God is at all times a very present help in time of trouble."

Not only people in C.M.S. circles, but people generally will have read the following press item with concern, tempered by a sense of relief:

Nearly

A Tragedy!

MISSION LUGGER LOST IN NORTH.

Survivors of a burning mission lugger, the *Iorana*, were located by aeroplane as they made their way to the Roper River Mission Station, in Northern Territory, and supplies were dropped to them.

First word of the *Iorana's* loss came from two native members of the crew, who, having escaped in a smaller boat, had walked down the east coast of Arnhem Land to reach the mission station, eight days after the vessel's destruction.

The remainder of the crew, with Mr. J. G. Harris, superintendent of the Church of England Missionary Societies station at Roper River, have now reached the mission.

The *Iorana* was destroyed by fire while travelling from Groote Eylandt to Roper River on July 8.

This is by no means the first tragic happening in connection with the "perils of sea," that have jeopardised valuable lives. The Christian public should see to it that no want of liberal giving on their part should make possible inadequate transport to our mission stations. The risks are always great in those lonely northern waters. We owe it to our brethren to use the utmost care and generosity in providing the most up-to-date means for safe and speedy transport.

The City fathers of Sydney, the Mother City of the Commonwealth, have set a good example in their refusal to allow their Town Hall to be used for the commercialisation of Sunday. No thoughtful man of religious sense can view without some regret the wholesale disregard for the religious value of a due observance of the Lord's Day. Great leaders of men and thinkers of a past generation have left their testimony to the value of that observance to their own personal life and to the common life of the nation. For Christians generally and Church of England members in particular it is interesting to note the mind of the Church concerning the question at issue.

The "hallowing" of the Day is stressed by the constant rehearsal of the Fourth Commandment and the series of services arranged for the Day. Further there is an official Rule of the Church which is seemingly quite forgotten by many who make a great profession of obedience to their Church's injunctions.

In the Constitutions and Canons Ecclesiastical there is a regulation concerning the "Due celebration of Sundays and Holy Days." It reads as follows:—
"All manner of persons within the Church of England shall from henceforth celebrate

and keep the Lord's Day, commonly called Sunday, and other holy days, according to God's holy will and pleasure, and the orders of the Church of England prescribed in that behalf; that is,

"In hearing the word of God read and taught; in private and public prayers; in acknowledging their offences to God and amendment of the same; in reconciling themselves charitably to their neighbours; where displeasure hath been, in oftentimes receiving the Communion of the Body and Blood of Christ; in visiting of the poor and sick, and using all Godly and sober conversation."

It is very apparent that in the Church's mind and intention Sunday was to be "a day apart" for spiritual purposes, amongst which the "often times receiving the Communion of the Body and Blood of Christ" was one.

But nowadays an idea has been fostered by a certain section of churchmen, priests and laity, which would seem to justify a free use of the day for all kinds of recreation so long as an early attendance at an abbreviated service of Holy Communion were made. In other ways the compromising views of a Jeroboam, the son of Nebat, obtain and for the present and growing generation the services are made as short as possible in order to avoid any risk of that tired feeling which leads men to cut out religious services altogether. We have been going from bad to worse. The Bible is a neglected book even in so-called Christian homes, and the sermons designed, in the mind of the Church, to teach men the great Christian truths, are made as short and snappy as possible, incapable of building up any soul of man in the faith of Christ. There is a great challenge to the clergy to-day to seek to be men of vision because of the outpouring of the Holy Spirit, the guide into all truth.

"Judgment must begin at the House of God."

The very sane protest of the Archbishop of Sydney and the Council of the Churches in the matter of the commercialisation of the Lord's Day by means of Sunday concerts, quite naturally,

called forth the flippant criticism of the Sydney daily press. But considering the attitude of that same press to other moral questions such as the Liquor Traffic, the censoring of immoral publications, and the gambling vice, we do not look to that press for our ideals of life. "Growing up" is to be free of all restraint—free to demoralise the life of those in our immediate circles by a life uncontrolled by God or

man. "Where there is no vision the people perish." Let us seek to keep our consciences so clear as to be able to see the vision and by God's grace not to be disobedient to it.

At an Ordination Service in St. Andrew's Cathedral, Sydney, last Sunday, Bishop Pilcher struck a practical note in his sermon on the responsibilities of a Christian minister. Taking as his text Christ's "Cleansing of the Temple," the bishop stressed the fact that there were three temples to be cleansed by the Minister in his calling.

"The first of those temples of God for which the Christian minister is responsible is himself. His first duty is so to purge his character of all that is unworthy that he may become a temple of the Divine Spirit, and thus have power with his people."

This was a well chosen admonition in view of the stress and strain of modern parochial life. The path is not easy because of the numerous calls upon the Minister's time and exertion. But it is, after all, a mere truism, too frequently forgotten, that the first important duty of a Christian minister is to seek diligently God's grace in his own life by Bible study and prayer, so that he may be an instrument "made meet for the Master's use."

The next temple which claims his attention is that "Cure of Souls," to which he has been called by the Holy Spirit. It is a cure of souls, first and foremost — a definite part of that Church of God, set in the world as a witness for Christ and having as its primal work the "building up" of the Body of Christ. In these days, when congregations are small in comparison with the number of careless professors there is a clamant need for an intensive work for the sanctification of those who are standing for Christ by a teaching ministry that places due emphasis upon the personal presence and inworking of the Holy Spirit. As Bishop Pilcher said: "The holiness of his people should be another primary object. Not financial success, not popularity, but a people actively good should be the minister's continued ambition."

Such a congregation will be as a light shining in a dark place.

For, after all, both the Minister's sanctification and his people's sanctification are means in God's intent for the world wide task that Christ committed to His Church.

It is humanity itself, in all its needs and potentialities, that is to be "A body swayed by the highest spiritual faces." "To present every man perfect in Christ Jesus," was the aim the Apostle set before himself and the saints whose lives he sought to deepen and strengthen by his preaching and Church of all times and places:

"Attempt great things for God; Expect great things from God."

But this can only be implemented by a consecrated ministry and a consecrated laity.

REALITIES OF RELIGION. THE DEITY OF OUR LORD.

"What think ye of Christ? Whose son is He?" Such is the question that Jesus Christ Himself addressed to the Pharisees. It is a question which challenges us, too. The Christian Church declares that He is the Son of God in a unique sense. He is, indeed, God the Son.

Many able and thoughtful people who deny His deity pay willing tribute to His greatness as a moral teacher and to the holiness of His character and life. They do not acknowledge Him as God, but they regard Him as the best and wisest man who ever lived. Professor Leckey, for example, the noted historian, in his "History of European Morals" says: "It was reserved for Christianity to present to the world an ideal character which through all the changes of eighteen centuries has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice, and has exerted so deep an influence that it may be truly said that the simple record of three short years of active life has done more to soften and regenerate mankind than all the disquisitions of philosophers, and than all the exhortations of moralists." And the philosopher, John Stuart Mill wrote: "Nor even now would it be easy even for an unbeliever to find a better translation of the rule of virtue from the abstract into the concrete than to endeavour so to live that Christ would approve our life."

These great ones only give expression to the thoughts of very many. What they all overlook is the fact that this unique moral character and outstanding moral Teacher claimed to be God the Son. A reading of the Gospels will make this abundantly clear. To make such a claim without foundation would brand Him as a most blasphemous imposter, or the most deluded lunatic who ever lived. But the unique moral character which even unbelievers acknowledge could not be the deluded lunatic. We are, therefore, left with the conclusion that when He claimed to be God the Son, He spoke the simple truth, and His claim is abundantly substantiated by His teaching, by His mighty works, by His sinless consciousness, and by His resurrection from the dead. He is indeed, the Christ, the Son of the living God. — (St. John's, Parramatta, P. P.)

It is humanity itself, in all its needs and potentialities, that is to be "A body swayed by the highest spiritual faces." "To present every man perfect in Christ Jesus," was the aim the Apostle set before himself and the saints whose lives he sought to deepen and strengthen by his preaching and Church of all times and places:

AN HISTORIC OCCASION.

Thirteen members of an Airfield Construction Squadron, R.A.A.F., have taken part in an historic service.

They have been prepared for Confirmation by Chaplain F. LeFanu, but it had not been possible for a bishop to visit them, when word came that the unit was to embark for another project many hundreds of miles away.

Chaplain LeFanu contacted the Right Rev. Norman S. Binsted, Bishop of the Philippines, who readily agreed to cancel five days of his engagements in his war-torn diocese in order to visit the squadron to administer the rite of Confirmation.

Staff Chaplain E. F. Cooper, who was on a visit to R.A.A.F. personnel in the islands, was flown to Manila in a special plane provided by the courtesy of the Commanding Officer of a Bomb Group, U.S.A. Forces, to escort the Bishop to Mindoro Island.

On the evening of his arrival, Saturday, June 16, 1945, the memorable service took place. In the Chapel of the Headquarters of the Bomb Group, by kindness of Chaplain J. Crosson, the Bishop of the Philippines, Guam and Wake administered the rite of Confirmation to thirteen R.A.A.F. airmen, together with one American nurse and one American airman.

The Bishop was attended by two R.A.A.F. Chaplains and the two U.S.A. Episcopalian Chaplains on the island. His address was an inspiration that will remain a cherished memory of those privileged to hear it.

After the service the Bishop and congregation were entertained to supper by Chaplain Crosson in the officers' mess. The Bishop spoke informally of his experiences for 27 years as a missionary Bishop in Japan, and of his treatment and imprisonment by the Japanese during the occupation of Manila. For almost two hours the Bishop replied to a barrage of questions.

Next morning, in the partially dismantled unit sick quarters, the Bishop confirmed L.A.C. Alexander Wilson, who was still confined to his bed, having been too ill to attend the service.

Since returning home, the Bishop has written to Chaplain Le Fanu: "You and Staff Chaplain Cooper were responsible for giving me one of the most delightful and spiritually helpful experiences in my ministry. I shall never forget the eager faces of that fine group of Australians you presented for Confirmation, and they and you will be in my thoughts and remembered in my prayers daily. Tell them that I know God's fatherly hand is ever over them, and He will guide and protect them wherever they may be.

If it is ever my good fortune to visit Australia, I shall try to look them up, and, for that reason, I would like to have all their home addresses. May God continue to give you grace, wisdom and strength for all that you find to do, and may His loving arms always support you in the hour of danger."

