

C.M.S. TEMPLE DAY.

Ascension Day.—Thursday, May 14. The society will again observe Ascension Day, May 14, as Temple Day in St. Andrew's Cathedral, Sydney. On that day a chest will be left in the Cathedral for the receipt of gifts for the work of the society. The committee has given consideration to the disposition of these gifts, and it is suggested that the two especial matters to which the Temple Day offerings should, this year, be given are:—

1. The C.M.S. House, and 2. Tanganyika.

Contributions may be ear-marked either for C.M.S. House or for Tanganyika. Gifts not especially designated will be divided between these two purposes at the discretion of the New South Wales committee.

There will be three services: 11 a.m.—12 noon. Holy Communion. Preacher, Most Rev. the Archbishop. 1-2 p.m. Lunch Hour Service. Preacher Rev. R. J. Hewett. 3-4 p.m. Preacher Rev. H. M. Arrowsmith, acting secretary.

LADIES' HOME MISSION UNION.

A very successful Group Rally was held at St. Paul's, Carlingford, where members from St. John's, Parramatta, Epping, Eastwood, Beecroft and Pennington Hills gathered. The speakers were the president, Mrs. H. W. K. Mowll, the general secretary of the Home Mission Society, Canon R. B. Robinson, Sister Sheila Payne, of St. Stephen's, Newtown, and Miss Stokes, general secretary of the L.H.M.U.

The chairman, Rev. J. R. L. Johnstone, with Mrs. Johnstone, and the secretary of the Carlingford Branch, Mrs. Bellamy, made their guests very welcome, and afternoon tea was provided by Carlingford Branch.

VICTORIA.**Diocese of Melbourne.****ANZAC DAY.**

Special Anzac Day services were held in many churches on Saturday, April 25. At St. Paul's Cathedral there were about 900 present at the 7.45 a.m. Corporate Communion service of the Church of England Men's and Boys' Societies. In a brief message of welcome to troops present the Archbishop-elect (Right Rev. J. J. Booth) expressed the hope that at the termination of the present war we would be ready for the tremendous task that would face us.

Speaking at a special service at 11 a.m. at St. Paul's Cathedral Rev. G. Gilder, who was a chaplain in France in the last War, said that Anzac Day stood for great things—national as well as spiritual. It was Australia's national day as no other day could be. Australia, he said, was in danger from enemies both within and without. We should be on guard

against the perils of greed, materialism, irreligion, and loss of faith in the great spiritual realities.

Diocese of Ballarat.**ANZAC DAY.**

"The spirit of Anzac has risen again to fight the enemies of freedom, but we must be careful that when we win the war we do not lose the peace as we did last time," said Bishop Johnson in delivering the Anzac commemoration address at the Regent Theatre, Ballarat.

The enemy, he said, had a vision which he saw through bloodshot eyes of world dominion and the lust of power. We, too, must have a vision—of a new and better world, in which the peoples of the world must have liberty and freedom from the tyranny of poverty; a world acknowledging the fatherhood of God and the brotherhood of man.

Earlier the bishop had marched in the parade of veterans, which was a feature of the ceremonies. The veterans saluted the Cenotaph, which was garlanded with hundreds of wreaths from organisations and private citizens, and later, before the city hall, passed the saluting base, on which were Col. Duggan, Cr. W. J. Perkins, Mayor, and city councillors and officials. Before the ceremony of laying wreaths at midday, Mr. D. Brokenshire, president Ballarat, R.S.L., and his executive placed wreaths at the South African Soldiers' Memorial and the Arch of Victory. Among the wreaths was one placed by Sgt. R. E. Herr, of the U.S. Air Corps, on behalf of the American Legion and the U.S. forces in Ballarat.

NEW ZEALAND.**Diocese of Auckland.****SELWYN CENTENARY.**

The Bishop announces that the following arrangements have been made tentatively:—

Saturday, May 30.

7 a.m.—Holy Communion in St. Stephen's Chapel. The Chapel is very close to the site where Selwyn landed at approximately seven o'clock on May 30, 1842.

8 a.m.—Holy Communion in the Cathedral.

10 a.m.—Holy Communion in the Cathedral.

2 p.m.—Procession from the Cathedral to the site of the landing where a service of thanksgiving will be held. The Archbishop of New Zealand has been invited to preach at this service and the Bishop of Aotearoa has been specially invited to represent the Maori people. The clergy, and male members (men and boys) are invited to take part in the procession. It is hoped that from those churches which have

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Rev. D. S. Miller, M.A., vicar of Queenstown, Diocese of Dunedin, to be vicar of the parochial district of St. Thomas, Auckland.

Rev. W. A. Scott, vicar of Hauraki Plains, to be vicar of the parochial district of Point Chevalier.

Rev. Richard Rex Clark, assistant curate in the Cathedral Parish, to be Chaplain in the Territorial Forces.

Rev. Hopkins Sinclair, vicar of Takapuna, to be Chaplain in the Territorial Forces at Northcote.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

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Church Mobile Canteen

The Mobile Canteen of the Church of England National Emergency Fund, Sydney, dedicated by the Archbishop of Sydney in the Cathedral Grounds on Anzac Day. The Canteen was bought by the Diocesan Churchwomen's Association, who supply women-drivers and helpers. The Canteen is already rendering excellent service.

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Notes and Comments.

The Birthday of the Christian Church. The reminder of the differentiating characteristic of Christianity. It is a religion of power, because of the gift of the Ascended Lord and Saviour: "He gave gifts to men—yea, also that the Lord God might dwell among them." Wherever the witness to the Christ is given faithfully there is a demonstration of the power of the Holy Spirit in utterance and in fruit. It was the opponents of the Apostles who said, "These that have turned the world upside down have come hither also."

"With great power gave they witness of the Resurrection."

To a Church, loyal to Him, Christ speaks to-day, "Ye shall be endued with power after that the Holy Spirit is come upon you and ye shall be witnesses unto Me."

May God make us loyal and sensitive to His gracious leading: then will the Power flow.

A day of sacred memory because of Victoria the Good and Great, whose long Empire Day, and illustrious reign gave a new direction to her people in the way of righ-

teousness and Christian living, and the influence of whose personal character tended to weld together the vast Empire over which in the good Providence of God, she was called to be Queen.

It was a stroke of genius on the part of great Imperialistic minds, including that great churchman, the late Archdeacon F. B. Boyce, of Sydney, to conserve the memory of a great reign by making the good Queen's birthday an emblem of our far-flung empire. In these days more than ever we can thank God for that distinguished and Christian line of sovereigns which Victoria's coming to the throne inaugurated. Her youthful determination, "I will be good," was loyally kept and has provided a standard for all future sovereigns which the Empire's children hope will continuously be realised.

This year the synchronisation of Empire Day and Whit Sunday will serve to emphasise that faith in the power of the Spirit of God which was so manifest in the pure and devoted life of the beloved Queen.

In reference to the unfortunate utterances broadcasted recently which called forth the Spirit of much earnest protest from this People. The Bishop of Goulburn has written some wise and understanding words. Dr. Burgmann, in his monthly letter to his diocese, says:—

"It is clear that our people do not exhaust their emotional energy in trying to sustain a passionate hatred of the enemy or in indulging in other violent feelings. Their good-humour quickly restores their balance and their sanity. They have amazing reserves of power just because it has not been exhausted in these fruitless ways. When our Department of Information tried to teach us to hate the attempt was a pitiable fiasco. In fact there was a real danger of it creating a pro-Japanese sentiment. When the Department advertised that 'we have always despised' the Japanese the people remembered the last war and that departure from the truth punctured most of the Department's efforts. Sustained hate is a mental disease from which so far we have not suffered very much. Our memories for injuries are short and our sympathies are not yet perverted. May they never be.

"That doesn't mean that we won't fight. We shall fight, but it will be for the things we love. We shall have our moments of anger and passion but we shall not continue to live in them. They will not sustain us. They would make us go limp if we indulged in them too much. It is the things we love that sustain us and they alone put sense into the fight. We shall guard our homes and our children because they are really more to us than life itself, and woe betide anyone who threatens them. This is a fundamental love, and from it springs a love of Country, a love of our own Motherland, which we shall defend from the desecration of war and plunder. We shall have also a ready sympathy and a heart to help those, our friends and allies, whose homes have been outraged and their lands invaded. We shall drive back the aggressor and his hordes because he challenges everything we love. We are not going to distort our minds hating him, but we shall destroy him and his instruments of power while ever he seeks to impose his will by violence and murder. We shall do this because we love our own freedom and we want other people to win and enjoy a similar freedom. Now that we have been properly aroused we shall not rest till we begin at least to set up justice and truth as the way of life for all men of good-will. We shall defend the laws that secure this to ourselves and to others, and we shall do it because in the bottom of our hearts we would like to love God and show it by loving our neighbour as ourselves."

This war has brought a new element into warlike operations.

For the first time in the history of the Women's Army, our race, women are throwing

themselves, by thousands, into many spheres of war work, in which, in the past, only men were employed. In every way, except in actual fighting, women are helping forward their country's cause. First by voluntary association to which military leaders gave for some time a half-hearted recognition. But so splendidly have our women shown their capacity in these directions, that to-day thousands of women have been enlisted in the Women's Army—a fully recognised arm of the Military Service, and thousands more are being called for in order to free every man possible for the fighting line.

