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BISHOP MOULE'S TESTIMONY

Writing about the deep impression made upon him by the home of his childhood, and of the unsatisfied longing he had when he realised that contact with the Lord was so imperfect, Bishop Handley said:—

"It was when my University course was over, and at a time when outward success attended me, that a profound conviction of the guilt of sin found its way to my inmost heart. I cannot recall words more potent as the exciting cause, but I was there in deep and dread reality. My dark time ended in a full and conscious acceptance of our crucified Redeemer."

On another occasion he wrote: "I was permitted to realise the pardon and personal love of the Father, not reasoned, just received."

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The Australian Church Record

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July 26, 1945

No. 14

The paper
for
Church of
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NOTES AND COMMENTS.

Here is an unfortunate record of a lost opportunity leading to tragedy.

"Redeeming the Time." In April, 1934, a heathen tribe in the Jegarata district sent to the Rev. Henry Holland asking for a teacher to lead them to Christ. Bishop Newton sent the appeal to the Board, who reluctantly had to refuse owing to lack of funds.

In 1942 the Japanese came to the Jegarata area of New Guinea and heathen natives betrayed Henry Holland, Vivian Redlich, Sister M. Brencley, Miss Lilla Lashman and Mr. John Duffell to them. They were also responsible for the betrayal of Miss Mavis Parkinson and Miss May Hayman in the Gona area. Our missionaries were martyred.

But the Church in Australia is being given another opportunity:

In 1945 representatives of the heathen tribes in the Jegarata district came to Bishop Strong to confess with shame their betrayal of the missionaries, and to ask once again for a teacher. A native teacher has been sent, but this is not enough. The Church in Australia has another chance to provide adequately for the tribes' evangelisation.

Has the lesson been heeded?

The "Ballarat Church Chronicle" has published a criticism of a tragic happening in Townsville in connection with V.E. Day celebrations. It reads as follows:—

ATHEISM IN CIVIC AFFAIRS.

When the Mayor of Townsville, Queensland, called a meeting of his council to decide on the proceedings for VE Day, a member of the council demanded and moved that there should be no reference made to the "intervention of any Supreme Being" as having anything to do with the victory in Europe. The Mayor declined to put this resolution to the Council and vacated the chair. Another chairman was appointed, and the resolution was carried. A vote of censure on the Mayor was also carried. We understand that it was communists who were responsible for these proceedings. The Bishop

of North Queensland in commenting on the affair says: "On the Municipal Council there is a majority of persons who have no religion and who object to other persons having any—in fact, our town affairs are being controlled by a group of persons who deny the existence of God, and who censure other persons who wish to affirm His existence."

This kind of happening should act as a warning. It proves the falsity of the statement, "It can't happen in Australia." The antagonism to religion is manifesting itself here as it did in Russia and Germany. We can be thankful that at all the V.E. Day civic gatherings of which we heard in Victoria prayer and thanksgiving were offered to God. It is the wish of the Bishop, in accordance with a resolution passed by all the Bishops of Australia some time ago, that on national occasions our churchpeople should join with their fellow-citizens in civic gatherings at which God is acknowledged. Care must be taken to see that the refusal of the Roman Catholic Church to allow her people to join with others in civic gatherings in which hymns and prayers are used does not help to forward the aims of the communists.

It is good to know that the efforts of the atheists in Townsville were frustrated. Anglicans, Presbyterians and Methodists combined to organise a civic gathering besides the services held in their own churches. The Bishop, Dr. Feetham, gave the address and the blessing, 3,000 people of our diocese sent warm congratulations to the Mayor of Townsville on his action.

The duty of churchpeople is to gather in church on such occasions, but this does not preclude them from assembling with their fellow-citizens in a civic gathering under the chairmanship of the chief citizen, the Mayor. It will be a sorry thing for the nation if the day arrives when the name of God is not mentioned at such civic gatherings.

The vote of censure is a good illustration of the kind of "Free thought" the unbeliever stands for. We warmly congratulate the Mayor upon his consistent protestation. The great Christian Service, arranged by the Christian leaders, was a fine witness and rebuke and must have been an inspiration and joy to the Mayor who presided and to Church people generally.

The reference in the above extract to the Roman Church's attitude to such combined celebrations contributes to a crescendo of criticism of that Church's hardened ecclesiasticism.

We have before us just such another indication of the danger to our social peace of this strangely unchristian attitude. Speaking of the V.E. Day United Thanksgiving Service a parish clergyman says:

"It was a great and happy service, although it is to be regretted that the Roman Catholic Church refused to take part. After all, the simple prayers of thanksgiving and intercession, and the grand old hymns, contained nothing that could possibly be objectionable to Christian people."

"In reviewing this persistent attitude of the Roman branch of the Catholic Church (for it is not restricted to Mittagong) one is forced to the conclusion that this section is determined, at whatever cost to herself and to the Christian world, not to have anything to do with other Christians. What would Jesus say to this attitude? I am reminded of His rebuke to those disciples who had forbidden one to cast out devils in His Name because he did not follow them. See Mark 9/38-41. The attitude of Rome would unchurch half of Christendom. What hope is there of peace for the world when one militant section of the Catholic Church refuses to co-operate with the rest, but does all that she can to gain political, social and religious hegemony in the world."

Yes, that is the danger: Rome seeks, and seeks relentlessly, "to gain political, social and religious hegemony in the world," and is not careful of the means used to attain it.

The Bishop of Hong Kong's action in ordaining a deaconess of great pastoral power and experience to the priesthood has had, of naturally, repercussions in the Church of England. The incident is so unique in the Church that all kinds of criticism have been expressed. Some of our Anglo-Catholic members have given utterance to the dictum, quite arbitrary, that Women are incapable of executing the priestly functions and that accordingly the ordination lacks validity. The late Archbishop of Canterbury addressed a letter to the Bishop of Hong Kong, in which the present Archbishop concurs, in which he said "I cannot think that in any circumstances whatever an individual bishop has the right to take such a step which is most certainly contrary to all the laws and precedents of the Church and I therefore feel obliged to tell you that I do profoundly deplore the action that you took and have to regard it as ultra vires."

This is a strong statement to which the Bishop of Hong Kong has practically made reply in advance by reminding the Archbishop of Canterbury that the Bishopric of Hong Kong is altogether outside the responsibility of the Archbishop of Canterbury and that he would abide by the decision of his own House of Bishops—a clear and courteous rejoinder to Canterbury's claim to jurisdiction over the Church in Hong Kong.