The Australians who were confirmed were: Corporal W. J. Figg, Quirindi, N.S.W.; LAC D. G. Lewis, Lorne, Vic.; LAC E. H. Abson, Footscray, Vic.; LAC W. J. Sanderson, WallSEND, N.S.W.; LAC D. R. Tite, Kilburn, S.A.; LAC M. M. Halls, Auburn, N.S.W.; N.S.W.; LAC R. T. Archer, Oakleigh, Vic.; Sergeant R. W. E. Willison, Sans Souci, N.S.W.; LAC L. R. Pelling, Cairns, Q'land; LAC A. H. Wilson, Ceduna, S.A.; LAC R. Eustace, Gympie, Q'land; LAC M. Blackwell, Hobart, Tas.

The Church of England in Australia is very grateful to the Bishop and our American colleagues through whose co-operation this blessing has come into the lives of her sons on service.—Dep't of Air.

QUIET MOMENTS.

WHEN THE LIGHTS COME ON AGAIN.

THE TASK BEFORE US.

But all our rejoicing is clouded with the thought of the tremendous tasks that yet lie ahead of us — tasks that shall call for every ounce of spiritual energy and devotion as well as for a tremendous expenditure of material things, and probably much more loss of life and human suffering.

To read of conditions in what was occupied Europe makes us conscious of the magnitude of the spiritual and physical task that lies ahead. Let me read you a report that has just come to hand from a Greek Christian (K. Paul Yphantis) concerning conditions in Greece since the defeat of the Nazis there. He says:

"At last the shackles of cruel Nazi tyranny over fair Greece are broken. Tortured and oppressed, starved and impoverished, the land of ancient Corinth and Thessalonica stands free again. Never submitting to the enemy, never doubting the outcome of her righteous cause, even in the darkest hour of the ordeal, her heroic sons fought desperately in an uneven struggle and by the help of her glorious allied armies, to-day the white cross on the blue proudly waves again on the hill of the Acropolis.

"The murky mists of a vicious enslavement to an unspeakable invader are fast fading away. The refreshing azure blue skies of the Attica once more smile over liberated Athens—the city of bright lights and dark shadows. After four years of a bloody struggle, famine, wholesale executions, of country-wide devastation, of stifling ideological miasma, Greece hungrily breathes in an atmosphere of free men. Liberated she stands ready to find her way into her God-ordained destiny. Truly this is a cause for heartfelt gratitude and much thanksgiving to God.

THE NAZI SCOURGE.

"But Hitler's hordes have done a thorough job in the destruction of property and human lives. What has escaped the fury of Nazism will need years, yea generations, of hard work and tender care if it is ever to be restored to its former state. Here is a picture from a reporter who recently entered Greece: 'I was shocked,' he says, 'and could have wept when I met the little

boys and girls of Greece. Words are inadequate. They are disgustingly emaciated, horribly filthy and lousy. An old Partisan farmer told me that every other child has, or is suspected of having, tuberculosis. They have no chests. Their arms and legs are pipestems with ugly malformed elbows and wrists, most of them are blotched with sores.

"They have no shoes and their feet are dressed up in a few patched-up rags. Their eyes are big and bewildered. Their hair is long and matted. Their faces are hard, and hurt, and old, and thin. Their death-rate is distressingly high. The next generation is doomed."

"Recently, on his return from a visit to Athens, Anthony Eden presented to the British Parliament an appalling picture of the state to which the Nazis have reduced Greece. It is unthinkable, he says, that such a devastation can be wrought on any land by any invader. Nothing is left standing. The country is stripped clean of everything and left utterly impoverished. Further reports tell us that over a million have perished. One million more are suffering from tuberculosis. Two million or more scourged by malaria, and many more suffer from one ailment or another.

SPIRITUAL NEED.

"However, alas, the damage is not confined to the physical side alone. There, to-day, in that unfortunate land are not only broken bodies, but also sick souls, wounded and heavy laden spirits. And the challenge comes to us strong and firm and clear, to lend a helping hand in the restoration of a nation back to God to a life of peace and hope and power. 'Give ye them to eat.' Food, medicines and clothes are beginning to trickle into the country from mercy-loving people and governments, and more will follow, but the greatest task ahead of the Church of Jesus Christ is that, with all means at our disposal, we carry impotent humanity to the Great Soul Healer, Jesus. We earnestly plead with you, we frankly solicit your partnership in this work."

That is a description of but one of the liberated lands of Europe. This tragedy will be multiplied a thousand-fold across Europe.

We can hardly imagine the spiritual and physical tragedy that has occurred in those sad lands, to say nothing of the countries and peoples ravaged by Japan.

OUR TASK IN THE FUTURE.

This is a challenge to us to make a fresh dedication of our lives to God that we may help to heal the wounds and assuage the sorrows of the world, and that the Kingdom of Christ may be set up in reality in our own hearts, and in the world at large. Only so can we prove ourselves worthy of the mercies so lavishly vouchsafed to us, and make real the blessings of Victory which have been so hardly won.

"When the lights come on in the world again,

We ponder a question and ask—what then? As the roar of the cannons fade away, Will the forces of right or might hold sway? May we look to man in his sinful state To stifle all bitterness, lies and hate? Or must we again disillusioned be As selfishness nullifies victory?"

That is the real question which confronts us and the world to-day. The answer lies with us. Will we continue in the old way, or will we resolve to build the New World on the foundations of Christ's righteousness, love, justice and salvation?

PERSONAL.

The Rev. R. N. Langshaw has accepted nomination to the Rectory of the parish of St. Alban's, Belmore.

Rev. and Mrs. E. K. Cole, of Moore College, Newtown, Sydney, are rejoicing in the birth of a daughter—Ruth Elizabeth.

Rev. R. H. Pethybridge has been appointed by the Archbishop of Melbourne, to the Parish of All Saint's, Northcote (Vic.).

The death has occurred of Mr. S. Mukarji, principal of St. Stephen's College, Delhi, since 1926. He had previously been bursar and vice-principal. His services to education were recognised by the Government of India, which conferred on him the title of Rai Bahadur, and in 1930 he was chosen as one of three Indians to serve on the Lindsay Commission on Christian higher education. By his death the Christian community in North India loses one of its best-known leaders. He will long be remembered (writes a correspondent) as one of the makers of Delhi University, and a great principal. — "The Guardian."

Many friends in Australia will learn with regret of the recent bereavement of the Rev. H. K. Archdall, Principal of St. David's College, Lampeter, Wales, and sometime Dean of Newcastle, N.S.W., and son of Canon Mervyn Archdall, whose memory is still revered in Sydney Church circles. Mr. and Mrs. Archdall lost one son, Captain Warwick H. Archdall in June of last year, who was killed in action at Caen. Now their third son Captain Maynard K. Archdall, of the Royal Artillery, has died of wounds in Burma.

After a term of failing health, Mrs. Henry Kelly, relict of the late Reverend Henry Kelly, a former precentor of the Melbourne Cathedral, died at the residence of her daughter in Kew, on July 11. Mrs. Kelly was, before her marriage, Miss Howard, a member of a well-known pioneer family in Kew (Vic.).

The Right Rev. A. B. Elliott has been elected Bishop of Dornakal in succession to the late Bishop Azariah. Bishop Elliott went to India under C.M.S. in 1913, and was consecrated Assistant Bishop to the late Bishop in 1935.

The Rev. R. A. Murray, of Milson's Point, Sydney, has accepted an appointment in the Church of England in South Africa. Mr. Murray, who will leave soon for his new sphere, was farewelled by a number of his friends in Sydney at the Bible Society's rooms. A presentation was made to him as a mark of appreciation of his work in Sydney.

The death is announced of Mrs. Madgwick, of Bendigo, widow of the Rev. W. M. Madgwick, late of the Diocese of Bendigo, and well-known in Sydney Church life. The deceased lady was in her 93rd year. We tender our sincere sympathy to her sons, the Rev. E. C. Madgwick, of Pyrmont, Sydney, Mr. W. E. M. Madgwick (Warwick, Q.), and Mr. R. C. Madgwick (one of a little band of friends in the firm of William Andrews, Printers, Sydney, to whose kind thought and skill our A.C.R. is very much indebted), and daughters, Mesdames W. G. Drewett (Bendigo), and M. L. Moore (Ryde).

SHAFTESBURY.

(From the Archbishop of Melbourne's Letter.)

Last week I received from England a copy of a biography written by Dr. Florence Higham about "Shaftesbury." She has a considerable experience in social service work and national welfare in England, and writes of a great pioneer from the viewpoint of one who knows the great changes in outlook and method since the Victorian era. The book serves to remind us not only of Shaftesbury, but also about a group of reformers, who, in Parliament and outside Parliament, were moving England toward social reforms which to-day are commonplace, which then darkened the lives of hundreds of thousands of boys and girls, and men and women who made up the poor of English society.

The book reminds one of the great value of a consecrated life in the highest places of human society. Great endowments and great place demand great devotion. The abuse of rights and the possession of unrelieved privilege leads to revolution. We are often told that the Wesleyan Revival saved England from such catastrophe. The Evangelical Movement and the Social Reformers within the Church of England had their place. The influence of Shaftesbury and his like not only preached a gospel, but set about establishing the Kingdom of God.

It is significant that the book begins with this sentence, "Maria Millis was a maid in the Duke of Marlborough's service." The author doesn't tell us much about her. But she tells us enough to know that Maria Millis planted in the mind of the man who was to become the Earl of Shaftesbury the love of God and the desire to save Him, love of God and the desire to serve Him, the same assurance that she herself possessed. She saw the Gospel as a means of building Christ's Kingdom, here in England's green and pleasant land. She saw a command of the Lord Himself which ought to be obeyed. Maria Millis, under the hand of God, was permitted to shape a life and send it forth on a task which was greater than most of us know.

A preparatory school at Chiswick and Harrow on the Hill could not remove, but helped to establish the foundation on which a life was being built. Oxford, too, was to afford him opportunity for learning values, which, when his life-work was decided, enabled him to speak with knowledge and power. He began his political life as member of a pocket borough called Woodstock, and when the Reform Bill swept it away, he was fortunate in securing election in another place.

In 1826, he wrote in his diary, "I must not fail." Already there had come the challenge to reformation. At the age of 32 he came face to face with the horror and brutality of the factory system and the mining industry. Overnight the Tory became the Reformer, and any personal ambition, any doubts, were dispelled as mists before the warming sun. It was not the voice of an agitator, not the cry of the revolutionary, which moved him to action. It was the cry of the children and the word of the Lord. For him there was but one course, the depressing, wearying, misunderstood effort of the Reformer. He had not only read, but he had seen the blighted lives of little children—small girls of six or seven working in mines and factories—little lads pushed into the narrowing chimney tunnels—women working thirteen hours a day.