We wonder whether the various bodies, secular as well as ecclesiastical, have realised the

magnitude of the women's movement and are attempting to provide for it the care and attention for their physical and spiritual well-being that the position demands. There is a great opportunity here for the Churches, because the younger women stand in great need of aid in their moral and spiritual concerns in order to help them through difficult situations, and to keep them true to the highest ideals of life while they are so freely and magnificently sacrificing themselves for their Empire's needs.

We were glad to see in the columns of the "Sydney Morning Herald" a strong article by one of their correspondents who

Rational Criticism. has spent the past two years in England and has come back, in stages, to Australia. Mr. Bingham altogether supports, from a wider experience, a recent article in our "Australian Church Record" deploring the Anti-British propaganda so current in Australia, and the attempt to give our country a flavour not British. Now another Daniel has come to judgment in the person of the new editor of the N.S.W. Methodist. We congratulate our brother Editor for the fine stand he has taken in his devastating attack upon the so-called "Aid Russia Committee." Dr. Churchward and his brother Russophiles have been given something to think over. We consider it the worst possible taste, to use very light terms, that men should make use of Allied situations in order to foist upon our British democracy principles and practices undermining the very basis of our national strength and character. The sanctity of the Lord's Day and the sanctity of personality are two principles we dare not lightly throw aside.

For some time in England rationing has been in operation and has been cheerfully accepted by the people. The lack of shipping facilities makes some system of rationing

inevitable here. All right-minded citizens will support the Government in any effort it may make to secure that equal sacrifices in matters of this kind must be made by all. It seems difficult to understand when an announcement was made beforehand of the intention to ration clothes, why it resulted in an unseemly rush to the shops. It is even rumoured that some purchasers realised on their bonds or savings certificates in order to secure in advance a good supply of wearing apparel. The scenes in the business houses were not edifying. From the information in our possession we cannot but feel that the Government made a false move in making this announcement.

Quiet Moments.

"DEMOCRACY MARCHES"

A Morning at the Abbey.

(Broadcast by Sydney Dark.)

I went to Church with a buoyant conviction of the certainty of a happy issue out of our tribulations and trials that I have not had for many a month. I came up in the early hours, from the country in a train crowded with sailors, soldiers and airmen.

It is only a short drive from my railway terminus to the Abbey Church of St. Peter usually known as Westminster Abbey, where I had planned to attend morning service, a drive along blitzed streets with ruins of ugly little houses which we believe will be replaced by more comely and wholesome buildings, fit homes for brave people to live in, and past the partially destroyed hospital by the river side, dedicated to the indomitable St. Thomas of Canterbury whose great spirit no king could break and whom the common people loved. The Abbey itself has been scarred but much of its loveliness remains. The service was held in the western end of the nave with a congregation of some thousand backed by the grave of the Unknown Warrior with its decking of red poppies.

Francis Beaumont, the seventeenth century poet, wrote of the Abbey:

Here's an acre, sown indeed
With the richest royalet seed.

Truth to tell while the Abbey's chief treasure is the shrine of Edward the Confessor, saint and King, and while it is the burial place of many of the great and good, many others, neither great nor good are buried within its walls. But that is the English higgledy-piggledy way. The Abbey has been the scene of scores of gorgeous pageants. I, myself have seen two English kings crowned there. But this morning I forgot the kings and the pageants and the Unknown Warrior was keenly in my mind. He was lying so close to us, as we sang and prayed, one of the countless simple men, who have died, and will die, that their fellows may be free. The collect for the day was "Grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world, we may be found an acceptable people in Thy sight." And in the Epistle for the day, St. Paul writes to the Corinthians "It is required in stewards that a man be found faithful." As I listened it seemed to me that it is indeed the wisdom of the just that we British and Americans and all the other peoples that care for liberty have fully to learn for ourselves and then, by precept and practice to teach the whole world that men and women everywhere may be saved from war and want. It is a big job that the Almighty has entrusted to this generation, only to be carried through if every man "be found faithful."

The congregation at the Abbey this morning was characteristic of London in war time, the civilians, who included men well-known in politics, largely middle aged, the younger men and women in uniform, some Canadian soldiers among them and two Australian women ambulance drivers. The service was morning prayer followed by the Holy Eucharist.

Correspondence.

SUNDAY ENTERTAINMENT.

(The Editor, "Church Record.")
Dear Sir,

The present desperate attempts to institute general Sunday entertainments are being made without consideration of the question that is asked in every other connection, what effect will it have upon the war effort?

Light-headed, irresponsible and undisciplined citizens have bitterly complained at the closing down of some non-essential industries, the rationing of petrol and business, the curtailment of rail timetables, the reduction of racing programmes, and the general withdrawal of liberties that once we enjoyed but no longer have.

We pass judgment upon these folk because we believe that all that does not advance the war effort is finally detrimental, and indeed inimical to every sort of liberty and privilege. To lose the war is to lose everything we understand by the term British Freedom.

But, when it comes to agitation for Sunday concerts, shows and sports, no Leader's voice is raised to speak of the subsequent necessary provision for transporting show parties and players, the increase of theatrical staffs for non-essential work, use of lighting and labour for cleaning and supervision of halls and grounds, need for more trains, trams and buses for the audiences.

If a sincere desire for the entertainment of wandering, homeless soldiers is moving these folk to action, why has the Australian Comforts Fund, anticipating legal permission for Sunday sport, requested the Rugby League to give their Fund a proportion of their Sunday gates? And why the Sunday shows, for entrance to which a charge was made, in aid of Illawarra Queen Competition, if only an honest wish for entertainment for the troops gave rise to their agitation?

It is obvious that the most worldly element in our society has taken up arms for the defeat of yet another British tradition, and Christian practice so that the last vestige of our profession to be a Christian nation is being destroyed.

The cynical and sneering attacks continue and under the guise of national need and in time of crisis it seems possible that the State and Commonwealth leaders may be stampeded into giving strength to the arms of these foes.

In conclusion, Sir, let me say that this War, in the minds of Scriptural Christians, must be regarded as a judgment against a sinful and wayward people. If, therefore, there is any God at all, we can only expect continued withdrawals and final defeat to follow any worse transgressions of His laws, of which the Bible shows most clearly, the proper observance of Sunday is not the least.

Yours faithfully,

COLIN CRAVEN-SANDS.

Even without the boys—the Abbey choir school is a war casualty—the singing was moving in its unobtrusiveness and there was a quiet calm about the whole service that to me was at once restful and encouraging. The Lord is always in the still small voice. The Dean preached the sermon. His text was from Psalms, "If the foundations be destroyed what can the righteous do?" He made no direct reference to the momentous events of the past weeks, but they were obviously in his mind when he declared that God can bring good out of evil, the congregation at once remembering that the Japanese treachery had brought Washington to London and London to Washington not merely as sympathetic and understanding friends, but as blood brothers. And the Dean added to my mood of confidence by his insistence that sooner or later right must triumph, "or else," as he said, "God is defeated all along the line."

At the service I knelt between an army lieutenant and a girl in Air Force uniform. They were both young and very serious. It was good to be sharing worship with them and one prayed that they and all other young men and women, whom one knows, might be spared to see the end of fear of tyranny and cruelty. As I went out into the streets I recalled John Strachey's insistence that the world is living through a struggle between hatred and lies on the one side and love and truth on the other. Love must conquer. It always does. But it must conquer to create a fairer, a juster and a happier world. "Thy will be done on earth as it is done in Heaven."

THE SUNDAY QUESTION.

Canon T. C. Hammond's reply to the Rev. A. Tory, "Keep our Lord's Day Holy." The reply is available in pamphlet form, 5/- per hundred. Apply "Church Record" Office.

Rev. E. R. Elder, vicar of Levuka, has been appointed Vicar-General of the Polynesian Diocese by the Bishop (Rt. Rev. L. S. Kempthorne).

WHAT IS AN EVANGELICAL?

(The Editor, "Church Record.")
Dear Sir,

Canon Garnsey makes three criticisms of the statement in your article, appearing 26/3/42, "What is an Evangelical?" regarding the primary way in which an Evangelical is distinguished from other representatives of Christian thought. I venture to suggest that these criticisms are misapplied.

His first point you have already commented on. There seems to be a general agreement about the substance of the gospel, at least insofar as the Canon defines it; and in fact the Evangelical can not be accused of giving any inferior place to the positive "good news" which he proclaims. It is equally apparent, however, to all who study the history of party controversy, that the ultimate bone of contention between the Evangelical and the Modernist, is that concerning the place and authority of the Holy Scriptures. In distinguishing one man's beliefs from another's, it is not the proportion of faith or the root meanings of acquired party names that are in question at all. In any case, if Canon Garnsey is substituting "In the beginning God" as the right foundation for teaching, he is guilty of a grammatical error, for there is no full-stop after "God," and the scriptural accounts of the creation of man in innocence, of the Fall and the entail of spiritual death which has resulted, follow immediately after his quotation. Our foundation must be both complete and relevant to human life and experience. Moreover, the gospel is ultimately and only derived from the Scriptures, by whom and whenever it is preached, so to say that the importance of the Scriptures is that they tell us about God, is to designate them a unique and not a subsidiary position. And to accuse St. Paul of not referring to the Book in his preaching at Athens, is to accuse him of anachronism. We remind ourselves that he proclaims a message (Acts 17: 30, 31) which is the kernel of the New Testament and peculiar to it. At Lystra he was only concerned with correcting the misconception which arose about his supposed divinity.