It appears to us a question demanding very careful and unprejudiced discussion. We certainly have no right to limit the Holy Spirit's working by seeking to bind the Church by so-called laws and precedents which may have

lost their usefulness. Surely the argument of "incapacity" falls before St. Paul's utterance in Galatians iii. To suggest that it is a matter of right or wrong in principle is surely wrong. Expedient or inexpedient?—yes—just as a few years ago there was very heated argument over a woman's right to preach or rule in the Church of God.

The past history of the Church has some interesting illustrations of the position of women on relation to the Christian ministry. The Abbess Hilda presided over a seminary of bishops and priests in England; and happenings in the fifth century would seem to show that the Hong Kong incident is not so unique in the history of the Church as some would have us think.

We are quite sure that a large majority of thoughtful Church people will be grateful to the Bishop of Bathurst for his protest against the use of Raffles and Art Unions for the providing of funds for the work of the Church of God. The bishop was completely right when he said that "gambling in all its forms is one of the greatest evils in the world to-day." It is a sorry commentary upon our ideals of life that the bishop could say with some appearance of truth, that there were few parishes in his diocese where such methods were not practised. It would be a useful gesture if our Church leaders in those dioceses, whose synods have condemned such methods, were to follow the example of Dr. Wand when he was Archbishop of Brisbane, and ask the responsible Minister of the Crown to refuse consent to any Church of England parochial authority who contemplated the use of such methods for the raising of Church funds. The situation as described by Bishop Wylde constitutes a scandal in our Anglican Church life and work.

BROADCAST DEVOTIONS.

2CH, 10.30 A.M.

Friday, July 27—Rev. B. G. Judd
Thursday, Aug. 2—Rev. J. F. Chapple
Wednesday, Aug. 8—Rev. R. Harley-Jones.

The Rev. E. R. Chittenden, rector of St. Andrew's, Toogoolawah (Diocese of Brisbane), has accepted nomination to the Parish of S. James, Kyogle, N.S.W.

"AFRICA WAKING UP."

The Rev. A. H. Stanway, C.M.S. Missionary in Kenya Colony, writes:—

"Africa is to-day waking up, perhaps I could best illustrate this by saying that the Bookshop sales at Maseno last year were over Shs. 40,000. Nairobi Bookshop sales amount to Shs. 861,466, and you realise that there is a great shortage of literature due to the War. More than half a million books are on order, and it is far from possible to produce the amount of literature required.

"Africans are learning to give. On Christmas Day the offering in one parsonage amounted to Sh. 4755, in another Sh. 2900. In this Rural deanery, offerings on Christmas Day exceeded £1000.

"Looking up the Melbourne Diocese Year Book, I notice that the average Sunday collection does not reach £1500 for the whole Diocese. Poor as the offerings are in some places, if they are compared to income, I have no doubt Our Lord would say they give more than ye all. The African Church here pays for all its pastors and evangelists, makes up what is not received from Government for elementary education, builds its own Churches and schools, meets its own administrative costs, and from this Rural Deanery alone, will send this year Sh. 4000 to the Divinity School and Sh. 1000 odd to the Central Council. You might well ask where then do the missionary societies come in. They provide the salary, housing, travelling and all other costs of the European staff. They also make grants to the hospitals, teacher training institutions, and boarding schools. This year, the African Church Council started its own Missionary Fund in order to help evangelise the Masai, as it was obvious that C.M.S. can at the best only maintain its existing work. The Church no longer needs subsidy from home. It needs help in training leaders, teachers and evangelists. Even so, some of this work is now carried on by Africans. We hope next year to have a first year of the ordination course run by an African, and in all out-training schools the bulk of the work is done by Africans, the Europeans providing leadership and organisation.

As we tackle the problems of this work, we do ask for your prayers. We have a large share in shaping the Church of the future, and in the end it is spiritual forces that count.

OUR LORD'S VIEW OF HUMAN NATURE.

(By Rev. D. R. Davies.)

Now we must note particularly the significance of what our Lord regards as the second necessity by which man must live, without which, indeed, he cannot live. Since man is physical he must have bread—i.e., all those material things which sustain physical life. Of these things, bread is the symbol. Man needs air, clothing, shelter, etc., all of which are assumed in the word "bread." But bread alone does not satisfy man. He needs also—note carefully what our Lord says—"every word that proceedeth out of the mouth of God." He needs, not only the thing which he partly produces himself, but also the thing in the making of which he has no say whatever, the thing which confronts him ready-made without his participation. Bread is partly man-made. It is the gift of God shaped by human labour. All human creation is the transformation of what God gives, in the first place. In his very creative capacity, man is dependent upon the gifts of God. He never creates from nothing, but only from materials he did not create or produce. Bread is humanised raw material, provided by God. But the word of God—every word of God—is something that comes direct to man from God. Man lives partly by his own creative effort, but also by something beyond all human effort. Man, in other words, lives indirectly on God, but also is directly dependent upon God. Man lives partly by the work of his own hands, but also by the revelation of God; for that is what the word proceeding out of the mouth of God means. Christ did not say that man needs culture, e.g., as well as bread, for culture is also partly the creative effort of man. The complement to bread, which man partly produces himself, is the word of God, which is wholly the creation of God; man, the twofold being, cannot be sustained by bread alone. He also needs the revelation of God—"every word that proceedeth out of the mouth of God." Here is the living heart of our Lord's belief about man.

THE ISSUE OF HUMANISM.

This is the supreme issue at stake in our world to-day, whether man can live wholly by his own efforts, or whether he needs the word of God. In other words, is humanity self-sufficient, or is it dependent upon a higher order? In the last analysis, we are deciding the question whether human society is the ultimate reality in this world or not. If it is, then obviously man's own creative struggles are sufficient to guarantee man's happiness, welfare and fulfilment. What we shall then chiefly need will be more effort, more struggle, more achievement. But if man, collective man, is not the highest reality, but is dependent on a still higher order or being, namely God, then no amount of human achievement will finally satisfy man. Behind all the turmoil, torment and tragedy of our age, this is the question at issue.