When the committee of inquiry (which he had persuaded Parliament to create) published its findings, men read with dismay the evidence of heartbroken parents, who either must allow their children to work or to starve; little children too tired to stand upright, whose deformed bodies and stunted minds bore witness to the agony of their existence. Lord Ashley, later Earl of Shaftesbury, took up their cause like a Crusader, ready to suffer, ready to die. In March, 1833, he introduced his bill, moderate and well conceived, only to find the House using the old trick of referring it back to the Commission which prepared it. Soon he returned to his task, and the first factory legislation in the world had been written on the British Statute Book. It was the promise and the assurance that legal and parliamentary processes can assure us both reform and justice, even if sometimes the wheels drive slowly, if at all.

It was a clergyman called Bull and an aristocratic churchman called Ashley who, with enthusiasm and determination, led the cause to victory. The first defences of unrestricted privilege in industry had fallen, and they fell not by revolution, but by the practice of a living faith in Jesus Christ. His persistency and his affection for unpopular causes prevented him from reaching Cabinet rank. His very nature played its part. Well might he say, "I am like a pelican crying in the wilderness." Is not that true of every man who is the forerunner of a great movement?

His next work was to set free those who worked and sat in the darkness of ill-planned and badly-serviced mines. On the basis of personal observation, he moved the Commons to great emotion. For two hours he made them see the things that he had seen. He filled most of them with a feeling of shame and consternation, then to the determination that such things should not be. The Bill passed—perhaps his greatest triumph.

The Christian layman established a new principle in Government. It answered the Lord's own question: "Am I my brother's keeper?" with a shamed acknowledgement, "I am." We are! Just a hundred years ago he persuaded the same House of Commons to follow up the work of the Quakers and its own Commission by passing a Bill through Parliament which has become known as the Magna Charta for the Insane. Next, he fought for a shorter working day, and finding the opposition to his own proposal so great, he accepted something less than he and his friends desired. This compromise brought him to the bar of popular opinion, and he had to listen to voices which called him "traitor."

It is the misfortune of most public men, especially those who fight for the well-being of the masses, that they are blamed for failure to obtain the whole loaf of some popular desire. His opponents disliked his principles as well as his politics. They found the world a happy place and had no wish to see the agonies and the sufferings of those who helped to build the foundations of a great foreign trade, in the manner of employment, hours of labour, rates of pay, quality of work and conditions of labour.

As we look backward there are very few of us who do not welcome the movements for control which are becoming matters of supreme importance in international trade and world standards of living. Shaftesbury and his associates began a new order, when they persuaded the Commons to restrict the freedom of the employer, to create some rights for the employed. It was perhaps the greatest work ever introduced into the busi-

ness of Parliament. It carried the right to protect and to punish into almost every avenue of labour. It helped to compel ship-owners to mark their ships with a Plimsoll mark, named after the man with whom Shaftesbury worked, to prevent the overloading of ships, and later, the using of some which were no longer safe at sea. Factory hours, labour conditions, protection of women and children, Boards of Health, laws to safeguard the insane, education, and a host of other movements were supported and ultimately made law through this great soul. Then, as now, people were telling the Church that it was concerned with the soul and not the body. Every soul possesseth a body and it is the temple of the living God.

We are not competent, perhaps, in the intricacies of accountancy and the work of factory management, nor the problems of high finance, but every parish priest knows a great deal of the life of his people. Some of us have worked among the poor. We know something of their need, and we thank God for men like Shaftesbury, who saw, as Ruskin saw, that boys and girls, men and women are the real wealth of a nation's life.

PRAYER FOR GENERAL SYNOD.

Almighty and Everlasting God, Who by Thy Holy Spirit, didst preside in the Council of the Blessed Apostles, and hast promised through Thy Son Jesus Christ, to be with Thy Church to the end of the world; we beseech Thee to be present with the General Synod of this Commonwealth about to be assembled in Thy name. Save the members from all error, ignorance, pride and prejudice; and of Thy great mercy vouchsafe so to direct, govern, and sanctify them in their deliberations by Thy Holy Spirit, that through Thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of Thy Church maintained, and the Kingdom of our Lord and Saviour Jesus Christ enlarged and extended. Grant this, we beseech Thee, through the merits and mediation of the same Jesus Christ our Lord. Amen.

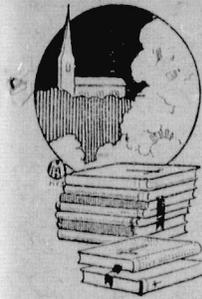
THE REASON.

The story is told of a Bible Study Group consisting of Indians that, in the course of their reading, they came to Elkanah, the father of Samuel, and learned that he had two wives, Hannah and Penninah. Naturally a discussion arose on monogamy. Various reasons were suggested why it had become the rule among Christians. One suggested there might be economic reasons. Another thought it might be due to the domestic wrangles which too often result from the practice of polygamy. The last man to speak solemnly quoted Scripture: "No man can serve two masters."

Very much sympathy will be evinced for Dr. and Mrs. Ian Holt in the passing of their only child, Allison Alfreda, on Friday last. Dr. Holt, who is on service as a major in the R.A.A.M.C., is the second son of Mr. and Mrs. T. S. Holt, of Strathfield, and a grandson of the late Bishop Pain, of revered memory in Australian Church life.

AMONG
GOOD
BOOKS.

THE REIGN OF
HENRY VIII, by
J. A. Froude.



Professor A. F. Pollard, one of the greatest modern authorities on the history of the Tudors, has described this work of James Anthony Froude as "one of the most brilliant and fascinating masterpieces of historical literature." It runs into at least three volumes in most editions and is actually but the beginning of a ten-volume work covering the successive reigns of Henry, Edward, Mary and Elizabeth Tudor. Time spent in browsing through them all is time well and pleasantly spent, but none more so than "Henry VIII."

Pollard himself has written a most valuable political history covering the life of Henry VIII and it is eminently readable, too, but Froude has brought to "The Reign of Henry VIII" a certain characteristic which still leaves this work supreme in its field. It is his expansiveness and his unerring eye for the important detail. There is more controversy over this period of English history than any other. Froude's writing breathes his awareness of this important fact.

In the course of a series of lectures at Newcastle in 1867, Froude said: "I might say that I know more about the history of the sixteenth century than I know about anything else. I have spent the best years of my life in reading and writing about it; and if I have anything to tell you worth your hearing, it is probably on that subject." In this work then, faults though it has, we have the fruits of a lifetime study of a specialist in that period. As far as churchmanship was concerned, Froude an ordained clergyman of the Church of England, was certainly not an Evangelical. Being a scientific historian, he could not possibly be an Anglo-Catholic. He was as different from his hot-headed Anglo-Catholic brother, Richard Hurrell Froude, as any brother could be.

Two conclusions of Froude in this work are especially noteworthy. Concerning the revelations of the grossest behaviour in convents and monasteries before their dissolution, Froude admits that he was once among those who believed the "religious" to be harshly judged. However, a thorough examination of the indisputable evidence forced

him to admit the depths of degradation to which the monastic orders had sunk had never been really plumbed! It is a signal warning to those ecclesiastics who even in Australia are seeking to restore a system which has such roots of wickedness in its celebrate vows.

The second conclusion is an interesting one hardly palatable to those of certain ecclesiastical opinions. It is to the effect that before his death, Henry VIII had decided on a course of thorough reform such as his great daughter, Elizabeth was left to complete.

Apart from its insight into the person and achievements of the great Henry, few books give a more interesting and detailed account of social, economic, naval and military affairs in 16th century England.

Proper Psalms and Lessons

August 12. 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 8-23 or xvii 1-23 or Eccus. xxxviii 24; Matt. xvi or Acts xxvii. Psalms 61, 62, 63.

August 19. 12th Sunday after Trinity.

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

E.: 2 Kings xix or Isa xxxviii 1-20 or Micah vii; Matt. xviii 15 or Ephes. i. Psalm 68.

August 26, 13th Sunday after Trinity.

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

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

BROADCAST DEVOTIONS.

2CH. 10.30 A.M.

Tuesday, August 14:

Rev. L. G. Edmondson.

Monday, August 20:

Rev. H. C. Dunstan.

Saturday, August 25:

Rev. C. K. Hammond.

ROMAN CATHOLIC CHURCH
BLESSING?

The exact text of a communication now being distributed among the faithful reads as follows:—

Seraphic Mass Association

St. Augustine's Monastery

220 Thirty-seventh St., Pittsburgh, P.A.

February 20, 1945.

Dear Friend:

Would you be interested in our Perpetual Mass League? This League offers 500 Masses each day for its members. Perpetual membership entitles the enrolled to a participation in the spiritual benefits found listed on the enclosed application blank.

Perpetual living membership fee is five dollars, and for the deceased two dollars. The enclosed application blank will explain the object and benefits of this Mass League, which has the approval of our Holy Father. We also have an enrollment for those in the Armed Forces. Such an enrollment will entitle the one enrolled to a beautiful Spiritual Bouquet and all the benefits of the Association for the duration of the War.

Hoping that you will be interested in our Perpetual Mass League and asking God to bless you, I am,

Sincerely yours,

Fr. CECIL NALLY, O.M., Cap.

The Application blank enclosed with the above letter gives the following particulars:

Spiritual Treasury.

1. Every year 6,000 special Masses are said for living and deceased members.
2. Members participate in the 500 Masses offered daily in 500 different Capuchin Monasteries for their benefactors.
3. Every year 300,000 Holy Communions are offered up by our lay-Brothers and Associates.
4. Members share in the good works, prayers and sacrifices of 13,000 Capuchin Fathers and lay-Brothers.

Conditions.

1. Yearly membership fee: 50 cents for each member.
 2. Perpetual deceased membership fee: 2 dollars for each member.
 3. Perpetual living membership fee: 5 dollars for each member. (Continues after death.)
 4. Perpetual membership for an entire family, living and deceased: 25 dollars.
- "The Vigilant."



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

Christian Youth in a Changing World

(By the Rev. M. E. De B. Griffith, M.A., National Vice-President of the N.C.R.E.A.)