Canon Garnsey's third criticism needs more backing before it can be answered adequately or answered at all. We would say, however, that he need feel no concern for the welfare of the heavy-laden Evangelical in any of the directions he instances. Meanwhile we invite him to submit any fact or facts which would suggest that the vast increases in human knowledge brought about by the scientists of the last three or four centuries in any way impair the absolute trustworthiness of the Holy Scriptures. I mean "absolute." The distinction between "essential" and "absolute" in this connection seems unwarranted, unless the Canon and I attach different meanings to "essential."

DONALD ROBINSON.

(Continued on Page 12.)

Personal.

The Rev. L. G. Edmondson has accepted the appointment as rector of St. Alban's, Five Dock, Sydney, in place of the Rev. W. T. Price, who has resigned. Mr. Edmondson will be inducted on Monday, June 1, at 7.45 p.m. Mr. Price will be farewelled by the parishioners at the close of the induction service. The Archbishop of Sydney will be present.

Very much sympathy will be felt for the Rev. and Mrs. E. Lawton, of Lord Howe Island, whose son, David, was killed recently in Sydney as the result of an accident. David Lawton was a scholar at Barker College last year and this year had accepted an appointment with a Sydney business firm. The funeral took place at St. Jude's, Randwick, and was conducted by the rector, the Rev. O. V. Abram. The Archbishop of Sydney was also present and officiated at the graveside.

The Rev. F. Wilde, rector of Langlea, Sydney, has accepted appointment to the parish of Rozelle. He will commence duties on 1st July.

Members of the Missionary Service League will be interested to know that Mrs. A. A. Bragg has been appointed Hon. M.S.L. Secretary, in succession to Miss Lodder, N.S.W. Branch.

Miss V. C. Mannett has been appointed Educational Secretary of the branch, and will also assist in study circles in connection with the M.S.L.

The Bishop of Central Tanganyika has been enabled to leave on his return to Tanganyika, taking with him two new missionaries, both from Victoria, in the persons of Miss E. Latimer and Miss M. Newell.

We are glad to report that news has been received from Miss Norah Dillon, of C.M.S., China; she is being allowed to carry on her school work at Taipo Orphanage on the mainland at Kowloon.

The many friends of the Rev. A. Killworth, of Sydney, will be pleased to hear of his recovery after a serious operation. Mr. Killworth has been in St. Luke's Hospital for several weeks.

The Rev. L. L. Nash has resigned his position as General Secretary of C.M.S., Victorian Branch. Mr. Nash for some time has been acting as a Naval Chaplain in Victoria.

While returning to the mission schooner "Maclaren King" recently, after visiting outlying districts, the Bishop of New Guinea (Rt. Rev. P. N. Warrington Strong) was machine gunned by a Japanese plane, and, although he was not hit, his brief case and prayer book were riddled with bullets. Bishop Strong has stated that his missions would carry on their work whatever happens, and all the men and women workers would remain at their posts, as they could not desert the natives at the first sign of danger. He felt the missions were performing a magnificent work in calming and steadying the natives in threatened areas.

Canon L. A. Hudson, formerly vicar of Sea Lake, Vic., has been appointed vicar of Rochester.

Several rectory weddings have recently taken place. Mr. Arthur Clark, son of the Rev. and Mrs. A. E. Clark, of Toorak, Vic., was married to Miss Nea Rossiter, of Hedley; Mr. Keith Blundell, son of Archdeacon and Mrs. J. H. Blundell, of Sale, Vic., was married to Miss Joy Blight, of Brighton.

Mrs. Head, widow of the late Archbishop of Melbourne, has left for England. On the same boat is Bishop Chambers and three lady missionaries for Africa.

On her departure from the Commonwealth, Mrs. F. W. Head, widow of late Archbishop Head, left the following personal message:—Mrs. F. W. Head is now on her way home to England. She would like all her friends to understand that owing to the necessary war-time silence with regard to shipping, she was unable, as she would have wished, to say a personal and very grateful good-bye to those in this country whom she has learned to love so much.

The Bishop of Tasmania writes as follows concerning the Bishop-elect of Gippsland:—

"It is with a deep sense of loss to the diocese and to myself that I draw attention to the election of the Ven. Archdeacon Blackwood to be the Bishop of Gippsland. Viewed from our own selfish standpoint it is a serious blow to us. We can ill afford to lose one whose faith, enthusiasm, and untiring energy in the many activities to which he devoted himself as Parish Priest, and as Archdeacon has been a tremendous help to us in these difficult days. But while we de-

plore our own loss, we are glad to recognise that God has called him to a greater and more responsible sphere of work. He may rest assured that our best wishes go with him; and our prayers that he may be abundantly blessed, helped, guided and sustained as a true and faithful Father in God to his diocese."

On Maundy Thursday, April 2, a new Communion Table was placed in St. Matthew's, Albury, N.S.W., as a memorial to Canon Frederick Bevan, who was rector of St. Matthew's from 1904 to 1925. The cost of the memorial was subscribed by a number of the late Canon Bevan's friends.

THE RUSSIAN CONSTITUTION OF 1936.

IV.

It is not generally known that the Russian Constitution approaches very closely to this declaration. It lays down: "The right of personal property of citizens in the income from their toil and in their savings, in their dwelling house and auxiliary domestic economy, in articles of their domestic economy and use, in articles of personal use and comfort, as well as the right of inheritance of personal property of citizens—are protected by law."

And so it comes to pass that the existing Constitution restricts, without denying the right of, private ownership. Your dwelling is yours, and a small strip of land. Your income from toil is yours, articles of personal use and comfort, and whatever you may save. But problems crowd fast upon us when we ask how savings can be used either for the benefit of the individual, or the wider interests of the community. The employment of another is regarded as "the exploitation of the labour of another person." Banks are state owned, and there is no hint given as to the manner in which banks will utilise the private savings secured to the individual and committed to their care. There is much here that is left either to the imagination or perhaps to the State Attorney, with whom rests the duty of "the highest supervision for accurate execution of the laws." There is a hiatus in logic between a strictly communal state, and a communal state which recognises private property. This inconsistency has yet to work itself out in practice.

Citizens have the right to toil. It is claimed that the Soviet system eliminates the possibility of economic crises, and liquidates unemployment.

ARCHBISHOP'S WINTER

APPEAL.

The Archbishop of Sydney will make his Winter Appeal on Sunday, May 31, 1942, in Broadcasts from:

2UW, 6.30 p.m.
2BL, 6.53 p.m.
2UE, 8.30 p.m.
2KY and 2GZ, 9.30 p.m.
2GB and 2WL, 10.5 p.m.

The subject of the Appeal is—
"TO ASSIST THE OLD TO MEET THE COLD."

Citizens have the right to rest. This is secured by a general, though not yet a universal, fixing of a seven-hour day. Yearly leaves with labour pay, and a wide network of sanatoria, houses of rest and clubs.

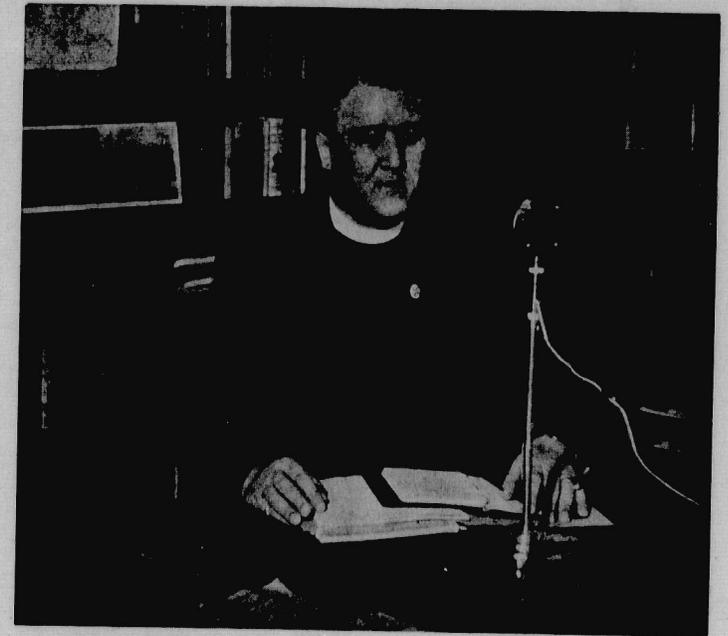
Citizens have the right to material security in old age. This is guaranteed by social insurance, free medical helps, and a wide network of health resorts.

Citizens have the right to education. This is provided by compulsory elementary education, which is free, including high education, and the provision of extensive State scholarships, and a wide system of technical instruction.

Women have equal rights with men, and are granted leave from toil with continuation of maintenance during pregnancy. Inviolability of the person and of the private residence of citizens are secured by law. Universal military obligation is a law. Treason is severely punished.

Two further points need a little more elaboration. Freedom of speech and of the press, with the right of free assembly and the formation of associations. Freedom of conscience, secured by the separation of Church from State, and the school from the Church.

But before we examine these last "freedoms," it is well to note that the recognition of the right of personal liberty, the inviolability of the citizens' dwellings, the right to an adequate



means of livelihood, the support of the widow, the orphan, the infirm and the aged, the right to education, are all asserted in other Constitutions, and are not peculiar to this special document. The Constitution of Eire, to which we have so often referred as almost synchronous, adds to these a very significant section which is wanting in the Russian parallel: "The State recognises the Family as the natural primary and fundamental unit group of society, and as a moral institution possessing inalienable and imprescriptible rights, antecedent and superior to all positive law." In recognition of this inalienable right of the family we read: "The State shall not oblige parents in violation of their conscience and lawful preference to send their children to schools established by the State, or to any particular type of school designated by the State." That is a liberty withheld in the Russian

Constitution. The complete State organisation of the school, and its total separation from the Church renders the fulfilment of any demand by a conscientious parent for a specified religious instruction impossible. In this matter, at least, there is a "dictatorship of the proletariat" and a majority rule that restricts the liberty of conscientious minorities. These are facts which should be weighed carefully before we assume that the Russian experiment has overcome all difficulties.