So the struggle is more than a simple, crude materialism. Not one of the various "isms"—Socialism, Liberalism, Communism, Fascism, etc.—is fighting for merely material things only. They all say that man must have education, culture, art, music, literature, etc., which are intellectual and spiritual. The conquest of material plenty for every-

one is for the purpose of enjoying and creating these things. No movement makes a greater display about culture, for instance, than Communism or Socialism. But in the only country where Socialism has so far been established, in Russia, culture is tested by whether it serves to promote the purely material organisation of society. In Russia an artist can be damned overnight if Stalin thinks that his work has not the proper class-content. That is culture in uniform, obeying orders. But the point is that, even in uniform, there must be art and music, etc., as well as a good dinner. None of the movements confines itself to material things in the ordinary meaning of the term. But they all say that man can provide all these things himself and that these are sufficient. Collective humanity is complete and self-sufficient and needs look to nothing higher than itself. Man is the measure of all things. He needs no word of God, no revelation. Christian people make a great mistake when they say that the enemy of to-day is just simple materialism. In fact, it never has been. It is certainly not so to-day. The great enemy is that view of human nature which says that collective humanity is the final reality, the highest reality; that beyond man there is nothing higher; that what he needs is, not the word of God, but the maximum exploitation of nature.

Now if this view of human nature is true then there is no check upon pride and will-to-power. There cannot be. In any case, there isn't any, as our modern history proves. What does collective humanity in actual practice mean? It doesn't mean all existing mankind. It merely means the limited community to which one happens to belong. So you get Hitler's master race. So you get the Communist's world-proletariat. From that it is only a step to saying that the individual is completely the instrument of the State. And that step has been taken in Germany and in Russia—and in Russia, Don't let the superlative Russian blind your eyes to that simple fact. In two of the greatest nations of the old world, the logic of making a god out of collective humanity is working itself out. Men exist only for Man, which means for those who happen to have the power. Since they spurn the idea that man lives by the word of God, their power is the supreme law, which means that nothing is forbidden. Men are treated worse than beasts. Animals have never been treated so cruelly as living men, women and children have been treated to-day. We know the abominations of which the Nazis have been guilty. Our newspapers are full of them. But they don't tell us that, since 1939, Soviet Russia has deported from their homes to the wastes of Siberia, in conditions of the most appalling cruelty, 61,000 Estonians, 60,000 Latvians, 66,000 Lithuanians and 1,500,000 Poles. That is what happens in the world when power gets into the hands of men who don't believe that man needs the word of God as well as bread; who don't believe that there is anything higher than humanity.

So we can surely see the importance of theology! Here in those words, "man shall not live by bread alone," our Lord was being theological. He was asserting a certain view of human nature. He was defining a certain theology of man. Everything comes back at last to this question: what is your view of human nature? Do you believe that man lives, not only by bread, but also by every word proceeding from the mouth of God? The answer given to this question has meant horrible death for millions of inno-

cent people in the last few years. It has meant torture, persecution and hunger for millions more. It is going to mean slavery, soulless slavery, in the future for all Europe, if the dominating belief in a self-sufficient humanity is not going to alter.

Let us then, in all conscience, examine our own hearts. To what extent do we feed, not merely on our daily bread, but on the true and living bread of the word of God. —"The Record."

QUIET MOMENTS.

WHEN THE LIGHTS COME ON AGAIN.

(Sermon preached in St. Lawrence's, Barraba, on V.E. Day, by the Rev. H. E. S. Doyle, Th.L.)

Psalms 107:1—"O give thanks unto the Lord, for He is good; for His mercy endureth forever."

The tremendous events of the past few days and hours have a significance too great to form an occasion for any merely superficial recognition of mercies and blessings received at the hand of God. Rather is this a time for sober reflection on the events of the past, for joyful thanksgiving that God had heard the prayers of His people throughout the world and has granted at last an outstanding Victory in Europe, and for taking stock of ourselves in the light of the lessons of the past that we may press on into the future with high resolves and a steadfast determination to walk more closely in the way of the Lord.

THE MERCIES OF THE PAST.

The Bible has a message for our every need. We have found it so again and again in the past years of warfare and strain—and as the Bells of Victory ring out across the world we turn to its pages and find how it records the same experience that has been ours. "It sounds for us the note of triumph and thanksgiving: 'Hitherto hath the Lord helped us!'" "Our fathers trusted in Thee; they trusted, and Thou didst deliver them. They cried unto Thee, and were delivered; they trusted in Thee and were not confounded." "The Lord is my light and my salvation; whom shall I fear? . . . When the wicked, even mine enemies and my foes, came upon me . . . they stumbled and fell . . . and now mine head shall be lifted up above mine enemies round about me; therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord!"

And so it is with us as we look back across the years of sorrow and strife.

We think of the tragic unpreparedness of Britain and the Empire when Germany repudiated once again her pledged word and attacked Poland, and swept like a whirlwind of destruction across most of Europe. Surely it was only because of the good hand of our God upon us that we were saved then from utter and devastating defeat!

We recall the "Miracle of Dunkirk"—the sending of hundreds of small craft across the Channel to rescue over a quarter of a million men, an exploit that was surely an amazing act of faith. We recall how God sent a great calm on the seas, and a protecting fog across the waters while the rescue was effected.

Again we remember the "Battle of Britain." It was a marvel both of human skill and wisdom, and also of Divine help and mercy. One who lived through it said, "As far as human calculation goes it seems incredible that we, with our much smaller number of planes and far less time and opportunity in training, should have been able to hold back the German Luftwaffe." The Battle of the Air was as much a Divine deliverance as the Battle of the Sea."

PRAYERS WERE ANSWERED.

It cannot have been entirely without significance that these mighty events were preceded by Empire Days of Prayer. These were times when, humanly speaking, the Empire—we could almost say, Britain—stood alone, and on May 6th, 1940, just before the evacuation from Dunkirk, and again on September 8th, 1940, as the Battle for Britain was gaining in intensity, our beloved King called us to prayer.

And God heard; and of His mercy granted deliverance.

And so we might go on to recall one after another of His mercies as the years passed by, until at last Victory has crowned our efforts and the enemy has laid down his arms.

It is good to look back and to acknowledge the good hand of God upon us in the dark days of the past, and His blessings that have led us to the day when the Lights are going on again in the stricken places of Europe.

To-day, let us look back, and remember, and give thanks!

JOYFUL THANKSGIVING.

Above all else, let us make this a day of joyful thanksgiving!

"Bless the Lord, O my soul, and all that is within me, bless His holy Name. Bless the Lord, O my soul, and forget not all His benefits."