Such is the theme of the National Convention to be held in Sydney next month, from September 5-10, under the auspices of the National Council of Religious Education of Australia. The discussion of the theme will be introduced by leading speakers each evening at St. Stephen's Church, Macquarie St. Other sessions in the afternoon are designed to provide methods of preparing Youth for the Future. The meetings are open to the general public, but the programme has been arranged primarily for the benefit of clergy, leaders and teachers.

No more important subject could be considered at the present juncture. How Christian Youth can be helped to face courageously and well the situation with which it will be confronted is an immediate and pressing concern. More than ever these young men and women must witness by their worship Sunday by Sunday as well as by their daily lives. For the difficult days which are ahead they must learn to seek and find through prayer and sacrament and Bible reading "the strength which God supplies through His Eternal Son." They will have not only to work for a more Christian social order, but also they will have vigorously to maintain the Christian ethic which is being seriously challenged and so generally disregarded. A time of change is a day of opportunity. The period of reconstruction can become a means of furthering the Kingdom of God. To such a glorious task Christian Youth is called to dedicate itself.

The theme suggests a wider application. It is indeed a changing world and the rate of change has been accelerated by the war. But change is not always for the better, and the present decline of moral standards in the community affects youth particularly. The Christian standard is Christ and Eternal; the world's standard is Self and Temporal. To win youth's allegiance to Christ must be the Church's supreme endeavour. This can best be achieved by a training in Christian character from the earliest years. Yet how many of our children are receiving this privilege? "By their fruits ye shall know them." Here in Australia we are reaping the results of a secular system of education. Can we not unite

to demand a Christian basis which has at last been accepted in England? A determined effort to secure this may well be a result of the Convention.

During the Convention the Council will hold its biennial meeting. Among the many matters to be discussed is the question of establishing a permanent secretariat. The present arrangement of transferring the headquarters from State to State in turn has obvious disadvantages, and the development of the work is such that continuity of direction has become a necessity. With the end of the war in sight, plans will have to be made now to consolidate and to extend the work. So important is a right decision that the prayers of the faithful would be welcome.

An additional interest is associated with this year's Convention. The announcement that a branch of the World Council of Churches has been founded in Australia is an occasion for thankfulness. It is also a reminder that the seven Denominations concerned—Anglican, Presbyterian, Methodist, Baptist, Congregational, Churches of Christ and the Salvation Army—have for the past twenty years been actively co-operating in the primary field of Religious Education. They have found there a unity of conviction and a common agreement in matters of method. May the same Fellowship of the Holy Spirit draw Christians together in matters of Faith and Order—*ut omnes unum sint*. The world could then indeed be changed for the better.

One word in conclusion: Sydney has not been the venue of the convention since 1935. Brisbane, Melbourne (2) and Adelaide have had successful meetings in the interim, and the former holds the record for enrolment. Delegates will be present from every State in Australia, but to N.S.W. we must look for the largest representation. May it be said "Sydney 1945, the best yet."

MISSIONARY RESIDENCE REQUIRED.

The Church Missionary Society desires to purchase a house suitable for use as a home for Missionaries on furlough, in near suburb. Three or four bedrooms and all offices. Enquiries: 93 Bathurst Street, Sydney.

"THE BIBLE IN THE WORLD."

ANNUAL MEETING.

The English religious Press just received contains the Report of the 141st Annual Meeting of the British and Foreign Bible Society, which was held at Kingsway Hall, London, on the morning of Wednesday, 2nd May. There was an atmosphere of suppressed excitement for the news of the cessation of hostilities in Europe was expected from day to day. The new world with its opportunities and responsibilities seemed very near.

The President, the Rt. Hon. the Viscount Sankey, G.B.E., D.C.L., LL.D., was in the chair, supported by a galaxy of prominent friends of the Society and a numerous public.

After the singing of the National Anthem the Rev. A. H. Wilkinson, B.D., read Revelations 14, 6 and 7, and led in prayer. After which the Rev. Dr. J. R. Temple presented the Annual Report. Owing to delays in receiving communications from abroad, it was not possible to announce the annual income, but it was encouraging to know that £183,472/- had been received towards Post-War Reconstruction.

The receipts from our fellow-partners in the Empire were unsurpassed—India, New Zealand, South Africa, Ireland and Australia had all broken previous records. Amid great applause Dr. Temple read the following cable from Australia, "Commonwealth Council stands shoulder to shoulder with you in world-wide work and sends her congratulations occasion Annual Meeting."

Demand for Bibles.

Making mention of the phenomenal demand for English Bibles "due to the increasing number of people whose minds are turning to The Old Book for guidance, strength and comfort; and also to the new Education Bill, which has increased the demand from Colleges and junior schools, as well as to the dearth due to labour and paper shortage—a lee-way that had to be made up," Dr. Temple was able to state, "I am authorised to say through this meeting to the Churches and friends at home and throughout the Empire that as soon as paper and labour are available, a cheap and attractive English Bible, to be sold not for profit, but at a price placing it within the reach of all, will be prepared. The cost will be considerable

but we will not hesitate to spend in order that we may serve the people."

The speaker reminded us that one of the great responsibilities of the Post-war World will be to provide with the Scriptures the great numbers of new readers. The new Colonial White Paper outlines plans taken in Africa in which forty million British subjects are to be taught to read. In China it is estimated that forty-five million people have learned to read during the five years of war. In India there is a wide movement to spread literacy.

New Languages.

For the first time in the history of the Society we have no new translations to report, so that the number to our credit remains at 761. The war is, of course, responsible for this situation. But although the peculiar circumstances, the difficulties of communication, the scarcity of paper and the bottlenecks of the printing trade have curtailed the work of production—we can point to the fact that since the outbreak of war 29 new languages have been embarked upon—and a year ago six others would have been ready if circumstances had been normal. And now six more are in the same state of readiness. So now 12 languages are in course of printing. Two of these translations—Roro, spoken by a tribe in the London Missionary Society Area in New Guinea, and Vaturanga for the Melanesian Mission in Guadalcanar, are now in the Press and will be printed in Australia at the expense of the Bible Society.—W.H.R.

"WHO FOLLOWS IN THEIR TRAIN?"

On April 18 Sister Setford passed into the presence of her Master and Lord.

After 15 years of self-sacrificing ministry as a nurse in the C.M.S. hospital at Ranaghat, and knowing that, humanly speaking, her days were numbered, she wrote: "Mark 10: 29-30—I have found that promise abundantly fulfilled, and am grateful for all the rich friendships I have enjoyed in the bonds of Christ Jesus. And now I am told that for me the race is almost run, and the day is dawning when we must be parted for awhile. I do want to thank you all who have been fellow workers with me here in Ranaghat, who, by prayer, gifts and loving friendship have strengthened our hands in the glorious task of showing forth

Christ in the daily ministry to the sick and suffering. It will be your joy and privilege to carry on, and I am sure that each one will do their part, for as the line thins out the burden becomes daily more heavy for the remaining few. But we must not falter or fail. He who has called us will enable."

CHRISTIAN EDUCATION.

(The Rev. D. B. Knox, B.D., R.N.V.R.)

II.

A foremost duty of the Church is to provide a Christian education for the young. This is not being done in Australia at present, except in the Roman Catholic Communion. Before 1880 indeed the Church of England had many schools under her control, but in that year Sir Henry Parkes in spite of the strenuous opposition of our Church leaders, abolished State aid to denominational schools, and gradually the Church of England Primary Schools had to close through lack of funds, many persons believed that the new system would give sufficient opportunity for religious instruction. But events have belied that hope, and it is clear to-day that if children are to be given a Christian education, the Church must not only have the opportunity of giving specifically religious instruction once a week, but it must also have a dominating influence in shaping the curriculum. It does not seem probable that the State will grant this claim, so we in the Church of England must begin once more to build church schools throughout each diocese.

The new schools should be built in key centres, for modern transport allows fewer and bigger schools to cover an area that required many smaller schools in the past. As these central schools will provide education for a district wider than a parish, they will not suffer from what so many parochial schools suffered, namely, the overwhelming influence of the parish clergyman in their internal affairs.

These central schools must be as efficient and as well equipped as those under the control of the State. To achieve this Christians will need to give sacrificially and generously. But there is no doubt that the money will be forthcoming if only the ministers are careful to instruct their congregations constantly concerning the importance of church schools, as they do, for example, with regard to the missionary commitments of the Church.

These church schools would be subject to State inspection for the State is right to insist that all educational establishments should reach a minimum standard of efficiency. But there is no reason why they should not far surpass this standard. The Roman Catholics have shown that scholars from schools which teach a Christian curriculum and which give adequate time for purely religious instruction are still able to compete with, and often to surpass, those from State controlled schools. A Christian education does not imply an inferior education even when judged by those standards which a secular system sets up for itself.

In order to avoid the unnecessary duplication of Church schools, efforts should be made by the denominations to unite in the field of education. This should be possible,

especially in the case of elementary schools, if it is remembered that the schools are for teaching, not proselytising. The greater part of Christian education is common to all the denominations, and it should be possible to find a way by which the particular denominational element, which is an essential feature, could be given separately. Secondary schools for older children would probably have to be provided by each denomination. If the Churches could combine for elementary education a tremendous advance would have been made. Not only would expense be saved and better schools built, but this union would lead to a better understanding between the denominations, as Bishop Polding, the first Roman Catholic Archbishop of Sydney wrote in 1939 when he was urging the introduction into Australia of such a system of joint religious education "I can readily conceive that the conversation on religious subjects which will take place sometimes even among boys will clear away many of the prejudices which were hitherto deemed sacred" (published in "The Australasian," 23/8/1836). Through union the temptation for purely denominational schools to perpetuate prejudice and religious animosity would be avoided. But even if it is found that it is not possible to unite, it is better that each denomination should have their own schools rather than that children should be given a secular education by the State.

The training of teachers is an integral element in any education system. The living agent is the most important part of the school. In Sydney at present we are in the anomalous position of having a dozen or so large church schools without any provision for the training of teachers. Thus we do not have the staff we would like but must have the staff we can get. The provision of training for teachers for Church of England schools is a reform which should be carried through immediately. Not only are our schools short of trained teachers already but the need for more teachers will be greatly increased when the scheme outlined above for central schools is adopted. What provision is made for the training of the teachers it should provide the very best training. Nothing but the best should be the aim for Church education.