Again, the "freedoms" which are given to the people are rather curiously qualified. Freedom of speech is connected with "the organised self-expression and political activity of the popular masses," and "the right of union into public organisations." But we are told that all unions find a centre which "represents the directing kernel of all organisations," the All-

(Continued on page 11)



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To Australian Churchmen

"The Holy Ghost: The Comforter"

There was a time when the sanctifying work of the Spirit of God would form an appropriate appendage to our title. Such a treatment is not unimportant today.

But we are living in an age when the foundation truths of the Gospel are either unknown or unappreciated. There are aspects of the doctrine of the Holy Spirit that precede and condition right views on His sanctifying work. It is to these we propose to direct attention.

God the Holy Ghost is a Person.

Much is written in modern devotional and even dogmatic books that obscures this important fact. Dr. Moule is surely right when he declares that John xiv-xviii offers us a classic on the Holy Spirit. We are sometimes told that these wonderful messages are the result of later reflection. Later than what? There is here a surprising reticence on the part of many modern writers. They do not answer this all-important question. If Sir Frederick Kenyon's views be accepted, St. John's Gospel was written at the close of the first century. There is no reason to quarrel with the traditional date, A.D. 96. It found circulation at first amongst the Churches founded by Paul in Asia Minor. Already more than thirty years before these churches received a letter warning them that they were not to "grieve the Holy Spirit of God." There is also the suggestion that believers would be "strengthened with might by His Spirit," so that Christ would dwell in their hearts.

And we know that Paul, the writer of these messages, had given as part of the content of his messages that the Spirit maketh intercession for the saints and couples together the grace of Christ, the love of God and the fellowship of the Holy Spirit. We carry back, therefore, the messages of John to a much earlier

date. Some very modern writers find the "germ" of John's message in Mark xiii 11, "For it is not ye that speak but the Holy Ghost." (see, e.g., the comments of Swete on this text in "The Holy Spirit in the New Testament," p. 122). All this must be taken into account before a hasty judgment can be formed which relegates the passages in view to a point of later reflection.

The Message of John's Gospel.

We cannot emphasize too clearly that it is impossible to read this classical utterance of St. John's Gospel without coming to the conclusion that in the circle of early believers the opinion prevailed without qualification that God the Holy Ghost is indeed what our Litany asserts, one of "The Three Persons in one God." A Person for the purposes of our examination is a being, Who thinks and wills. One who is capable of communicating His mind and will and re-acts to the attitude of others in relation of Him. Calvin may be right that the word "Person" is an unfortunate term, but it has been so firmly rooted that, as he also declares, it is no longer possible to dispossess it in favour of another term even if we could frame one.

The Comforter takes the Place of our Lord.

In this wonderful discourse the Holy Spirit is described as another Comforter. There is significance in the "and another," which may be elucidated by comparing Paul's message to the Galatians where the word is used. "I marvel," says St. Paul, "that ye are so soon removed . . . unto another gospel which is not another." The Revised Version explains the apparent contradiction. "Ye are so quickly removing . . . unto a different gospel: which is not another." There is a qualitative distinction between the new teaching and the old. It is not the same truth in a slightly

varied form. It is different. But here the Comforter is "another" of the same kind. He is so much of the same kind that in Him Christ comes afresh to His disciples. If, then, our Lord is a true Person, we cannot, in the light of this passage, attribute any lesser characteristic to God the Holy Ghost. This seems elementary but it is a necessary doctrine for these times.

The Straining of Grammar to Inculcate Truth.

Grammar is a very useful subject. Some of us old-fashioned people believe that the neglect of grammar provides the secret of the slovenly thinking and speaking of our age. Greek is a highly grammatical language even in its Hellenistic dress. It has rules which cannot be violated without disturbing the harmony of thought. Yet there are limits to grammatical rigidity. The Greek tongue was not framed to express clearly the doctrine of the Trinity. We find in this classical passage in St. John's Gospel that for once the exigencies of truth override the demands of strict accuracy in speech. The word for the Holy Spirit is neuter. The ordinary grammatical law is that the pronoun should take the same gender as the noun to which it refers. Yet we find that the neuter noun, Holy Spirit, is deliberately connected with a masculine pronoun. In John xv 26 The Comforter (masculine) is equalled with "The Holy Spirit" (neuter) and as if, to still further emphasize the importance of the doctrine He is spoken of as "that Person" (masculine). Again in John xvi 13-14, The Spirit (neuter) of truth is spoken of as "That Person" who should glorify the Son of God. We have here, as it were, a commentary on the words, "another Comforter" underlining the idea that the other is similar to our Divine Lord in personal characteristics. The Rev. Timothy Darling, a gifted American theologian, quaintly remarked that next to a Bible Dictionary the editing of a Biblical Greek Lexicon was one of the best ways of spreading heresy. We are reminded of this by

The Bibleman's Corner.

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

WHITHER, INDIA?

The Bibleman views the future of India as a new phase of the spiritual march of that great land. Here is a mass of people, about 400,000,000 in population, speaking scores of dialects and worshipping thousands of gods. Of the population, 240 millions are Hindus, 78 millions are Mohammedans, 13 millions are Buddhists, other sects embrace millions more, and the Christian Church numbers roughly 0½ millions. Here at once is a problem of spiritual loyalties which touches the inner depths of life. A veteran missionary from India recently said: "The Indian, particularly the Hindu, is incurably religious, and always ready for anything with a flavour of religion. The Mohammedan is just as zealously religious, but he heartily resents any challenge to the Koran, by which the devout Moslem swears. 'Yet,' averred this missionary, 'my experience has proved that the Mohammedan is as earnest a reader of the Bible as is the Hindu, and the happy thing about such reading is that Indian readers go to the Bible wholly uninfluenced by denominational bias, and soon discover that it is a Book about God—a God interested in men. Indeed, countless instances have occurred of serious-minded men going a long journey to a missionary to seek instruction.'

Illiterate Millions.

Two Indian witnesses will be summoned to say what Christ has done for them, and what He has done for others in the great, needy land. A needy land? Yes. In every 100 men in India only 13 can read and write. In every 100 women two are literate. Has the Christian Church attempted to remove this ignorance? Of every 1000 Hindu males, 144 can read and write; of every 1000 Mohammedans, 107 are literate; of every 1000 Christian Indian men, 352 are educated and literate. Of 1000 Hindu females, 21 are literate; of 1000 Mohammedans, only 15; while the same number of Christian Indian woman shows 203 who are educated.

Another dark blot upon India is the great mass of outcast people—the untouchables. There may be 50 millions, perhaps 70 millions of these poverty-stricken, illiterate, unwanted, degraded people of India. In some districts they are not permitted to use the public roads. They cannot draw water from the same wells as the people of higher castes. For many, the only water supply is from stagnant pools. The vast majority of schools are closed to their children.

Let India Speak.

Bishop Bannerjee, Assistant Bishop of Lahore, has said: "The Indian caste

system makes for shame and degrades the untouchables until they are looked upon as unapproachable. The Christian Church is doing much to bridge this gulf. The Indian minister of one large city Church belonged to the despised scavenger class." The leader of the untouchables in India is Dr. Ambedkar, who has broken his way from the outcast prison. Says Bishop Bannerjee: "The only way to redeem and uplift men is through our Lord Jesus Christ." Referring to religious antagonism, he says: "Hinduism and Islam can never unite, but they can, as Hindus and Moslems, be born anew in Christ and become real Christians."

The Bible in Indian Homes.

The Bishop told of a railway journey when he came in contact with many Hindus from a pilgrimage. One man had a New Testament by his side and he confessed that he was ashamed to be found in such company, but he had gone with a friend as he did not care to refuse. Earnestly he said: "The Epistles of St. Paul are my daily food." If you go into the home of an educated Hindu you will unfailingly find three books in a prominent place, side by side—the New Testament, the Koran and 'The Imitation of Christ,'" continued Bishop Bannerjee.

"Again we find at every turn in the humblest of homes it is the Bible which brings peace and consolation. In my work among the village people I try to combat illiteracy by finding one person in the home who can read the Scriptures, and my custom is to encourage people to set aside a small corner of their one room as a place where we can meet for prayer, and it is often my privilege to dedicate to God that corner of the home. It is something worth seeing to watch a mother reading the Bible, and as I enter such abodes there is a picture of the Lord or some suitable text. In one home I found a woman the only reader and she read the Scriptures and her husband and family united in prayer.

"It is thus that something of the spirit of Christianity and the life of God permeates Christian homes, and we try to encourage these practices. In these ways the light of the knowledge of Jesus Christ is coming through to the people and we are greatly indebted to the British and Foreign Bible Society.

"My conviction is," concluded Bishop Bannerjee, "that everybody, from the Bishop down to the humblest person, should be a colporteur of the Scriptures. Without this personal service there is little hope of the Word of God penetrating into the hearts of the people of India to influence all aspects of life."

(To be Continued.)

Mrs. Wilson, wife of the Bishop of Singapore, is staying with friends in Bowral, N.S.W.

JUSTICE AND FAITH.