"O give thanks unto the Lord, for He is good; for His mercy endureth for ever!" The words of the Psalmist come readily to our minds and lips this morning as we lift our hearts in thanksgiving to God for His goodness and mercy and loving-kindness. "We cried unto the Lord in our trouble, and He has delivered us out of our distress. O that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men."

As Mr. Churchill said last night, this is indeed the greatest day in our long history. And as we think of all that it means, we cannot do otherwise than offer God our humble and sincere thanksgivings.

(To be continued.)

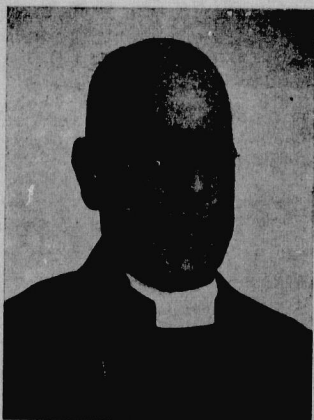
GENERAL DOBBIE TO VISIT AUSTRALIA.

General and Mrs. Dobbie have accepted the invitation of the Archbishop of Sydney, as President of the Inter-Varsity Fellowship of Australia, to visit Australia on a mission of Evangelical Witness. They will be here probably early next year. Full details of the mission will be published later.

IN MEMORIAM.

ARTHUR KILLWORTH, M.A., LL.B.
(Dublin)

By the death of the Rev. Arthur Killworth on Saturday, July 7th, at the age of 90 years, an unique ministry in the Church Militant has terminated. Ordained by the Bishop of Lincoln in 1879 the late Mr. Killworth fulfilled a ministry of some seven or eight years in England and Ireland. In 1887 he came to Sydney to fill the curacy of St. John's, Darlinghurst, under Canon A. W. Pain (afterwards Bishop of Gippsland). After holding three incumbencies in the Diocese of Sydney he responded to a call to the rectory of St. Mary's, West Maitland, where the late Rev. W. H. Yarrington had just terminated, a long and fruitful minis-



try. Here he remained some twenty-three years (1890-1921), when he retired from settled parochial work. Since then Mr. Killworth has resided in Sydney and has exercised a remarkable ministry by means of locum tenencies for the past twenty-four years.

The ministry he exercised in West Maitland, during the most active part of his life will not soon be forgotten. A great reader, a scholar of no mean order, a forthright speaker—he was without doubt one of the preachers of his day. His sermons were always well thought out and designed to teach and build up a strong evangelical Christian life. His long and faithful ministry in West Maitland has left a fragrant memory of a man faithful and sympathetic in the discharge of duty. He was always fearless in his conflict for the truth, and did not hesitate to speak and rebuke as conscience directed him. His outspokenness in Synodical discussions will ever be remembered in Newcastle circles. Since coming to Sydney he has been a much sought as a locum tenens in quite a large number of parishes and many a clergyman has appreciated the loyal and faithful preparation he has made for the absent or incoming rector. He and his gracious wife — parted only a few months by her predecease, have left behind them a legacy of work well done, and memories of happy and fruitful friendship. After having accomplished through many years the will of God, they have fallen on sleep until the great Day of Christ's Coming. We thank God for their ministry and extend to the loved ones left behind our very sincerest sympathy.

A SUCCESSFUL PAGEANT.

The C.M.S. Pageant, "Light from the Land of the Southern Cross," was presented to great audiences in the Sydney Town Hall on Thursday and Friday, July 5 and 6. The cast was gathered from many parishes, institutions and groups, and was truly representative of the widely extended C.M.S. family in the Diocese.

On Thursday the hall was comfortably filled, and on Friday it was occupied to capacity.

The story was well told, and the general presentation worthy of all praise. Special mention must be made of the boys and girls of C.E.B.S. and G.F.S., who were responsible for the ushering. Their work was smoothly and efficiently done.

It was good to spend this time looking "to the rock whence we were all hewn." The faith and ministry of C.M.S. is firmly founded in its great evangelical heritage, and there never was a time when the wide declaration of this faith was more urgently needed than to-day. This is the day of opportunity, when doors are opening on all sides.

Congratulations are due very specially to Bishop Pilcher, the author of the Pageant Story and to Miss Mina Shelley, for its production on the stage.

COMMEMORATION SERVICE AT ST. THOMAS'.

The Duke and the Duchess attended a loyalty service in St. Thomas' Church, North Sydney, recently.

The service was held to commemorate the setting of the foundation stone of the church tower by King George V and his brother, Prince Edward, in 1881. The royal brothers were then midshipmen on H.M.S. Bacchante.

Four persons who attended the ceremony 64 years ago were present. They included Colonel Alfred Spain, the only surviving member of the choir.

The crowded congregation included mayors and aldermen of North Sydney, Mosman, Lane Cove, and Willoughby.

IT REALLY HAPPENED.

A little boy turned up at Sunday School one afternoon in pink pants. They made him look rather conspicuous, and as he passed under the Rector's eye the latter could not resist a pat on the little chap's head and a remark: "Well, my little man, and who made your pants?"

"Muvver," came the friendly reply, "and who made oos?"

PERSONAL.

Rev. Norman M. Gelding, B.A., Th.L., has been appointed to the Rectory of Sutherland, N.S.W.

Rev. C. C. Short, Rector of Campsie, N.S.W., has been ordered to a six weeks' rest by his medical advisers. The Rev. J. H. Chapple is taking his duty.

St. Mark's, Harbord, Sydney.—"This congregation, in common with all who knew him, felt a deep sense of loss when news came of the sudden death of the Rev. George F. B. Manning. His quiet and gracious amiability, approachableness, and genuine sympathy endeared him to all; and though he came all too rarely to lead us in our worship, when he came we valued his presence because all he said and did was so clearly the expression of his own deep and vital religion that he greatly helped us in our approach to God. We felt that he was truly a man of God; and therefore now, forgetting our loss, we rejoice that he has, as we firmly believe, passed to his reward. To his widow we offer our deepest sympathy."

The death was announced recently of Mrs. H. E. Cooper, widow of the late Bishop Cooper, of Armidale. The deceased lady was widely known and respected throughout the Diocese of Armidale.

Archdeacon Stanmer has taken temporary charge of the Parish of Tenterfield, N.S.W., vacant by the retirement of Archdeacon H. E. West.