The last point to consider is the recruitment of teachers. In this lies the key. If teachers of capability and Christian conviction offer themselves, if they are given a good training and sent to modern schools, we can be sure that the children will receive the very best education, and we may believe that by the grace of God, their school-days will be the days of their conversion. Nothing less is the aim of the Church, for work that stops short of conversion will not bear fruit. Accordingly Christian men and women should be asked to look on their profession of teaching in Church schools as a vocation similar to the vocation of Holy Orders. For such it is, a team of Christian men and women, forming the staff of a Church school such as envisaged in these articles, would be most powerful in building up the characters of those who will form the Church of the future. The teacher has an unrivalled opportunity of extending God's Kingdom through the daily contact with his pupils and none can put a limit to the ultimate extent of his influence.

The key to the whole position is personal. Teachers in Church schools should be as zealous for God as ministers of religion are expected to be. The high vocation of the Christian teacher must be con-

stantly set before the Church congregation. If the teacher is teaching to earn a living he is useless and all the money spent on training him and in building the school in which he is teaching, is money wasted as far as the Church's work is concerned. But if he is there to build up the Kingdom of God he could not be occupying a more strategic position.

To sum up, the Church needs men and women to volunteer for the work of teaching, because they hear the call of God and not because they are attracted by the salary offered. Then they must be well trained in the methods of teaching and in the subjects to be taught, which will, of course, include the Christian faith. Finally the schools to which they are sent ought to be Christian through and through, so that each teacher will be one of a team working for a common end. Our present Church schools are secular in their teaching and in their staff. Here is the reform that lies nearest to hand. "Make our Church schools truly Christian."

ORDINATION SERMON.

(Preached by the Rev. L. A. Nash,
M.A., B.D.)

The sermon at an ordination has its theme determined by Church Order. At the commencement of the service you see that the sermon must declare the duty and the office of such as come to be admitted to the sacred ministry of the Church. I am therefore, going straight to some words reported as said by our Divine Master, our Lord and Saviour Jesus Christ in Matthew 16: 13-20. "Thou art Peter, and upon this rock I will build my Church, and the gates of Hades shall not prevail against it." You might consider it rash to take a text so encrusted and overlaid with controversy through the centuries. But it is one of the two recorded occasions when Jesus specifically mentioned His Church, and it does the cause of true religion and virtue no good to avoid difficulties. If you have a blind spot, your enemy will soon find it and fly down upon you along the line of the sun.

"Thou art Peter and upon this rock I will build my Church, and the gates of Hades shall not prevail against it." Here you have from our Lord's lips a statement of the nature and function of the Church. And I shall confine our short examination of the subject this morning to those two lines of enquiry, the character of the Church or the work of the Church, as revealed in Holy Scripture, which is, of course, our one and only standard of reference in the Church of England. According to our Anglican formularies, Holy Scripture containeth all things necessary for salvation; and if the Church is necessary for salvation, and if the ordained ministry is a constituent part of the Church, then our thinking about both must not be muddled or confused.

"Upon this rock I will build my Church." Now, what is this rock? Is it a man, as the Roman Church vainly contends? A man, Peter! a man with all the failings of a man? Look up the passage of scripture. Peter had just been called Satan by his Master. Peter's failings or weaknesses, inconsistencies or follies, start from many unexpected corners in the New Testament. Not even after the coming of the Holy Spirit at Pentecost does the man Peter lose all the death shrouds of his fallen humanity. And any Church which builds upon Peter the

man, even as the Prince of the Apostles, builds upon the insubstantial and shifting sand of man's disastrous choices in the realm of freedom and necessity. Such a Church will show all man's weakness, all his failings, all his pride and self esteem. No, we can't allow that interpretation of this important passage. The pages of history would agree moreover that the Roman claim is impossible.

What is this rock, then, upon which Jesus builds His Church? If not the man Peter, what then? Read the passage and you will discover the answer. Peter had just had a flash of spiritual insight. "Whom do men say that I am?" Jesus had asked. Some said one thing, others something different. Suddenly a flash dawns upon the eyes of Peter. "Thou art the Christ," bursts from those impetuous lips, "Thou art the Christ, the Son of the Living God." Then comes the comment from the Lord, "Blessed art thou, and upon this rock will I build my Church and the gates of Hades shall not prevail against it." Jesus will build His Church, not upon the person of Peter but upon the confession of Peter. And the confession of Peter is when a man says, "Thou art the Christ, the Son of the Living God." That is what constitutes the Church of Christ and of God—the confession of faith, the acknowledgment of Jesus as Lord. The throne of Peter does not constitute the Church, episcopacy does not constitute the Church, the Sacred Ministry does not constitute the Church. Only the confession of faith on the lips of sinful men, faith in Jesus Christ as Saviour and Lord is the rock upon which the Church of the Living God is set as a city upon a hill, as a light that cannot be hid. A true faith constitutes the Church. That is its nature or character.

Now, the function or the work of the Church. Let us again examine this important and fundamental statement as it is recorded from the mouth of the Lord Jesus. "Thou art Peter, and upon this rock I will build my church and the gates of Hades shall not prevail against it." This sets up a picture in our mind. We see the Church like a city built upon a high eminence. We picture in our minds one of those walled and embattlemented towns of the medieval model so familiar because of the books of our childhood. We may even think of the Pied Piper of Hamelin. We see the great gates fast shut at night time or when an enemy threatens the town. We see the defenders upon the walls, high up, tier upon tier, with the houses rising up behind them. It may be that this is the picture in our minds. And it is partly true. For this text does speak of a warfare: it does speak of an enemy: of the gates of hell being unable to prevail. And in the popular imagination, the Church is pictured and conceived of as some beleaguered city set about on all sides by a resolute and determined army of besiegers, storming the walls of this city, undermining its foundations and besieging its freedom and autonomy.

In the popular imagination the Church is the besieged city, set about on all sides by the enemy forces of the world. To those who hold with this picture, the function of the Church is to defend what it has already to sit tight. The function of the Church to these people is defensive, not offensive, introvert rather than extrovert.

But is this a proper picture? Is it the true interpretation of this passage? Go back to the words. "On this rock I will build my Church and the gates of hell shall not prevail against it." Who ever heard of an attacking army carrying its gates with it, and

hurling them at the enemy citadel? The picture won't fit into reality. There are gates of Hades certainly. They will not prevail because Christ is our leader. But are gates weapons of offence or defence? Who in this picture language is the attacker, who are the defenders? The gates of hell will not prevail against the armies of Christ. I submit that the whole picture in the popular mind is inverted and a false interpretation of this saying of our Lord's. There are two opposing cities each set upon a hill; the world, the Church. According to the mind of our great leader, Jesus the Christ, His city and his army must attack, for attack is the best defence as every strategist knows. And if the Church is ready to attack, then the gates of evil will not be able to stand against the forces of good. You will notice that for the purposes of this short enquiry this morning I have taken the extension of the figure rather than the starting point. Of course, fundamentally, the gates of hell really mean death and the grave. But death arises from sin and rebellion in the heart of man, and sin and rebellion lead to wars, and sweating, and slums, and international antagonisms—in the old fashioned language of the Church covetousness leads to evil, and evil brings death and woe.

My friends in Christ, here is the function of the Church if we would only plainly see what Christ was driving at here. Our job is not to be on the defensive all the time. The Christian warfare is the only road of aggression we can possibly subscribe to. "Gird up the loins of your mind," said this same Peter in the N.T., carrying on the thought of the same words of God to Job. Yes, I wish there was time to go into the relation between knowledge and action, between reason and faith, but I can't confuse the issue by derivations. The poor old Jobs, whether in the O.T. or the N.T., whether in the Apostolic Age or 20th century, who are always on the defensive, who cry Beware or Halt for this, that and the other reason; look to these words of our Divine Master and Lord. The gates of Hades, either in the next world or in this will not prevail, only if you are on the offensive, not the defensive, only if you attack, and not if you hang back in the entrenched citadel wherein you think your strength and security lies.

And the work of the sacred ministry in this scheme of things? Isn't it now plain. Members of the Church are called and commissioned to be the leaders in the attack. They are freed from the responsibility of spending much time in earning their living so that they can devote all their time without reserve to the work of their church, that the Gospel may be known by the world.

Think of what this means to the non-Christian world, to China, to India, to Africa, to the Pacific, where all creation groans or travails, waiting for the revelation of the sons of God.

An ordination, according to our Church formularies founded upon Holy Scripture, is not the elevation of certain favoured folk to some place of social privilege and security, it is not the elevation to any spiritual privilege or sacerdotal function such as the offering of the Holy Sacrifice, not the granting of any privileges social or ecclesiastical except that one privilege of leading the attack, or in the forefront of activity to receive the severest wounds.

On this rock, a trustful faith, Jesus our Lord will build His Church; and if that Church will venture, then the gates of Hades sorrow, sin and death, will not prevail against it.

"A SOLDIER VISITS OUR KANGRA MISSION."

(Capt. P. S. Burnett, who writes of his visit to Kangra, is now with the War Department in India. Two of the happiest years of his life, he says, were spent at Makwa in the Diocese of Saskatchewan as a lay reader sent out from England by the Fellowship of the Maple Leaf.)

AN OUTPOST OF THE CANADIAN CHURCH.

Among the foothills of the Himalayas, spaced out over the length and breadth of a valley which leads from the plains of the Punjab in the direction of Tibet, I have just discovered an outpost of the Canadian Church. I say "discovered" because, though I had previously heard of Kangra, it had never before meant anything to me, and it means a great deal now. When I was in Western Canada a few years ago the M.S.C.C. sent me a batch of missionary leaflets including one entitled "In Kangra." It was an excellent leaflet, a pleasure to read, but even so, I'm afraid it did not capture my imagination, and Kangra remained only a name. Now I feel that Kangra is much more than a name—it is to me a living reality of the utmost importance—an outpost indeed, but an outpost whose significance to the Church at home is greater than I can express.

I don't think that I need mention details of all that is happening in Kangra. They can be found admirably set out in leaflet No. 217, which should be widely read. But during my short stay there I gained certain general impressions, and these I would like to pass on. I wish indeed I could pass on the hope and the inspiration the visit gave me!

ITS AMAZING COMPREHENSIVENESS.

When I arrived, the first thing that struck me was the amazing comprehensiveness of the Mission's work. They had so obviously accepted with its full implications our Lord's command to preach the Gospel to every creature. The good news about God was being made known everywhere and to everyone—in Church and home, in school and hospital and upon the farms, in the bazaar and on the fair ground—to Hindu, Mohammedan and European, to high caste and low caste, to lepers and to "criminal tribes." And it was being made known in practical manner, by deeds as well as by words. India is accustomed to idealism, but here was being shown to India something to which she was not accustomed—an idealism that worked—and India was responding there was no doubt of that.