Only Faith in God Can Preserve Us
From Totalitarianism.

(By the Archbishop of Canterbury.)

The difference between the democratic and the totalitarian view of life is clearest when we consider their different conceptions of Justice. It is notoriously difficult to define Justice; but it is easy to recognise some definitions of it which are offered as a complete repudiation of its very essence as our civilisation has valued it. Such a definition is that attributed by Plato to the sophist Thrasymachus, which declares that Justice is the interest of the stronger.

But this is the definition accepted by Nazis for the regulation of the relations between States. They think it inherently right that the stronger State should dominate weaker States. That they would think so might have been inferred from their legal code, according to which Justice is that treatment of the citizen which most conduces to the interest of the State. But if so, then of course successful robbery by the State is justified—the seizure of Prague, for example.

All Hitler's attacks without warning upon his neighbours are implicit in the system of secret police and concentration camps. Let us always remember that Dr. Niemöller was acquitted by the Court of Law, and was then immediately re-arrested by the secret police and shut up, not this time in a prison but in a concentration camp.

Why We Didn't Act.

Our slowness in Great Britain and America to understand what was happening in the world and our failure to take vigorous action when it could have been done at a comparatively small cost was due to an incapacity to believe that such a perversion of civilisation was possible. It was true that Hitler had said these monstrous things; but we said they were the ravings of a man irritated by imprisonment, and that when actually responsible for his nation's welfare he would not act on his proclaimed principles. Even when he began to do so, we still expected him soon to sober down.

When after treacherously murdering his most intimate friend and a large number of his colleagues on June 30, 1934, he announced that in that moment he was in his own person the Supreme Court of Judicature, few people in other countries were ready to declare that a reign of barbarism had been instituted. I am more concerned for the moment with our blindness than with Hitler's wickedness. We all recognise his wickedness, unless we become ashamed of our own blindness, we may easily relapse into it. We were partly infected, not with the evil symptoms of the disease but with the disease itself. We thought Hitler deplorable rather than damnable; and that is our own condemnation.

A Rotten Foundation.

Let us try to recover an appreciation of the grounds on which we are, not so much able as, obliged to use words what has lately been happening in Germany. What is the sanctity attaching to Justice as between man and man, nation and nation, State and citizen? A totalitarian regime may establish and uphold real Justice as between man and man; it may come nearer to this than some liberal or democratic State; and then multitudes of people who have no occasion for collision with the State, are prepared to praise that State for its achievement.

But they rest on a rotten foundation. Unless the State recognises the claim of Justice as between itself and its subjects, it will only uphold Justice as between those subjects so long as its own interest is furthered by doing so. The vital question is whether the State (the Sovereign) recognises itself as subject to the demands of Justice and thereby acknowledges something superior to itself.

This is why the permanent struggle of the Christian Church must be against Caesar—worship, as it was in the first age of persecution, as it is depicted in the Book of Revelation, as it is presented to us in Germany today. For, if the State is supreme, then it is not required to deal justly, but only to serve its own interests; and if it does not uphold Justice, the foundation of human society is destroyed.

God Above State.

Yet plainly the State is supreme unless there is a God to whom it owes allegiance. None but God can in fact claim to stand above the State. Only faith in God can preserve us from totalitarianism and the repudiation of Justice inherent in it.

We may look at the same truth from the side of the individual. How can he possibly have a claim against the State? If he is the creature of a moment; one of some millions of contemporaries in the flow of successive generations, this is impossible. He can have that claim only if he is a child of God, a citizen of an eternal Kingdom.

Justice and Freedom alike depend politically upon the complete distinction between the Executive and the Judicature—upon the denial of Hitler's claim after the thirtieth of June. Unless a citizen may appeal from the executive officers of the State to its judicial officers, and unless the latter give their decision independently in accordance with duly promulgated law, there is no freedom and there will soon be little justice.

But the Executive in a modern State is immensely powerful. It will not submit its actions to Courts of Law unless it has—that is, of course, those who constitute it and act for it have—a reverence for something greater than the State and acknowledge in every citizen a kinship with that Higher Power.

We are horrified when we see Nazi Germany outrage Justice, Freedom and men to whom they are well known.

Truth; but we shall not save them by defeating Germany alone; we can save them only by a faith in God which controls our political philosophy as well as our political action.

Here is a manifest function for the Christian Church. It has the responsibility of recalling men to the fundamental principles of their own secular civilisation. It has other tasks beyond this, in one sense higher than this. For where the principles of Justice, Freedom and Truth are admitted, there is still the Gospel call to be sounded forth, the call of the love of God to the capacity for love implanted in man's heart by God. But the Law comes before the Gospel, and the Gospel fulfills or completes, it does not destroy the Law.

So to-day, though there are other and higher tasks beyond, the most indispensable task of the Church is to recall men to acknowledgment of the Sovereignty of God, over all States and persons, as well imperial as private, throughout His universe supreme.—From the Canadian Churchman.

READERS.

(By P. E. Lockie.)

On St. Andrew's Day, 1875, Bishop Barker presided over a meeting at which were present, among others, the late Bishop Hale, of Brisbane, and the late Dean Cowper, of Sydney. The outcome of the meeting was the formation of a Readers' Association for the Diocese of Sydney, the main object of which was "to assist the clergy of the diocese in establishing and maintaining the ordinances of religion in their several parishes or districts," particularly in conducting divine services, especially in the country. This object has been unostentatiously but zealously and effectively carried out amid joys and difficulties from that day to the present time, and has been very much blest.

Until 1886 all readers in the diocese were included in the association, but from that date the office of local or parochial reader was instituted. This class of reader receives a license from the Archbishop on the recommendation of his parish clergyman, and his work is confined to the parish to which he is licensed, except in certain cases, otherwise authorised by the Archbishop. The local readers are not necessarily members of the Readers' Association, but are responsible solely to the clergy under whom they work. There are among them many loyal and true men, who, at considerable self-sacrifice, have done a large amount of good. Readers have often been described as "Tent-makers." The diocesan readers, on the other hand, are all members of the association and include probationers and full members. Communicant members of the Church of England, who desire to join the association are required to give, for the purpose of reference, the name of two clergymen and two laymen to whom they are well known.

THE RUSSIAN CONSTITUTION
OF 1936.

(Continued from page 7)

Union Communist Party. Sir Bernard Pares, in commenting on this limitation of freedom, writes: "There is no suggestion throughout the draft of any permission to organise any other political party, and it can probably be taken for granted that any expectation of such permission will be disappointed. Again, in the provision of freedom of speech there is so far no ground for anticipating the permission of criticism of Communist principles, and indeed some official interpretations have asserted that this will not be admitted."

The only reference to the Church is in Article 124, to which reference has already been made. The language here is so guarded that evidently some strong reasons determined its employment. "Freedom of service of religious cults and freedom of anti-religious propaganda is acknowledged for all citizens." Unless religious cults come under the heading of "cultural societies" there is no provision in the Constitution for any religious "organised self-expression." "Freedom of service" can by a hostile State Attorney be confined to liberty to meet for worship, and thus a religious body would be denied the right of propaganda freely accorded to anti-religious "cultural societies." It is no doubt a step in advance that Churches are not wholly proscribed, but from the more enlightened forms of constitution it represents a retrograde step to decline to afford propagandist activity to the Church. On these two points the Constitution of Eire serves to point a contrast.

Organs of public opinion, the radio, the press, the cinema, shall not be used to undermine public order or morality, or the authority of the State, but there is preserved to them expressly "rightful liberty of expression, including criticism of Government policy." The whole structure of the Russian Constitution, with its All-Union State officials, restrains this liberty of expression, and confirms at least a moderate form of dictatorship.

"Freedom of conscience, and the free profession and practice of religion, are, subject to public order and morality, guaranteed to every citizen," says the Constitution of Eire. There is nothing corresponding to this in the Russian Constitution.

The examination will help readers to see that Russia has made many advances worthy of all careful consideration. It may also do something to check the rather unbridled laudations with which the Constitution is hailed. The careful reader will perceive that it embodies experiments that have yet to be proved, and contains inherent contradictions that have yet to be resolved in a higher synthesis which we hope will emerge as a result of the bitter experiences of Russia's present struggle for liberty, which has done so much for democratic peoples.

(Concluded.)

Churchman's Reminder.

"People will not look forward to posterity who do not look back to their ancestors."—Burke.

24—Whitsunday, or Pentecost. Whit may mean White or Wit. Both words apply to the effect of the Holy Spirit on our mind. Pentecost refers to Fifty Days after the Passover Feast. It was harvest-time, as the Holy Spirit's advent was the Harvest of Christ's coming.

27—Wednesday, Ember Day, with Friday and Saturday. We are expected to pray for the clergy, and it may be added that we should remember the need of more clergy if the work and witness of the Church is to be more effective among men.

31—Trinity Sunday. This day ends the Festival portion of the Christian Year on which cardinal doctrines of our Faith are remembered. The fitting close to this helpful sequence is the celebration of the great doctrine of the Godhead, which preserves us from turning to many peculiar ideas about God such as flourish in these days of rebellion against instruction.

June.
5—Friday, St. Boniface, 755 A.D. The British Missionary who took the Christian faith to the rough German tribes, as yet again must we teach them of the Christ they spurn.

PROPER PSALMS AND
LESSONS.

May 24, Whitsunday.

M.: Joel ii 28; Romans viii 1-17; Psalm 68.

E.: Isaiah xi 1-9 or Ezek xxxvi 22-36; Romans viii 18 or Gal. v 13; Psalm 104.