It is with sincere regret that we record the death while on active service in New Guinea of Tony Kennedy, the much-loved son of Mr. and Mrs. M. Kennedy, of Mittagong. He was the nephew of Miss West, of Frensham, Mittagong.

A slave who was one of Livingstone's converts was among the congregation in Zanzibar Cathedral for the enthronement of the new Anglican Bishop of Zanzibar. He is the Rev. John Swedi. Eighty years ago the then Sultan of Zanzibar gave five young slaves to the Universities' Mission in Central Africa which had just arrived in Zanzibar, and they became the Mission's first converts. Mr. Swedi is the sole survivor of the five. The cathedral of Zanzibar is built on the site of the market in which Mr. Swedi was once sold for two chickens.

Field-Marshal Sir Bernard Montgomery may be a candidate at the forthcoming elections to the House of Laity in the Church Assembly, England.

Five half-caste lads amongst those who were evacuated from the North have now returned to Groote Eylandt. They have arrived safely in the care of Mr. Harbour, who has gone back to continue the building operations.

The death took place at Ashfield, N.S.W., on July 12th, of Miss Thirza Eliza Bentzen, eldest daughter and last surviving child of the late Archdeacon and Mrs. Bentzen, of Mudgee, N.S.W.

The Bishop of New Guinea has recently confirmed over 400 candidates, 220 being Army or Air Force men, and the rest Papuans. Referring to the nine missionaries who gave their lives when the Japanese invaded New Guinea the Bishop says: "There are many stirring and outstanding witnesses to the fact that the blood of the martyrs is already proving to be the seed of the Church."

The Governors of Liverpool College have appointed as Headmaster the Rev. R. G. Lunt, M.A., M.C., to succeed Canon R. W. Howard, when he moves to Oxford, to become Rector of St. Peter-le-Bailey and Master of St. Peter's Hall.

Mr. Lunt, who is thirty-two, is the only son of the present Bishop of Ripon. He was a King's Scholar at Eton College from 1926-1930, when he won a Major Opon Scholarship in Classics at the Queen's College, Oxford. There he obtained Second-class in Classical Moderations and a First-Class in "Greats."

After a period of declining health the Rev. W. T. Prentice died on June 26, at his residence in Grange Road, Kew (Vic.), at the age of 72, five years after his retirement from Clifton Hill in 1940. He was ordained in 1901, and priest in 1902. He is survived by a widow and four children, one being the Rev. K. W. Prentice, at present home on furlough from Uganda, East Africa.

On July 6, Mr. F. C. Purbick, barrister and solicitor, died in the Community Hospital at Wangaratta. He had been in failing health for the past two years, although, until recently, carried on his legal work. Prominent in civic affairs in Wangaratta, Mr. Purbick was a keen and ardent churchman and was appointed advocate of the diocese in 1903 and became registrar in 1907. He served on numerous committees and was a member of Provincial and General Synods.

Bishop Donald Baker will induct the Rev. S. H. Smith to the charge of St. Jude's Church, Carlton, on Wednesday, July 25, at 8 p.m., and the Rev. A. J. Bamford to St. Michael's, North Carlton, on Friday, July 27, at 8 p.m. Archdeacon Schofield will induct the Rev. G. E. Menlove to St. Luke's, Yarraville, on Tuesday, July 24, at 8 p.m.

Mr. B. A. Holden has been appointed as Hon. Treasurer of the C.E.B.S. Lysterfield Boys' Farm in place of Mr. J. V. Grinlington, who, after several years of service in that position, has found it necessary to resign on account of a transfer in his business duties.

The death occurred on June 25 at Norfolk, England, of the Rev. George Wilson Brown, vicar of Shouldham, son of the late Rev. G. M. and Mrs. Brown, late of the Diocese of Newcastle, N.S.W.

The Rev. H. M. A. Arrowsmith, Th.L., General Secretary of the C.M.S. (N.S.W. branch) has accepted nomination to the Parish of St. John's, Toorak, in the Diocese of Melbourne, vacant by the recent resignation of the Rev. Dr. Law.

The newly appointed Archdeacon of Colombo, Ceylon, Rev. A. J. K. Baker, was trained for the ministry at St. Barnabas's College, Adelaide, afterwards serving as rector of St. Chad's, Fullarton. He left there for India in 1937.

News has been received that W./O. Francis James, eldest son of the Rev. A. E. James and Mrs. James, of Bogabri, N.S.W., has been awarded a scholarship at Balliol College, Oxford, by the British Government. In 1939 he worked his passage to England, fought through the Battle for Britain, and was shot down over France in 1942. Whilst in Stalag Luft III, Germany, the young airman, despite injured eyesight, conducted a matriculation class for London University and many of them passed the examination. F./O. Avril James is still on service in Europe and Sergt. Brian James, the youngest son, is a prisoner of war in Tokio.

At an ordination in St. Andrew's Cathedral, Sydney, by the Archbishop on June 29, Messrs. J. Holmes and G. Felham were admitted to the diaconate and the Rev. R. Fillingham was advanced to the priesthood.

The Rev. E. C. Yarrington, rector of Nagambie, Victoria, for the past three years has accepted nomination to the Parish of Nathalia, Victoria. He will be instituted and inducted on Friday, August 3.

Bentzen.—July 22, 1945, at a private hospital, Ashfield, Mary Kate, widow of the late W. R. Bentzen (late of Ashfield and Mudgee), dearly loved mother of Victor, Keith, and Thorvald, dear sister of George and Elizabeth Tompkins, aged 78 years.

Humphery.—July 2, 1945, died of injuries accidentally received in Borneo, NX446, Lt.-Col. Ronald James Humphery, A.A.M.C., A.I.F., (7th Division), aged 33 years, husband of Isobel, and father of Timothy James. The Lieut.-Colonel was a son of Dr. E. Morris Humphery, the well-known Sydney surgeon.

Dr. G. Campbell Morgan, the eminent Congregational Minister, died at his home in London, in May, at the age of eighty-one. Dr. Campbell Morgan was world-renowned as a great expository preacher and as a Bible teacher he had no peer.

Miss Betty Ashton, daughter of Bishop Ashton, of the Parish of St. John's, Camberwell (Vic.) has gone to work at the Yarrabah Mission Station under the auspices of the A.B.M.

Proper Psalms and Lessons

July 29. 9th Sunday after Trinity.