NUMBERS NO TRUE GUIDE.

That brings me to the second point. I could not help but notice also the amazing success of the Mission's work. Perhaps numbers of converts were rather disappointing, but numbers are no true guide. One thing seemed certain—that the converts that there were in Kangra were real converts, and had found for themselves the power of Christ. Their example was inevitably influencing others. A "headman" who had become a Christian was working all the harder and with all the more wisdom for the good of his community. A Christian farmer had learned to improve the cultivation of his land and to grow new crops—a means of getting out of debt himself and of showing his neigh-

bours how to do so too. Christians were living in the villages teaching literacy and doing direct evangelistic work. A Christian boy from a "criminal tribe" had made a success of his career in the Navy and planned to return and raise the lot of his own folk. I saw, on the Sunday morning, one old leper carrying to Church another old leper who had lost the use of his legs. That was typical of what was going on all around. It was an object lesson to me of Christianity in action. The valley is regarded as a stronghold of primitive superstitious Hinduism, but it will not be so regarded for long. For Christ is there, manifested in the lives of His servants, and Christ will in time be recognised by all as King.

A TASK FOR CANADIANS.

The third thing that impressed me was this: Leadership in the Mission is in the hands of Canadians. It will not always be so, for Indians themselves are rightly being trained to take it over, but at the moment, and for some years yet, Canadians must be there. And may I, an Englishman, be permitted to say that Canadians seem particularly suited to be there. The lessons you have learnt in your own vast country, the inspiration you have gained there, the pioneering spirit, the enduring heart and the humility and practical insight with which you tackle a big task—these things serve you so well when you come out East. You have initial advantages which an Englishman lacks.

THE WHOLE VALLEY FOR CHRIST, IF . . .

Now the future of India is a responsibility of the British Commonwealth of which Canada is an integral part; and since the future of India depends without shadow of doubt upon India accepting Christ (it is easy to realise the duty of the Canadian Church.

You have now, I believe, only two ordained men in India, or indeed, in the whole overseas mission field—Canon C. R. H. Wilkinson and the Rev. G. Guiton, whom I met in Kangra. They say they need six more ordained men and fourteen trained women (nurses, doctors, teachers, evangelists) to carry on adequately the work there. Badly understaffed, they are achieving so much—with that extra staff what wonderful things might happen! Perhaps the whole valley might soon be claimed for Christ, and the influence might spread—upwards into unknown Tibet, downwards into the Indian plains. But Canada, particularly in the prosperous years that seem to lie ahead of her, ought to be able to support more than one overseas mission. Kangra should act as a beacon, lighting the way to other fields. In India there is unlimited scope, unlimited opportunity. May God guide the Church in Canada and inspire more and more of her sons and daughters to embark upon the greatest of all adventures, the winning of the world for Christ—always remembering that one-fifth of the World's inhabitants live in India, and 98½ per cent. of them own Him not.

(Published by The Missionary Society of the Church of England in Canada.)

"The Fellowship of the Maple Leaf" is an auxiliary department of the Colonial and Continental Church Society, with which our Bush Church Aid Society is affiliated. — Eds. A.C.R.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: Anon. 10/-; amounts under 5/-: 5/-.

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THE BIBLEMAN'S CORNER.

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

I SAW HOW THE BIBLE WORKS.

The Annual Public Meeting of the New South Wales Auxiliary of the Bible Society was held on May 2th, and proved to be one of the most enjoyable gatherings held for several years. The President, the Archbishop of Sydney, occupied the chair in his usual happy manner, and associated with him were the Archbishop of New Zealand, the Bishop of New Guinea and the Bishop of Polynesia.

The "Bibleman" was glad to hear the Archbishop of New Zealand convey greetings from the sister Dominion. "He was associated," he said, "with Mr. Stuart in Christchurch, New Zealand, in the work of the Society, and he rejoiced in the success of the New South Wales endeavours. He was sure that the Christ of the Holy Scriptures is the standard for the building of a new civilisation." The Bishop of Polynesia, the Rt. Rev. L. S. Kempthorne, brought greetings from the Bible Society family in Fiji, reminding the gathering of the employment, by Australian supporters for several recent years, of a colporteur, John Solomon. The Bishop spoke of his lengthy connection with the Society, and wished God's blessing to rest upon it. The Bishop of New Guinea, the Rt. Rev. P. N. W. Strong, said he was privileged to bear greetings from New Guinea. He valued highly the work done by the Bible Society for the coloured peoples of the world, especially for Papua and New Guinea. The New Guinea Mission of the Anglican Church owed a debt of gratitude to the Society. The pioneer of the Mukawan translation, Canon S. Tomlinson, had the joy of seeing the whole Bible printed by the British and Foreign Bible Society. The Scriptures in Wedaun had also been printed for New Guinea. He frequently saw Papuans in the villages and in labour camps reading their Wedaun New Testaments. He had been impressed by the sight of native men gathered round a hurricane lamp in such a camp, worshipping God at Evening Prayer.

GREECE AND CRETE.

Chaplain H. Law Davis, an ex-president of the Baptist Union of Western Australia, spoke in vivid terms of his experiences as follows: "Christmas 1940 found us somewhere in Egypt's dull, uninteresting desert land. The British had thrown the enemy back beyond Sidi Barani and were threatening Sollum and Halfayr Pass. Movement orders for the unit were expected any day, so that a spirit of alertness was in the air. It was in that atmosphere we met in the recreation tent that Christmas morning, to remember the Birth of our Lord. We sang the hymns so familiar to all, and then in hushed quietness we listened to the story that St. Luke had to tell: 'There were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them: Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David, a Saviour, which is Christ the Lord.' It was a

story of a birth and of motherhood. It was a story of the beginning of a home. I tell you that those men, all ready for war and its grim drama, showed amazing tenderness in that unforgettable place. The Bible, as no other book could, had spoken a message to their souls.

LIFE AND DEATH.

The isle of Crete offered temporary respite to men who were now veterans of this second World War. Life for them was shred of the superficialities that peace time conditions tend to promote. It was realities that concerned them now—the reality of life and of death. And if the willingness with which they came together for worship of God, be any indication, then it was to the Bible they looked for a solution of their doubts and problems. I speak out of knowledge of my own unit. That Book which they had received in Australia was now fast becoming their friend and guide. Let me illustrate this point. We were in a valley where the olive trees grew not many miles from Suda Bay. Our wounded lay under cover of these. One morning, like a shot out of the blue two Messerschmidts dived down upon us with their guns blazing. For the best part of two hours planes wracked that valley with bullets. We huddled close to the trunks of those trees for what protection they offered. And in the midst of this I looked across to another tree and there I saw one of Perth's young men reading his Bible. Let not the cynic cast a slur upon

that action, until he has sat where that young man sat, watching Life and Death contending for his soul. There is a power of truth in the testimony of the Psalmist: "I sought the Lord, and He heard me, and delivered me from all my fears."

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

Chaplain J. W. Drakeford told of his experiences in New Guinea, but his story must be held over meanwhile. Members of the Bible Society family returned to their homes assured that the Bible does work in human life.

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, £40/19/-; Mr. J. Tyler, £1; Mrs. M. W. Rowe, £1/1/-; Rev. R. F. C. Bradley, £1/1/-; Rev. C. N. Mell, £1. Total 45/1/-.

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SYNOD.

The next session of Synod will begin on Monday, August 20th.

THE HOME MISSION SOCIETY ANNUAL MEETING.

The 89th Annual Meeting of the Home Mission Society was held on Tuesday, 31st July.

Prior to the Annual Service in the Cathedral a limited number of friends gathered for tea in the Choir School Building, where arrangements were carried out by Deaconess Baker and a number of helpers. The annual sermon was preached in the Cathedral by the Rev. J. R. Le Huray, a member of the Council, on the parable of the Good Samaritan. Mr. Le Huray made a strong appeal for whole-hearted support for the splendid work the Society is doing in the Diocese.

His Grace the Archbishop presided at the public meeting in the Chapter House. In his remarks the Chairman made reference to the growth of the Society's activities and urged all present to take their share in supporting the Society, which in its various activities, is ministering to so many.

Excellent addresses were given by the Rev. Gordon Smee, Mr. J. E. Paynter and the Rev. G. R. Delbridge, who were able to relate stories of vital contacts amongst young people, who along the road of life were needing guidance and help.

The Home Mission Society is facing the problem of underprivileged girls and boys, as well as the youth of our Church, and the addresses revealed the remarkable extent to which the Society is carrying out difficult, but yet fruitful tasks.

The General Secretary presented the Annual Report and the Honorary Lay Treasurer, Sir George Mason Allard, who presented the Annual Balance Sheet, was able to show an increase in the Society's funds for the year.

The Deaconess House Quartette rendered vocal items.

It was altogether a very helpful gathering and the pleasing growth of the Society's activities will be an encouragement to those who are interested in, and give support to, this important Diocesan institution.

PARRAMATTA RURAL DEANERY.

Annual Social—Sunday School Teachers.

The Parramatta Rural Deanery Sunday School Teachers' Association held its 11th Annual Social Evening at St. Mark's, Granville on June 25th.

Rev. C. Wilder Clarke, Rector, on behalf of the officers and teachers of St. Mark's, Parish Sunday Schools, welcomed the visitors and offered prayer for blessing on the gathering. Vocal items interspersed with games and competitions provided the entertainment of the evening. A humorous sketch, "Aunt Mary's Wireless" was presented by members of the Comrades of St. George.

Vocal solos were contributed by Miss N. Oldenham and Miss I. Jessop, and the Rector. Mrs. Clarke acted as accompanist and with Miss M. Howieson assisted in the arrangements of the programme.

During supper Rev. W. A. Watts moved a vote of thanks to the Rector and all who

had contributed to the success of the very enjoyable evening.

ST. STEPHEN'S, NEWTOWN, ANNIVERSARY.