May 31, Trinity Sunday.

M.: Isaiah vi 1-8; Mark i 1-11 or 1 Pet. i 1-12; Psalms 29, 33.

E.: Exod. xxxiv 1-10 or Numb. vi 22 or Isaiah xl 12; Matt. xxviii 16 or Ephes. iii; Psalms 93, 99, 115.

June 7, 1st Sunday after Trinity.

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

E.: Josh v 13-vi 20 or xxiv or Job ii; Matt i 18 or Acts viii 26; Psalms 4, 7, 8.

Resolve to be thyself; and know that one who finds himself loses his misery.—Matthew Arnold.

WHAT IS AN EVANGELICAL?

(The Editor, "Church Record.")
Dear Sir,

Canon Garnsey's letter in your last issue has asked a very interesting question. The Church of England, with her wise comprehension, has three main "schools of thought": the Anglo-Catholic, the Evangelical and the Modernist. Often these three are not exclusive of each other.

In public estimation the Evangelical stands for a belief and teaching which is centred in the Cross of Christ. His worship is characterised by simplicity. Evangelicalism stands for a protest and a witness. It protests against any teaching which obscures the direct access of the soul to Christ and therefore is against the Invocation of the Saints, Sacramental Confession, and medieval conception of the Holy Communion.

Evangelicals are children of the Reformation, and are not ashamed of the word "Protestant" in relation to the Roman Catholic. They clearly distinguish between the essentials and non-essentials in the New Testament. They stand for what is "primitive and catholic" as against what is "medieval and Roman."

There are many sorts of Evangelicals with wide views on inspiration of the Scriptures. Some hold a very rigid view and assert there is no need to re-state the eternal verities in view of advancing knowledge, which to them would mean a fresh revelation every few years. The modern Evangelical approaches Scripture in a way that leaves to it its unique authority and yet encourages reverent scholarship.

To me the Bible is not the Revelation, but the record of a Revelation. It is not an inspired record of history, but the record of an inspired history. I think it is false to the spirit of Christianity to pre-empt a living issue today by what Thomas Aquinas said, or what the 39 Articles allow. The truth of God is eternal but our mode of apprehending it must vary from age to age and is conditional by the ideas and conceptions of the times in which we live. There is progress in theology as in all our sciences.

The general committee of the C.M.S. in London, I well remember, faced this issue years ago and was nearly split in two over it. But I am thankful to know they took the modern view of inspiration. I think it is a lack of faith to be afraid of the truth, for the Truth is of God. The call to Evangelicals is to preach Christ and to live Christ. Great days are in store for the Church of God. We must all keep a watchful eye on movements within and without the Church and ever stand for a big, broadminded charity, without which "all our doings are nothing worth." W. F. PYKE.

[Would Mr. Pyke further assist us by explaining clearly the difference between a Revelation and the Record of a Revelation, and how it affects our modern attitude to the Bible? Is not the question: What is the Truth which is of God rather than any fear of the truth as such.—Ed.]

"BRITISH-ISRAELISM."

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

One must indeed sympathise with your correspondent, "R.J.T." if he knows no more of what is termed "British-Israelism" than what he rightly stigmatises. But would he decry the Church of England if I pointed out some regrettable features with which it is identified to-day among us? I would ask him if it is the best way to convince people of their error by citing such paltry instances as he does in your last issue? From my study of the subject, I do not find that British-Israelism is at all committed to a programme of dates in forecast any more than the Bible itself does. As a matter of fact, it has restored to many people both their Bible and their Church, and in its witness to Christ cannot be lightly spoken of.

Yours,

A. LAW.

St. John's Church, Toorak, Vic.

THE LAYMAN AND THE CHURCH.

(By Edgar Guest.)

The Church is all that lifts us from the coarse and selfish mob,
And the Church that is to prosper needs the laymen on the job.

Now a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys,
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a godless atmosphere?

It's the Church's special mission to uphold the finer things,
To teach the way of living from which all that's noble springs,
But the minister can't do it single-handed and alone,
For the laymen of the country are the Church's corner stone.

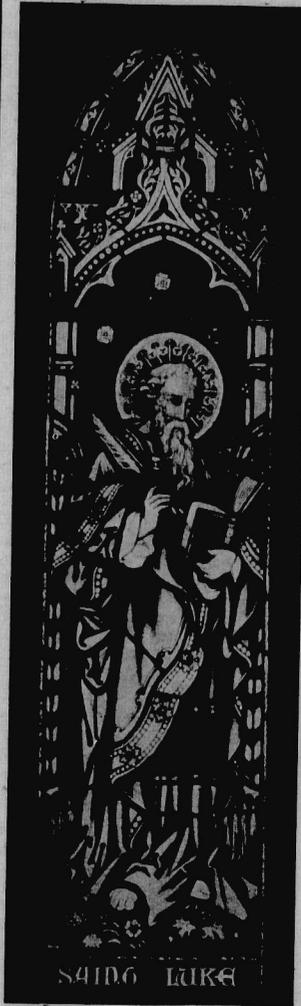
When you see a church that's empty, though the doors are open wide,
It's not the Church that's dying, it's the laymen who have died,
For it's not by song or sermon that the Church's work is done,
It's the laymen of the country who for God must carry on.

—Canadian Churchman.

C.M.S.

The Federal Committee of the C.M.S. is holding its meetings in Melbourne this week. The Archbishop of Sydney is presiding and Archdeacon Begbie is acting as Federal Secretary.

Representatives from various States are attending the Council, which lasts for three days.

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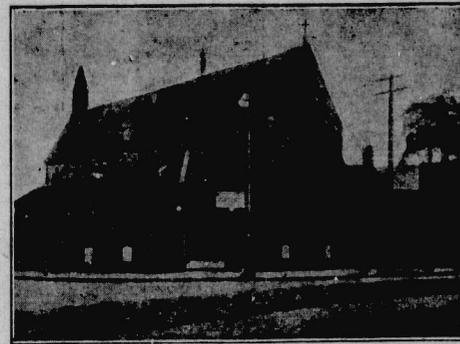
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The Diamond Jubilee of All Souls', Leichhardt, was celebrated on Sunday, April 26. The large congregations and the uplifting messages of Archdeacon H. S. Begbie, Canon S. H. Denman and Rev. N. Gelding, helped to make the jubilee a memorable occasion. A good many former parishioners attended the morning and evening services, which were most inspiring.

The Archdeacon paid a just tribute to the late Rev. Thomas Holme. During his ministry the church was built and paid for by the freewill offerings of the parishioners. The Rev. Thomas Holme was rector from 1882 to 1903. We remember him with gratitude as we look at our magnificent church. He was a man of great foresight, as Leichhardt was quite a small place in 1882. Drovers used to drive sheep through the suburb in those days. All Souls' took about a year to complete. The Rev. Charles Baber preached the first sermon in the new church. The fact that the church and rectory, which adjoins the church, were paid for in a little over seventeen years, is a great tribute to the faithful ministry and organising ability of the Rev. Thomas Holme. According to some reliable builders the value of the church building to-day is about £30,000. We thank God for the Rev. Thomas Holme! On St. Thomas' Day, December 21, 1901, the church was consecrated by Archbishop Saumarez Smith. The Rev. Thomas Holme preached his farewell sermons on June 28, 1903. He died suddenly on February 4, 1907, at his home in North Sydney, and was buried at Gore Hill Cemetery. The beautiful lectern—the marble angel with wings outstretched—is "In memory of the Rev. Thomas Holme, for twenty-one years Rector of this Parish."

The Rev. E. H. B. Claydon was the second rector of All Souls', from 1903 to 1909. The organ was installed in 1904 and was paid for by the freewill offerings of the parishioners. It is a very fine instrument in excellent condition. All Souls' had the oversight of Haberfield until September, 1906, when it was taken over by St. John's, Ashfield. Canon Claydon died at Hunter's Hill on August 28, 1930. We were grieved to hear that Mrs.

Claydon is critically ill at the present time. She was a true helpmeet to her husband in Leichhardt.

The third rector was Rev. H. S. Begbie. He was rector for five years, 1909-1914. The All Souls' Women's Meeting began in 1910, and is still one of the most active organisations in the parish. Mrs. E. G. Barnes has been secretary for thirty years—truly a great record. Archdeacon H. S. Begbie is now helping Canon T. C. Hammond at St. Philip's, Sydney. The Archdeacon's voice is still very strong.

The Rev. H. G. J. Howe was the fourth rector from 1914-1923—eight years. His was a difficult period. The Great War, 1914-1918, and the influenza epidemic in 1919, occurred during his ministry, and took a heavy toll on his health. At the conclusion of the war an Honour Roll was erected containing the names of two hundred and two parishioners who paid the supreme sacrifice. Twelve hundred men went from Leichhardt. The district of St. Mark's, Lilyfield, formerly part of St. Thomas', Rozelle, was added to Leichhardt in 1915.

The fifth rector, Rev. R. B. Robinson, was inducted in 1923 and was rector for ten years. We are pleased to record that he has recently been appointed a Canon by the Archbishop of Sydney and also the Archbishop's Chaplain. Canon Robinson is the well-known secretary of the Home Mission Society.

The sixth rector is the Rev. Leland Parsons, who has been rector for the past nine years. He has carried on the honoured traditions of the parish and has continued to build on the solid foundations which were laid by his predecessors.

All Souls' has had six rectors in sixty years, and the churchmanship of the parish has not varied in the slightest degree, and we hope it never will.