M.: 1 Kings xvii or Wisd. xi 21-xii 2; Luke i 1-25 or Phil. iii. Psalms 46, 47, 48.

E.: 1 Kings xviii or xix or Wisd. xii 12-21; Matt. xi or Acts xx 17. Psalms 44, 45.

August 5. 10th Sunday after Trinity.

M.: 1 Kings xx or Eccus iii 17-29; Luke i 26-56 or Phil. iv. Psalms 50, 53.

E.: 1 Kings xxii 1-40 or 2 Kings iv 8-37; Matt. xiii 24-52 or Acts xxvii. Psalms 51, 54.

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.

You are cordially invited to be present

at the
ANNUAL MEETING

of the
CHURCH OF ENGLAND
DEACONESS INSTITUTION,
SYDNEY.

THE DATE: Tuesday, 14th August, 1945.

THE HOUR: 2.30 p.m.

THE PLACE: Deaconess House, Carillon Av., Newtown.

The Most Rev. the Archbishop of Sydney will preside.

Afternoon Tea.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

The Mirror of the Nations.

English files coming to hand are enabling us at the Antipodes to learn in more detail of the splendid way in which the victory in Europe was celebrated at the centre of our far-flung Empire. The fine expression in both House of Parliament of the Nations sentiments manifest a grateful and humble sense of the Lord's Hand in our deliverance from so relentless a foe and also the unqualified admiration and affection of the people for their King and his gracious consort.

In moving victory addresses of felicitation to the King the leaders in both Houses of Parliament placed on record in worthy terms that may well become historic and which we are sure our readers would like to have recorded. Lord Wootton, speaking in the House of Lords, as the "Times" reports him.

Observed that a German general said a few days ago, that to the professional soldier the end of a war was like the end of a football match, at which the opponents were able to mix together and shake hands. It was not like that—hear, hear!—this had not been a game of war with codes of professional conduct. (Hear, hear.) No one who had seen our wrecked homes or the concentration camps could sit happily with those who, of foul and deliberate choice had systematically despoiled and ravaged the continent of Europe. (Cheers.) As our victorious advances had laid bare the marks of the beast we saw from what fate—surely under the guidance of God—we in this fair and lovely land had been spared. (Hear, hear.) He echoed the words of the younger Pitt: "Once again, England has saved herself by her exertions," and this time not only Europe, but, he thought, the whole world by her example.

It was these islands that were the rock on which the Nazi leviathan foundered. It was around us here that the Commonwealth and the Empire unified their own resistance with that of the old country. The British Empire became the symbol and the bastion of freedom, and bravely our forces defended it. With the full tide of our military might and with cold justice we would now avenge those who had been wronged, and restore again the liberty for which we risked all we had and mortgaged our future.

In this period of rejoicing, we should not forget the many tasks that remained to be done here and elsewhere, nor, in the joy of victory in Europe, were we forgetful of the false and treacherous enemy in the East who once called us friend and had so often been welcomed on these shores. The Japanese sought to obtain advantage when our minds and energies were engaged a long way off—and they secured early success. But the shackles were already falling from the unhappy British and allied areas that were at first overrun by this savage and versatile foe.

"Mirror of the Nation."

The purpose of this motion was to convey their congratulations in humble duty to his Majesty the King. It was always difficult for a subject to speak of a king; but it had indeed been a blessing for this country and this Commonwealth and Empire that King George and Queen Elizabeth had been on the throne these last five years and that they had been the kind of people that they were. (Cheers.) For his Majesty was the mirror of the nation; the rule of law and the dignity of service were joined in him and in his Queen.

It had been his privilege to attend their Majesties when they were visiting the homeless people of this city and when enemy planes were overhead. Who would not be proud to serve the State when its rulers served it so simply, and with such human sympathy and understanding? (Cheers.) The most willing of his country's servants was his Majesty himself. In these long years of trial the King and Queen had shared their people's fortunes, fair or foul; to-day they shared with them the joy of victory, and their lordships tendered them their proud and humble homage. (Loud cheers.)

Equally fine was the short reference made on the occasion by the Archbishop of Canterbury. His Grace said:

That it was right and necessary for him to say a very brief word, for the Address which was being presented to the King was from the Lords Spiritual and Temporal, and it would be unfitting unless it were publicly stated here—obvious thought it might be—that the Lords Spiritual joined with all their hearts in the Address. They endorsed every word that Lord Woolton had said of our cause, our people, and our King. It was quite obvious that among our people from beginning to end there had been no hesitation in seeing that this was fundamentally a spiritual warfare.

As the war had ended we had all been profoundly impressed by the fact that men in this country had turned to God, as the author and source of power and truth. There had been a real sense of restraint, dignity, and responsibility in the way in which the nation had expressed its thanks to God. The Address set out the manifold ways in which the King had been the exemplar of his people, their leader and the inspirer of their endeavours, and the comforter of their sorrows. (Cheers.) From the very beginning, his Majesty had bidden his people to put their faith and trust in God and to wait on him in prayer. By his own example and effort, by calling the people from time to time to days of national prayer and supplication, and by finally leading them to the great thanksgiving in St. Paul's, the King had profoundly helped and influenced them. (Cheers.)

The House of Commons.

In the House of Commons Mr. Churchill received a great ovation as

he moved that a humble address be presented to His Majesty the King "on the victorious conclusion of the War in Europe." He said:

It is fitting, and in accordance with precedent, which I have carefully consulted, that on emerging victorious from a great peril and calamity, like the German war, we should express our sentiments of gratitude, and loyalty to the Sovereign. (Cheers.) The King is the commander of the whole war effort of the British nation in the innumerable forms in which it has been manifested by all his subjects, in their various posts and stations, according to their strength and opportunity. The King is also, since the Statute of Westminster, in a very special sense the constitutional link which joins us to the self-governing Dominions. (Cheers.) He embodies a multiple kingship unique in the world of to-day and, so far as I know, in the history of the past. Of this multiple kingship we in these islands, the Mother Country, are but a single member, namely, the United Kingdom of Great Britain and Northern Ireland, but it is a kingship to which all the other Governments of the Empire feel an equal allegiance and an equal right.