The Parish Council has been considering the question of how we were to keep the two important anniversaries connected with our parish, which occur this, and next year. The Centenary of the opening of the first church of St. Stephen's (afterwards the Robert Taylor Memorial Hall) will be September 9th, 1945, and the Centenary of the district becoming a separate charge, when the Rev. C. C. Kemp was appointed the first Incumbent will be on July 1st, 1946. It was decided by the Council that the former centenary should take the form of a special Back to St. Stephen's week in September this year, and that the centenary of the Parish in 1946 should be the real anniversary to be made commensurate to the history of, and work done in the parish life of these 100 years. The anniversary should become a landmark in the history and life of our parish and should help other parishes to value the work of St. Stephen's in providing worshippers and workers for them. Wherever you may go, old St. Stephen's people are met with, and it would not be too much to say that they are amongst the best worshippers and workers in the parishes to which they have removed. The Spirit and influence of St. Stephen's have never quite left them.

For this anniversary to be worthy of the occasion, we need the help and co-operation of all present and past parishioners to make it so. The Parish Council appointed a Subcommittee to be responsible for the arrangements, and this committee asks for, and would be glad of the help of any who could assist in any way by sending to them the names and addresses of those they know who should be invited to come back to their old church on this most important occasion. It has been suggested that a sum of £500 should be raised for the reconditioning of the Church property, as a fitting mark of our appreciation for what these hundred years have meant to so many. — "Church Notes."

TEACHERS' CONFERENCE.

The 132nd Quarterly Conference of the Parramatta Rural Deanery, S.S. Teachers' Association will be held at St. John's, Parramatta on Monday, August 13th, 1945.

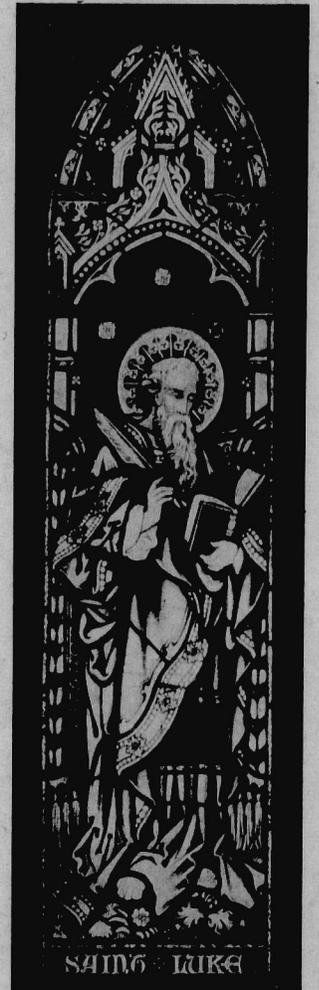
6 p.m.—Tea in Parish Hall; kindly provided by the Teaching Staffs of St. John's Parish Sunday Schools.

7 p.m.—Short Service in the Church.
7.30 p.m.—Conference in the Parish Hall.

BUSINESS.

- 1.—Chairman's Opening Remarks, and Minutes of last Conference.
 - 2.—Determine place of next Conference in November.
 - 3.—Announcements.
 - 4.—Questions, Motions and Other Business relative to the meeting which members may wish to bring forward.
 - 5.—"Pathfinders": A Lantern Address by the Rev. H. M. Arrowsmith, Th.L., General Secretary, Church Missionary Society, N.S.W. Branch.
 - 6.—Comment and Discussion.
 - 7.—Close, National Anthem, Doxology, Benediction. Chairman, The Rt. Rev. Bishop W. G. Hilliard, M.A.
- All clergy, officers and teachers are cordially invited to attend.

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90th ANNIVERSARY CELEBRATIONS.

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1855 — 1945



The celebration of this interesting anniversary will begin on Sunday, August 19. The preacher at the 11 a.m. service will be Canon R. B. Robinson, and at the Evening Service of Praise the Venerable Archdeacon S. Denman.

The Church was consecrated on August 24th, 1855, by Bishop Broughton.

In 1856 the Rev. Alfred H. H. Stephen, M.A., was appointed incumbent. He was appointed Canon of St. Andrew's Cathedral in 1869. He died in July, 1884. The Rev. F. Bertie Boyce succeeded to the incumbency in October, 1884. He was afterwards elected to a canonry and later was appointed Archdeacon of West Sydney. Upon his death Archdeacon Bidwell succeeded to the rectory in 1930, and in 1937 the present rector, the Rev. F. Hugh Hordern, was appointed to the charge.

St. Paul's has had a good succession of pastors, and in spite of the great changes that have taken place in the nature of the work is fulfilling a splendid ministry. The services and other meetings will be full of interest to past and present members of that Church.

ANGLICAN FELLOWSHIP. PUBLIC SERVICE (N.S.W.)

Members and friends are cordially invited to a Musicales at 8 p.m., on Thursday, 16th August, in the Chapter House, Bathurst St., Sydney.

ST. DAVID'S, SYDNEY.

After serving as Rector of St. David's, Sydney, for fourteen years, the Rev. C. R. King, who resigned last December, but has carried on the duties of the parish at the request of the Archbishop until a successor was appointed, was tendered a Parochial Farewell last Wednesday, 25th July, 1945.

Those present will long remember this memorable night when amid the largest crowd of parishioners in the Parish Hall, the Rector said Good-bye to his host of friends.

The huge crowd present indeed in itself proved the affection that the people of Surry Hills hold for the Rector and Mrs. King, both of whom have worked ceaselessly and unsparringly for the good of the parish.

Among those present were the Rev. John Hope, of Christ Church St. Laurence, Sydney, and the Rev. Norman Fox of St. Michael's, Sydney. Mr. Quinton, the secretary of the Lay Readers Association, and Alderman Minogue also attended.

Apologies were read from the Hon. E. J. Ward, M.H.R., and the Hon. T. J. Shannon, M.L.A. Both praised the Rector's capacity and understanding of the many problems of the district. Special references were made of the Rector's assistance to the needy during the depression period.

In the course of his speech the Rev. John Hope frequently referred to the Church on the Hill, its priest and what both stood for. The Rev. Norman Fox spoke of the good neighbours that were about to leave the parish. Both speakers mentioned the mutual understanding that existed between their respective parishes.

The senior Churchwarden (Mr. P. Surplice) said that the Rev. C. R. King was the best rector St. David's has had. He said he was in a position to know this fact as he himself has been an officer and the Church Organist of St. David's for over fifty years.

Mr. Surplice then on behalf of parishioners, friends and churchwardens presented the Rector with a wallet substantially filled with notes.

Mr. N. Beaver, Snr., Churchwarden, on behalf of the parishioners, friends and churchwardens presented Mrs. King with a baby grand piano.

Mr. R. V. Eglit (Churchwarden) on behalf of the churchwardens then presented the Rector with an illuminated address.

In their reply both the Rector and Mrs. King thanked everyone for their valuable presents. The Rector said that it was indeed very hard to tear away from St. David's, having been connected with it since early childhood. He recalled how he attended St. David's as a boy, then when he came back to it as curate, and finally when he returned as its Rector.

Then the Rector and Mrs. King walked around the hall and said good-bye to their parishioners.

A programme of items was presented by

Mr. N. Beaver, Jr., Miss D. Musgrave, little Betty Brown and Sonnie Hosie.

After supper all joined hands in a circle with the Rector and Mrs. King in the centre and sang "For They Are Jolly Good Fellows" and "Auld Lang Syne."

NEWS FROM THE PARISHES.

St. Faith's, Narrabeen.—Last month the stained glass window in memory of Mrs. Dicketts was dedicated. A number of the relatives were able to be present at the service. Mr. Gregg was able to come down from Newcastle, and Mrs. Stewart and Mrs. Reilly from Marrickville. Other members of the family came from Orange. The window was designed by Mr. A. Handel, and depicts Christ as the Good Shepherd.

The Fellowship of Marriage has now been formed, and the meetings are held on the fourth Wednesday in the month.

St. Matthew's, Manly.—The Rector, the Rev. A. R. Ebbs, writes in his Parish Chronicle of the St. Matthew's Memorial Hall. "We are deeply encouraged by the fact that you and other friends have shared with us in the development of the splendid and most practical purpose of erecting, in due course, a second hall on our property in The Corso, in which the overcrowded Sunday Schools will find adequate accommodation for their growing needs and in which for young and old. The ideal is that it will be a community centre for our people. The Moderator General of the Presbyterian Church of Australia (Dr. Wilson Macaulay) said recently that he believed the future church in city and in country should be the centre of a building, or buildings, dedicated to many cultural interests. He said, "The buildings would be not only a church but a christian community centre, where people would learn to live their christianity with their neighbours. Suburban life would become organised around these centres."

"It is wonderfully encouraging to remember that through the good hand of our God we now have £3000 in the Hall Fund. Our objective is £5000 by the end of the year. Our Patronal Festival on Sunday, September 23, will give us a fine opportunity to make our liberal monetary gifts towards the objective of £1000 for the day."

St. Luke's, Mascot.—Canon T. C. Hammond, M.A., Th.Soc., will be the special speaker of an open meeting of United Church Action to be held at St. Luke's on Wednesday, 1st August, at 7.45 p.m. It will be a splendid opportunity for visitors and newcomers to attend and to gain a thorough understanding of the principles of United Church Action.

"JUNGLE DOCTOR OPERATES."

By PAUL WHITE.

Just out — the 4th of Dr. White's popular "Jungle" books dealing with missionary work in Central Africa. The Doctor has a keen sense of humour and these stories will interest all. Illustrated, 3/6 posted, 3/11½d.

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"Doctor of Tanganyika," 4/9 (4/11½d).
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St. Thomas', Russell Lea.—The St. Thomas' Ladies' Guild recently presented the Church with a new vestry table, a much-needed and well-appreciated gift. The Mothers' Union held their 1st birthday celebrations on 11th July. A service of Holy Communion was followed by an address from Mrs. F. H. Hordern.

St. Andrew's, Summer Hill.—A Missionary Evening will be presented by the Fellowship Girls' Bible Class on Wednesday, August 1, at 8 p.m. in the Parish Hall. The programme will include a missionary talk and a pageant.

St. Alban's, Sydney.—On Sunday, June 17, at Evensong, representatives of the Branches at St. Philip's, Eastwood, and St. Oswald's, Haberfield, joined with us in celebrating our first admission service, when the Rector, assisted by the Rev. A. H. Lidbetter, admitted 49 boys to membership of the C.E. Boys' Society. It was gratifying to see at the Service so many of the parents, many of whom have said how inspiring the ceremony was.

VICTORIA.

Diocese of Melbourne.

VALEDICTORY.