All Souls' stands for a definite type of churchmanship, which has been tried and proved throughout its history, and has not been found wanting. God has honoured the parish because the rectors, church officers and parishioners have honoured Him. They have been true to "the faith once for all delivered unto the saints." "Them that honour Me I will honour." This has proved true in every branch of

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SYDNEY.

DIAMOND
JUBILEE.



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CHAPELS IN ALL SUBURBS

the Church's work, and has kept All Souls' very much alive. All the workers are keen to do something for the old church. For example, it has been the custom for many years past to elect six members on the parish council, making eleven in all. But at this year's vestry meeting nine men were elected, which means that there are now fifteen men on the parish council—three appointed by the rector, with the churchwardens ex-officio. All the workers are keen to help. This is typical of all the church workers.

The Diamond Jubilee Tea Meeting was held on Tuesday, April 28. It was impossible to accommodate at one sitting the great crowd which attended. During the interval between the tea and public meeting, the organist, Mr. H. P. Tinkler, gave an organ recital at which Miss Nance Marley was the soloist. The speakers were Canon R. B. Robinson, Revs. J. Bidwell, J. P. Dryland, H. E. Felton, and C. E. A. Reynolds. All the speakers had spent part of their ministry at All Souls'. The artists were Audrey Davies, elocutionist, Nance Marley, soprano, and A. E. Y. Benham, basso. The whole evening was most enjoyable and will live long in the memories of all who attended.

A vote of thanks to the workers was proposed by the rector, Mr. W. Tingle, who has entered upon his thirty-first year as a church worker, proposed the vote of thanks to the visiting clergymen and artists, which was seconded by Mr. C. Coster. The meeting closed with the National Anthem and the Benediction.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

LADIES' HOME MISSION UNION. Annual Meeting and Display of Gifts.

The annual meeting and display of gifts was held at the Chapter House on Friday, May 8. His Grace the Archbishop was in the chair, while the guest of honour, the Lady Mayor, was welcomed by Mrs. H. W. K. Mowll.

Miss Norbury, the Head Deaconess, spoke of the value of visitation in homes done by Deaconesses and urged for their continued support, as in war days especially they were of tremendous assistance to over-worked rectors.

Rev. Norman Fox spoke very highly of the work done in hospital visiting by the Deaconess in his parish of St. Michael's, Surry Hills.

The General Secretary of the L.H. M.U., Miss E. Stokes, presented the annual report and financial statement. It was noted that six new branches had been formed in the past year, and there was an increase of £167 on the previous year in subscriptions, donations, special efforts and boxes. Clothing distributed during the year included 4082 new garments, 167 rugs and quilts, and 77 bales of second-hand garments, besides 114 parcels to special cases, including 25 to Children's Court boys. It was announced that the annual sale of work would be held on Thursday, August 13. (N.B.: Not Friday, 14th.)

ST. ALBAN'S, EPPING.

Jubilee.

The first official service of the Church of England held in Epping—then called East Carlingford—was conducted by the Rev. Henry Britten, rector of Ryde, on the afternoon of May 22, 1892, in the home of Mr. R. Hilliard, of Essex Road. Mr. Hilliard later erected a small hall on his estate, and in this building services and a Sunday School were conducted each Sunday, until the first church (now used as the Kindergarten Hall) was opened and dedicated for the purpose of Divine Worship on October 11, 1896, by Bishop Saumarez Smith.

The foundation stone of the existing portion of the very fine scheme for the parish Church of St. Alban—a scheme which we hope may be completed in the not distant future—was laid by Archbishop Wright on June 16, 1923.

Special services were held at St. Alban's Church on Sunday last, when the preachers were the Archbishop and Archdeacon Johnstone. On Sunday next, May 24, at the concluding Jubilee Services, the preachers will be: 11 a.m., Rev. O. V. Abram, a former rector, and 7.15 p.m., Bishop Pilcher.

ST. PAUL'S, COBBITTY.

Brief History Sketch.

A new Visitors' Book was opened on the occasion of the centenary of the consecration on Easter Sunday, April 5, 1942. The following information prepared by the rector, was inscribed in the book by Mrs. J. T. Phair:—

"This book was opened on the occasion of the centenary commemoration of the consecration of St. Paul's Church by the first Bishop of Australia—William Grant Broughton, on April 1, 1842. The parish was formed on April 1, 1827, when the Rev. Thomas Hassall was appointed to the 'District of Cowpastures,' which extended to Goulburn Plains and Illawarra."

The first Church building was known as "Heber Chapel," so called after Bishop Heber, of Calcutta, under whose jurisdiction Australia then was. Bishop Heber had planned to visit Australia but died in 1827. He was the writer of many popular hymns which are still sung in the services of all Churches. Heber Chapel still stands in our church grounds and is the only memorial building in Australia which perpetuates the memory of that saintly Bishop.

Heber Chapel was dedicated by the Rev. Samuel Marsden, who was then Rector of St. John's Church, Parramatta, on November 30, 1828. The Rev. Thomas Hassall was the Rev. Samuel Marsden's son-in-law.

St. Paul's Church, Cobbitty, was erected in 1840.

The foundation stone was laid by the first Bishop of Australia—Right Rev. William Grant Broughton, D.D. The total cost of the building was £2522/7/6. This was paid off by 1853. The stone of which the church is built was taken from Paddy Clark's Hill, Cobbitty. The stone for the steeple was taken from Roberts' Hill.

Architects, Verge and Bibb.
Contractors, Sheridan and Taylor.
Clerk of Works, Mr. Williams.

The church was consecrated by Bishop Broughton on Tuesday, April 5, 1842, at 11 a.m.

The centenary commemoration of the consecration of St. Paul's Church was held on Easter Sunday, April 5, 1942. The Most Reverend the Archbishop of Sydney, Howard Kilvinton Mowll, D.D., officiated, assisted by Canon R. B. Robinson, Rev. A. F. Pain and the rector. He also dedicated a window presented by the Rev. Allan Franklyn and Mrs. Pain as a thank-offering for their 21 years of life and service in the parish.

The subject of this window is an artistic representation of St. Paul in the shipwreck at Melita—(Malta—Acts 27: 25).

Rectors.

The Rev. Thomas Hassall, M.A. (Cantab.), 1829-1868.

The Rev. Arthur Wellesley Pain, B.A., 1868-1883. Later first Bishop of Gippsland.

The Rev. Canon George Herbert Allnutt, 1883-1919.

The Rev. Allan Franklyn Pain, B.A., R.D., 1919-1940.

The Rev. John Thomas Phair, R.D., 1940-.

The first name written in this visitors' book is that of His Grace the Archbishop of Sydney. The following lines, written by the rector in view of the seriousness of the dangers confronting the Empire, the Church and the World at the present time, appear above his own name:—

Whither go we into the unknown?
Warfare and death on every hand
Cast their grim shadows o'er our path:

Lord, hold our hands and guide us
Through the maze and mist of Time
Along the paths which lead
To Victory and Eternal Peace.

From each and all Time passes:
Eternity lies before.
Thou art our Hope, O Lord!
Yea, Thou art Life indeed.

—J.T.P.

—From the Cobbitty Parish Paper.

PARRAMATTA RURAL DEANERY. Sunday School Teachers' Association. 119th Quarterly Conference.

Notwithstanding the brown-out restrictions, and many being engaged on national emergency services and defence work, a large number of officers and teachers from 19 Sunday Schools of the Rural Deanery attended the 119th quarterly conference of the association, held at St. Mary's Parish, Guildford, on Monday, May 11.

Clergy present were the Rev. L. S. Richards, Th.L., chairman, and rector of the parish, with Rev. W. A. Watts, assistant minister; Archdeacon G. T. Denham, St. Paul's, Harris Park; Rev. G. P. Birk, St. Peter's, Burwood, foundation and life member of the association, Rev. A. N. Johnson, St. Thomas', Auburn, and Rev. J. A. Dahl, St. John's, Parramatta.

Tea was partaken of in the Parish Hall. The rector conducted the service following, and gave the devotional address.

The principal business of the evening was an address and demonstration on "Visual Education," by members of the Band of Hope Union and Youth Temperance Educational Council of N.S.W.

Mr. G. Ross Thomas, C.M.G., B.A., former Director of Education, N.S.W., addressed the conference on the unique value of teaching by the projector stop film method, and Mr. W. J. Court gave a practical demonstration with the Cinescope projector, illustrating his talk with stop films on Biblical, missionary and temperance subjects.

At the close, the lecturers were heartily thanked for their valuable and informative addresses. Votes of thanks were also accorded the rector, officers and teachers of the Guildford Parish for their welcome and hospitality.

It was decided to hold the next conference at St. Philip's, Auburn, on August 10.

ANGLICAN CHURCH LEAGUE.

A Messenger from Malta

The Rev. Henry Flores was born in Malta, and entered a monastery of the Discalced Carmelites. He served as a missionary in Persia, and was Roman Catholic chaplain to the British troops stationed there in the last war.

He sought and found the light of the Reformation, and has served the Church of England, in England, Canada and here.

On MONDAY, MAY 25th,

in

THE CHAPTER HOUSE, GEORGE STREET,

at 7.45 p.m.,

Mr. Flores will speak on

"MY PILGRIMAGE TO THE SHRINE OF TRUTH"

Chairman: Ven. Archdeacon H. S. Begbie.

Collection to defray expenses.

ILLAWARRA DISTRICT COUNCIL OF CHURCHES.