Governments so proud and independent that they would not brook the slightest sign of interference from this House vie with each other and with us in their respect for the ancient and glorious institution of the British monarchy. It is the golden circle of the Crown which alone embraces the loyalties of so many States and races all over the world. It is the symbol which gathers together and expresses those deep emotions and stirrings of the human heart which make men travel far to fight and die together, and cheerfully abandon material possessions and enjoyments for the sake of abstract ideas. Woeful would it be in this modern age were such forces to be used in a wrongful cause of greedy aggression, in a lust for conquest, or in a vain conceit of earthly grandeur. Glorious is it when all the mysterious power of the British Commonwealth and Empire come together by a spontaneous impulse to face unmeasured and immeasurable dangers, when they fight for honour and win the fight. (Cheers.) That is glorious indeed.

Tireless Attention to Duty.

It is at such moments that the House expresses its respect and its loyalty by formal and reasoned resolution, not only for the institution of the Monarchy but for the person of the Sovereign who occupies the Throne. We are fortunate indeed that an office of such extraordinary significance should be filled by one who combines with an intense love of our country and of all his people a thorough comprehension of our Parliamentary and democratic constitution. Well may it be said, well was it said, that the prerogatives of the Crown have become the privileges of the people. (Cheers.)

Sincere affection quite apart from constitutional respect is given to King George VI from all parts of his Empire and Commonwealth. He is well beloved because of his courage, of his simple way of living, and of his tireless attention to duty. (Cheers.) I will give just one instance of many, but one which has been brought much before my eyes in my daily work. In all, 92,000 decorations have been awarded to those who

have done brave or arduous service in this war. Of this great number of 92,000 over 37,000 have been personally presented to the recipients by the hands of his Majesty the King. (Cheers.)

The continuous discharge of every function helpful to the peace and happiness of the country and to the prosecution of the war by the King and by the Royal Family has been long remarked and admired by people in all parts of the country engaged in all kinds of functions, and most especially those in the areas which have been shattered by the bombing of the enemy. His Majesty's visits to the battlefronts have involved his royal person in that element of danger which cannot be divorced from travel by air—(cheers)—but we must also remember him as a sailor King who fought as a young officer in the greatest of all naval battles, the battle of Jutland. It would be altogether unfitting if I mentioned these personal aspects of his Majesty's work without referring also to his gracious Consort, the Queen—(cheers)—who has been everywhere with him to scenes of suffering and disaster, to hospitals, to places shattered the day before by some devastating explosion, to see the bereaved, the sufferers, and the wounded, and I am sure that many an aching heart has found some solace in her gracious smile. (Renewed cheers.)

With Rifle and Tommy-gun.

I do not think that any Prime Minister has ever received so much personal kindness and encouragement from his sovereign as I have. Every week I have my audience, the greater part of which occurs most agreeably at luncheon—(laughter)—and I have seen the King at close quarters in every phase of our formidable experiences. I remember well how in the first months of this administration the King would come in from practising with his rifle and his tommy-gun in the garden at Buckingham Palace, and if it had come to a last stand in London, a matter which had to be considered at one time, I have no doubt that his Majesty would have come very near departing from his usual constitutional rectitude by disregarding the advice of his Ministers. (Laughter and cheers.) It is in no perfunctory sense that we sing the National Anthem. We have a King and Queen well fitted to sit at the summit of all that the British nation stands for and has largely achieved in these tremendous times. (Cheers.)

I have only one more observation to make. If it be true, as has been said, that every country gets the form of government it deserves, we may certainly flatter ourselves. (Laughter.) The wisdom of our ancestors has led us to an envied and enviable situation. We have the strongest Parliament in the world. We have the oldest, the most famous, the most honoured, the most secure, and the most serviceable monarchy in the world. King and Parliament both rest safely and solidly upon the will of the people expressed by free and fair election on the basis of universal suffrage. Thus this system has long worked harmoniously, both in peace and war, and I think that this in indeed a fitting occasion when we should give wholehearted thanks to the Sovereign in the resolution which has appeared upon the Paper and which I now, Mr. Speaker, have the honour to move. (Loud cheers.)

We are proud that the whole Commonwealth of British nations was included in the Prime Minister's fine utterance.

CHRISTIAN EDUCATION.

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

I.

What is the explanation of the world? In the ultimate analysis there are only two answers to this question. One is the Christian answer that God is the author and sustainer of the universe and the ultimate explanation of its existence. The other is the secular view that regards the world as accidental, purposeless and meaningless. Between these views there is no resting-place for the mind, and all ways of living that do not correspond to the one or the other are illogical and must be false.

Australian society is secular and no place is found for the recognition of God, a state of affairs, which can only be acquiesced in if we are agreed to reject the idea of God as a false idea and an illusion, from the shackles of which our minds should be freed. But if there is no God nor any to whom we are to give an account, the personal morality which we describe as "Christian" has no real basis and is only the inheritance from a more superstitious age. The Australian public in its pursuit of pleasure has gone a long way towards emancipation from Christian morality. The Australian invokes the "no-God" theory when he wishes to spend his Sunday at the beach or to waste his money at the races. Many are urging him to step out to complete emancipation, especially in the sphere of sexual morality. These at least are consistent. For if God is not and life has no purpose beyond this present world, there is no reason why I should not indulge every whim of sex or murder, so long as I can get away with it. I have no duty to society for "duty" is a meaningless word if life is accidental and purposeless.

The secular outlook on life is reflected in Australian education where the teaching of religion is regarded as a harmless appendage which may be added to the week's curriculum if the clergy of the district have time and energy to come and teach it. To regard religion in this way is intolerable, for either the Christian religion is true when its great affirmations should be the basis of education, or it is untrue, in which case the state as public educator should not permit school time or buildings to be used for the propagation of falsehood. There is no resting place between God-accepting and God-

rejecting. By treating religion as an appendix to the curriculum they proclaim to all their scholars that they regard Christianity as unimportant and therefore as false, for even the youngest thinker can see that if Christianity is true it is far from unimportant.

Christians believe and know that Christianity is true, that God is, and that He is the creator of the world, the originator of our life and so the one to whom we shall all give an account of our stewardship. Through Christ we know that God is our Heavenly Father, our preserver day by day, our Redeemer and the Giver of Eternal Life. God has made us for himself. He is Reality, and only when we are continually mindful of Him are our lives fulfilling their true nature and truly aligned with things as they are.