On the eve of voyaging abroad for a family re-union and renewing cherished friendships with Dr. Frank Buchman and friends after a long absence from London, Mr. Ivan Menzies on Tuesday evening, July 17, with a large group of M.R.A. members, gathered at the Lord's Table to partake in a special communion service conducted by the Rev. Hedley Raymond, of St. Thomas', Essendon.

As the sacred emblems of the broken body and shed blood of our Risen Lord were dispensed, the presence and hush of the Holy Spirit the Comforter, imparted a deeply hallowed peace, imparting courage and renewing faith, for the gracious personal call, to join in the ministry to win souls for Christ, for changing the world.

At the close of an inspiring service, "good-byes" were made by M.R.A. members whose lives had been changed, and homes restored, by the power of the Gospel of Salvation in Christ, through the untiring spiritual ministry of God's missionary, Mr. Menzies has had the joy of imparting to a vast army of citizens a vision of Christ, and united petitions are offered for his early return to lead in a great religious revival to gather in from Australian fields the ripening harvest. — From C.E. Messenger.

CONFERENCE OF CLERGY.

The Archbishop has issued an invitation to his clergy to attend a Conference at St. Stephen's, Richmond, on August 30. The Clergy are asked to send in subjects for consideration.

APPOINTMENT OF VICE-PRINCIPAL OF RIDLEY COLLEGE.

The Council of Ridley College, in consultation with the Bishops of the Province, has appointed the Rev. L. Morris, Vice-Principal of the College. Mr. Morris has academic qualifications of a very high order. In addition to winning his Th.L., with first class honours, he is a Bachelor of Science of the University of Sydney and a Bachelor of

Divinity (Honours) of the University of London. In addition he is a distinct spiritual force and will be a decided acquisition to both the College and also the whole Province of Victoria. Mr. Morris is relinquishing work in South Australia under the Bush Church Aid Society and is beginning his new duties this month.

SOUTH AUSTRALIA.

Diocese of Adelaide.

CHURCH MISSIONARY SOCIETY.

(From the C.M.S. Secretary.)

Sister Dawn Brewer, who has spent her first term of service at the Mengo Hospital, Kampala, Uganda, will be in Adelaide for one week in August—on her way from her home in W.A. to do deputation work in the Eastern States.

A Week-end for Youth has been arranged at the Retreat and Conference House, Belair, from Friday, 24th, to Monday, 27th August, at which Miss Dawn Brewer will be the speaker and will show slides of the Medical and Child Welfare work and of the training of African nurses in Uganda. — Juniors (14-18 years) 11/6 part time; 14/- full time. Seniors (18-30 years) 15/6 and 18/6. Hon. Sec. Mr. John Measday, Church Missionary Society, Worando Building, Chesser Street, Adelaide, Central 4850.

An Evening to which all are invited will be held on Monday, 27th August, at 8 p.m., in the C.M.S. Rooms, opposite Harris Scarfe's Arcade — take lift to the fourth floor. Miss Brewer will show another set of slides about Uganda.

An Afternoon for Women.—Friday, 31st August, 2.30 p.m., in the C.M.S. rooms — a warm welcome is extended by the Women's Missionary Council. Miss Brewer has up-to-date slides to show and a fascinating story to tell of the work of the M.U. in Uganda, of the Child-Welfare and medical work, of the training school for African nurses, who reach the high standard required by the government.

Africa's New Day is Dawning.—African men of the forces will be returning to their homes — many of them have embraced Christianity—will they turn away in disgust from dirty, disease-infested, heathen homes? Or, will they be inspired to new living by clean homes, and above all wives who have come to know something of the power of Christ to overcome the many problems facing them in the days of building-up, after the war?

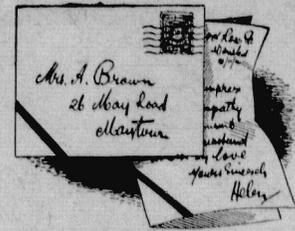
Mrs. Christopher Cooper (nee Miss Dorothy Davis) of the C.M.S. College, Kongwa, Tanganyika, is to be congratulated on the birth of a son.

Annual Meeting.—Monday, 13th Aug., at the C.M.S. Rooms, Worando Building, Cr. Chesser and Grenfell Streets, Adelaide; all are welcome.

NEW ZEALAND.

THE TENTH INTER-VARSITY CONFERENCE.

The record number of 130 students and graduates, representative of all four University Colleges, the four Training Colleges, and Lincoln Agricultural College, attended the Tenth Annual Conference of the Inter-Varsity Fellowship of Evangelical Unions (N.Z.) held in Christchurch from 12th to 18th May.



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1945. It was a record conference not only in attendance, but in the comfort and beauty of the camp-site, the number of outstanding speakers and the quality of their addresses, the good fellowship of the company, and the keenness of one and all not for "milk" so to speak but for "strong meat."

The speaking was of an exceptionally high order, every address contributing to the development of the main theme, "Spiritual Understanding." The outstanding contribution was made by Canon T. C. Hammond, M.A. (Trinity College, Dublin), Principal of Moore Theological College, Sydney. The Canon's genial personality and ready wit endeared him to all, and his addresses both in the main conference, and in the Theologians Group (which finally became so popular as to embrace the whole conference!), were most constructive and stimulating. Another outstanding figure was the Right Rev. Frank Houghton, B.A., General Director of the China Inland Mission and a Vice-President of the British I.V.F. Bishop Houghton's return to China was specially delayed in order that he might attend the conference, and his moving missionary message will not soon be forgotten. The third main contribution was made by the Rev. Thomas Miller, M.A., of Dunedin, who recently completed a most successful tour of the colleges. Mr. Miller delivered a series of four expository addresses on the Epistle to the Romans, and many were the testimonies to help received through these.

Then there was the Question Night, when a "Brains Trust" (consisting of Canon Hammond, the Revs. T. Miller and W. A. Orange, and Dr. J. M. Laird), was constituted, and many problems that had puzzled younger folk received their expert attention. — Exchange.

The Rev. Alfred Dyer, Rector of West Wollongong, has accepted nomination to the Parish of Austimmer, N.S.W.

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.

Churchman's Reminder

"A God all mercy is a God unjust."
—Young.

"Not willing that any should perish, but that all should come to repentance."
—2 Peter, 3: 9.

August.

12—11th Sunday after Trinity. God's power shewn in mercy, is the lesson of the collect. It takes a strong Being to permit the sin of centuries to prevail, and yet all the time contribute to the plan of righteousness, by teaching mankind that the Mills of God grind slow, yet with exactness, as our modern history demonstrates before our eyes. Over all is the light of Divine mercy and love.

19—12th Sunday after Trinity. This collect fittingly connects Giving with Forgiveness. Is not that shewn in all our lives? What greater gift can there be than freedom from all our sins, even their results being turned aside from us. But what a mistake to doubt the forgiveness of God even when the results of sin remain. But when they do, grace is given to bear the penalty without complaint.

WANTED — A PIANO.

We have received an appeal for help from the new B.C.A. Hostel for Girls at Bowral, N.S.W. One of the workers has made known the need of a piano and is wondering whether some kind friend has one to give away. Our readers will quite understand that in a hostel for girls a good piano is a necessity.

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MISS G. GORDON EVERETT, M.A.

PROTEST IN ST. PAUL'S CATHEDRAL, LONDON.

London, July 18 (A.A.P.)

At a private celebration in St. Paul's Cathedral of Holy Communion by the Greater Chapter, which preceded a meeting to elect Dr. Wand as Bishop of London, the National Union of Protestants protested against Dr. Wand's nomination.

The union's secretary said after the ceremony, "A deputation of members attended and stood at the back of the Cathedral during the service. Our Governing Director, at the end of the service, went to the altar rails and read out a protest urging the Dean of the Chapter to postpone the election sine die on the grounds that Dr. Wand is an extreme Anglo Catholic, not a fit and proper person for the position. His religion is not the religion of the Church of England as established by law."—(From "S.M.H.")

SPORTS OFFICER.—The Missions to Seamen requires a retired man interested in sport (soccer in particular) who is able to give one or two afternoons each week. Further particulars from the Chaplain, 100 George St. North. Telephone B 3158.

EXPOSITORY STUDIES.

Biblical Bypaths to the Highway of the Divine Word.

No. 4, The Psalter, I. and II., 2/-.
1/-.

The realism of the Epistle to the Hebrews,

Rev. Edward G. Veal, Th.Sch.

PURITY.

To edge with wit a vulgar speech does not abate one jot of its vulgarity. It is only the devil's wile to gain entrance to a foul foe whom you would otherwise shut out. It is simply a bit of his guile, by which he has men welcome with a smile what ought to be greeted with a frown. But coarseness is coarseness, be it smiled upon or frowned upon. And whether it leers at us through the dainty masque of a witticism, or flaunts itself in open-faced brazenness before us, it deserves but one welcome from every man who would keep an unstained soul, and that—a quick and quiet turning of the back upon its shameless face.

Bomb damage to Westminster Abbey during the war is estimated by experts at £135,000. A year's work will be necessary to restore it to its former glory.

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LEAFLETS:—

Rome's Attack on the British Empire;
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A HEARTY THANKSGIVING.

The Church of St. Peter's, Hornsby, after many years, has been cleared of debt. A fine effort by means of a Church shop for two days last week, cleared off the remaining £250. A Thanksgiving Service was held last Sunday night in St. Peter's Church at which the Rector, the Rev. G. T. Earp, B.A., officiated. The Rector and congregation are to be congratulated on the great result of 15 months of generous giving.

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CATHEDRAL CHOIR SCHOOL (INSERT BLOCK)

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The following amounts for the above Appeal for the Church Record have been received with grateful appreciation:— Amount already acknowledged £45-1-0 Mrs F.M. Hamilton, £2-2-0, Mrs Jas. Murray, 5/-; Lady Fairlie-Cunurghame £1-0-0 Mr W.J. Rowland 10/-; Mr J.S. Johnson £1-1-0, Mrs J.C. Rogers £1-1-0, Mrs C.L. Scott £4-4-0. Total £55-4-0

A.C.R. PUBLISHING FUND

The Management Committee acknowledges with grateful appreciation the following amounts:—Rev. L. Gabbott 6/-; Mr C. Niness 12/-, amounts under 5/-; 4/-.

BROADCAST DEVOTIONS

2 CH. 10.30 A.M.

Friday 31st. Aug, Rev. C.N. Steele. Thursday. 6th. September Rev. L.N.

Button. Wednesday 12th. September Rev. W.K. Deasey. Tuesday 18th. Sept.
Rev. R.W.W. Hemming.