Sunday Observance.

At a special meeting of the council the following resolutions were passed:

1. "That, having viewed with deep concern the present tendency towards a departure from established principles with regard to the proper observance of the Christian Sunday, this Council of Churches strongly deprecates any move to alter existing laws relating to Sunday entertainments, and urges the Government to uphold and enforce them.

"That copies of this resolution be sent to the Prime Minister, the Premier of N.S.W., local Federal and State Members, and the President of the Illawarra District Trades and Labour Council."

2. "That this Council of Churches embark upon a united campaign to instruct our people and the public in the true meaning of the Christian Sunday.

"That a sub-committee be set up to organise the campaign and provide suitable literature and propaganda."

A progress report submitted by the organising secretary of the campaign reads as follows:—

"The 'Guard our Sundays' campaign will begin on Sunday, June 7, and will continue for a fortnight. Preliminary prayer meetings will be held in all Churches to seek God's blessing upon our efforts. During the campaign pulp exchanges will be effected where possible, and ministers will preach on the special character of Sunday and the need for its protection. The Sunday Schools, Youth Organisations, School Instruction Classes, and every other Church movement will be used to expound the same subject. The committee, besides providing material where desired for sermons and lessons, will also make available to the council's members the following:—

a. Leaflets for general, district-wide distribution;

b. Tracts for worshippers and interested people;

c. Articles for parish papers and magazines;

d. Gummed "stickers" for car windows, envelopes, etc.;

e. A series of three "wayside pulpit" messages.

"In addition, a series of articles will be forwarded to all local papers circulating in the district from Helensburgh in the north to Kiama in the south. The committee is also trying to arrange a radio broadcast."

JOTTINGS FROM OUR PARISHES.

St. Matthew's, Bondi.—At the annual vestry meeting, held on April 20, Mr. J. Cook, who has held office as a churchwarden for many years, intimated that he would be unable to continue in that capacity owing to his residence now being so far away. The rector, Rev. R. A. Pollard, spoke feelingly of the good work done in the parish by Mr. and Mrs. Cook, and by Miss J. Cook, in her services as a Sunday School teacher.

Holy Trinity Concord West.—The Wardens' report, which was submitted at the annual vestry meeting held on April 21, included a reference to events of the past year. Sixty-six candidates were confirmed, a mission was conducted by Miss M. Farrell, a Young Worshippers' League was formed, and the Dame Eadith Walker Memorial Fence, Floodlights and Gates were dedicated. An interesting feature of the report was the comparison of the number of communicants during the last few years, viz., 1939-40, 2052; 1940-41, 2864; 1941-42, 3967. The joint efforts of the lady visitors brought in a return of £292/13/5. Gifts to missions, children's homes, Moore Theological College and other bodies outside the parish amounted to £133 10/9. The parish branch of the Churchwomen's Association of C.E.N. E.F. expended the sum of £228/17/10.

St. Andrew's, Summer Hill.—Repairs to the parish hall have included the strengthening of the building by placing steel ties from wall to wall, and the painting of the interior.

On Sunday, April 26, the Sunday School teachers and A.R.P. Wardens arranged a test of the special shelter that has been built, when over 100 children succeeded in entering in six minutes.

Mr. T. W. Beaven passed away in April. For several years he had grown corn in his own yard for the purpose of decorating the church on the occasions of the Harvest Festival Thanksgiving.

Rev. W. Griffiths Cochrane, of Belmont, N.S.W., has been appointed to the parish of Wingham and will take up his new duties on May 31.

VICTORIA.

Diocese of Melbourne.

BUSH CHURCH AID SOCIETY.

The Annual Rally will be held in the Small Hall, Central House, 174 Collins Street, on Wednesday, May 27, 1942, at 8 p.m. Chairman, the Archbishop of Melbourne. Speakers, the Bishop of St. Arnaud and Rev. T. E. Jones, Organising Missioner. A thank-offering will be made.

C.M.S. SUMMER SCHOOL RE-UNION.

The C.M.S. Summer School Re-union was held on Saturday afternoon, May 2, at Stratherne School, Hawthorn. The gathering was addressed by the Archbishop of Melbourne, Dr. Paul White and Bishop Cranswick. The Rev. C. P. Young gave out notices in the best Summer School manner.

The Archbishop told of some of his experiences while he was Senior Chaplain to our Forces in the Middle East. His happy conversational manner made the talk very vivid. Dr. Paul White gave a very searching address which was especially impressive to an audience which had recovered something of the Summer School atmosphere.

Our chairman, Bishop Cranswick, took us back, in thought, to our school in the hills, then asked us about the present, our progress or backsliding. A meditation on Psalms 25, 26 and 27 followed. At the close we seemed to be back at Mount Evelyn and we had received fresh help for the future.

Tea followed. It was a very jolly meal. Friends old and new were present and it was necessary to have a word with each. Summer School snaps were enjoyed nearly as much as the meal, for such snaps are no formal things. The Summer School jesters were busy just before the gathering broke up, but wifely supervision prevented serious misbehaviour.

We went away strengthened, refreshed, encouraged and thankful to all who had helped to arrange our re-union.

The Come Ye Apart Prayer Union has considered with great interest and profit Walter Luthi's book, "In the time of the Earthquake." It is quite outstanding, applying the message of Amos to our own times.

Diocese of Gippsland.

MOTHERS' UNION NOTES.

The annual Quiet Day was held at Bishops Court on March 26 and despite difficulties of travel, 60 members came. The day began with a Holy Communion Service in the Chapel administered by the Bishop, assisted by Ven. Arch-

deacon Blundell. The Bishop's address, as always, was most encouraging and full of spiritual help. He based his address on Our Prayer, what it means to us as members of M.U. Its petitions and its first and foremost desire, "Fill us with Thy Holy Spirit."

Reports by branches all showed a marked increase. The president's welcome was sincere and thoughtful as was her message of farewell when she urged us to show motherliness to those who are away from their homes and faithfulness in our own homes to the ideals always remembering our motto, "Ye are My Witnesses."

Mrs. Drought, of East Camberwell, was our visiting speaker this year. Her subject "Fellowship of Marriage," is a very special study of hers and the young wives and mothers who listened so attentively were much impressed with her knowledge, earnestness and frankness. Mrs. Drought has shown that this "junior branch" of M.U. work is most urgently needed especially now, and it is hoped that every M.U. branch will foster it in its parish. We are sincerely and deeply grateful to Mrs. Drought for her able and helpful address.

The members at the close of the gathering requested Mrs. Weir, senior vice-president, to present a personal gift to Mrs. Cranswick in token of their love and esteem and a leather writing case was given containing a fountain pen. Mrs. Cranswick was delighted with this new gift, and just as much or even more gratified with the gift to the diocese by members all over Gippsland of a banner suitably inscribed on its pole with the words "A loving memento of Mrs. Cranswick's work for M.U." The banner is beautifully worked in blue and gold lettering "Diocese of Gippsland," "M.U.," and "Ye are My Witnesses." This banner will remain in the Cathedral until needed by any branch, when it may be borrowed and safely returned to the Cathedral.

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Diocese of Brisbane.

OFFICIAL.

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The Rev. Felix Raymond Arnott, B.A., as vicar of Camp Hill.

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The Rev. Arthur Leonard Gillespie, Th.L., as assistant curate of Fortitude Valley.

The Rev. Frederick Fox Bartrop (American Forces) leave to officiate in the Diocese of Brisbane.

The Rev. Canon Reginald Beattie Massey, Th.L., rector of St. Matthew's, Sherwood.

The Rev. Henry Kestell Cornish, L.Th., rector of St. Paul's, Ipswich.

The Rev. Albert Ernest Atkins, honorary mission chaplain.

The Archbishop has received the following resignations:—

The Rev. Robert Henry Mullen, Th.L., as vicar of Eidsvold.

The Rev. Thomas Tomlinson, as vicar of Bulimba (as from June 30, 1942).

The Rev. Sidney Harold Down, Th.L., as vicar of Mary Valley.

THE
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Vol. 6, No. 11

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The Rev. Arthur Leonard
Th.L., as assistant curate
Valley.

The Rev. Frederick F
(American Forces) leave
the Diocese of Brisbane.

The Rev. Canon Reginald
Massey, Th.L., rector of St
Sherwood.

The Rev. Henry Kest
L.Th., rector of St. Paul's

The Rev. Albert Errington
honorary mission chaplain

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THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

LIC, APOSTOLIC, PROTESTANT AND REFORMED

JUNE 4, 1942.

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

Australian Christian Enterprise

Lord's Prayer in an Aboriginal Language

Iwarudj nuje Nagimug

bere Nabaq nawu jini gadum,
Nuda jinemag
a jibolganmanbu gunred ge.
ag binin gabirijime bu nuda jidjare,
Gurore jiman gadum.

a manbu manne berebojen ganwo.
a jiburiwe naware nadbere,
iman gad nariburiwe naware bedbere
biribwijiga gandimanejime.

un ganga nadbere bu gubolgware,
ja ganbebgemen bu gunware.
a ge bu gunred, gunnudjuwen ge,
gubolgbame ge,
Munoi' munoi'. Amen.

the first attempt at translation work in GUNWINGGI.

G. R. Harris, of the Oenpelli Mission Station, with the help of
v. A. Capell, M.A., Ph.D., of the University of Sydney.

(See page 10.)

CATECHIST wanted for St. David's Church, Arncliffe.
Apply Rector, Cliff Street, Arncliffe. LX 1449.