Since this is the truth about the world, any system of education that does not make this the basis and centre of its teaching must be false and twisted. The fact of God overwhelms all other facts in importance. To know this fact is to be educated. To be ignorant of it is not to have begun to have knowledge of the world. Children who have been taught of their relationship to God and the world's relationship to God know a great deal more truth about the world than those children do who only know the world's physical composition. The old proverb is true, the fear of the Lord is the beginning of wisdom; but the state educational system denies it. The child who goes to a state school imbibes an outlook on life which is incompatible with the Christian religion, and even though he comes from a Christian home the contradictions that arise through living in two antithetical environments will hinder his faith and may prove too much for his immature judgment. No parent should be asked to subject his child to such a test. The Church must provide schools where the whole educational system is based on the fact of God. Dr. Blair, late Professor of Anatomy at Glasgow, used to tell how when he was at school the Church catechism and the multiplication tables were printed in the same booklet. This calls forth a smile to-day, which is an indication of how far we have drifted from a sane outlook on education; for the facts of revelation and the rules of mathematics are both parts of one truth and there is nothing incongruous in their being taught together. Truth is a unity and all the branches of knowledge are related to one another and depend on each other. The fact of God

is so great, so radical, that every branch of knowledge is influenced by it. It is utterly inadequate to attempt to deck out with religious trimmings an essentially pagan basis of education. Nor is education a mechanism made up by fitting together sections, some religious, some irreligious. The whole must be reformed and rebased. Since it does not seem likely that the state authorities will do this, the Church must provide an education based on religion, otherwise she will lament in vain her diminishing numbers.

The Church must have schools where the whole education is based on Christianity. The Church of England in New South Wales has not forgotten this for though she has many excellent schools the education they provide is not as christian as it might be; the curriculum is identical with the State schools, the outlook of the teachers much the same. It is not putting it too strongly to say that our Church schools are giving their scholars a pagan education. The boys and girls are not being taught about God nor are they being led to put their trust in Him. The doleful state of affairs is illustrated by the fact that very few scholars from Church schools offer themselves for the ministry. These schools should be the training ground for the future clergy; but the fact is that their old boys are to be found in every walk of life rather than in the Church. Yet in these schools the Church has a magnificent heritage and a glorious opportunity if she will use it.

So the church has a double duty today: Firstly, of ensuring that church schools fulfil their true purpose of providing a Christian education for Christian children, and, secondly, of building a great many more church schools, of the less pretentious type, situated in key districts, so that a network of schools might be established to which parents would be urged to send their children. Thorough teaching is the antidote for the present drift to scepticism and irreligion. This can only be given through Church schools. We must build church schools, we must endow church schools, we must use church schools to propagate the faith.

- "I BESEECH YOU."
- "Present your bodies a living sacrifice" (Rom. 12:1).
 - "Receive not the grace of God in vain" (II. Cor. 6:1).
 - "Be not soon shaken in mind, or be troubled" (II Thess. 2:1, 2).

The Australian Church Record

July 26, 1945

CORRESPONDENCE.

Australian Church News.

A.C.U.
(To The Editor, "Church Record.")
Dear Sir,
In a recent report published by the Australian Church Union mention is made of a grant by the Union of £100 towards defraying the costs incurred by the Bishop of Bathurst in his lawsuit.
It is distressing to find an organisation within the Church openly supporting these who advocate false ecclesiastical practices and thereby endorsing the Romish doctrines of mass adoration, etc., as contained in the "Red Book." These and kindred abominations are repulsive to members of the reformed Church of England.
The Australian Church Union in recent advertisements describes itself as a "Rallying Centre". In the light of the abovementioned action it would appear that this organisation is indeed the rallying centre for those who seek to lead the Church of England back into the darkness of the period prior to the Protestant Reformation.
Yours faithfully,
J. R. PAYNE.

32 Flower Street, Maroubra.
SECTIONAL TAXATION.
(To The Editor, "Church Record.")
Dear Sir,
Referring to "Taxpayer's" letter in your issue dated June 28, if it is correct that R.C. Priests do not pay income tax, then Ministers of all churches should be free of this type of taxation, otherwise it would be only right that all Ministers of religion should be liable to pay income tax without exception. I understand that everyone must fill in the taxation form, whether liable for income tax or not, may I ask, do R.C. Clergy send in a return?
This matter of non-payment of income tax by R.C. Priests (if liable) creates a feeling of injustice to many burdened taxpayers.
A definite ruling on this vital question should be given by the Taxation Dept.
Yours faithfully,
"ANOTHER TAXPAYER."
Pennant Hills.

B.C.A. MISSIONER'S APPEAL.
(To The Editor, "Church Record.")
Dear Sir,
I wish to acknowledge with deep thankfulness the following gifts from your readers towards repairing the flood damage to St. John's, Rappville. Here in the Bush, a little goes a long way, and this help from the city has been a splendid encouragement to the people here. Any further gifts to help us reach the £30 required will be gratefully acknowledged.

Miss C. Hull	...	...	...	£	s.	d.
Mr. C. F. Brown	...	...	...	5	0	0
Mrs. C. E. Harte	...	...	...	1	1	0
Mr. L. H. Preston	...	...	...	0	5	0
Mrs. E. Livingstone	...	...	...	1	0	0
Mr. C. E. R. Meyer	...	...	...	2	10	0
Mrs. F. G. Loane & Friend	...	...	...	1	0	0
F.L., "A Widow's Mite"	...	...	...	0	10	0
Eliza P. S. Nicholls	...	...	...	10	0	0
Miss Ruby I. Starling	...	...	...	...	...	...
Total	...	...	...	£23	7	0

Yours faithfully,
The Vicarage, R. S. R. MEYER,
Rappville, N.S.W.

NEW SOUTH WALES.
Diocese of Sydney.
SAN FRANCISCO CONFERENCE.
(From the Archbishop's Letter.)
The San Francisco Conference, which at the time of writing this letter is just bringing to a close its two months' work, has made it clearer than ever that, humbly speaking, the greatest hope for the establishment of the reign of law instead of violence will be found in the closer co-operation of the three great Allies in the years which lie immediately ahead. For a long time the Allies will be far stronger in material resources than any of the other nations. They should form the strong shield behind which order and peace are rebuilt. Anyone, therefore, taking a long view, must do all in his or her power to further goodwill and mutual understanding between America, Russia and the British Empire. It is easy to let suspicions arise, to magnify mistakes and weaknesses. So far as human capacity can take us, a magnanimous spirit; a determination to be co-operative; a refusal to pass detrimental judgments without a full knowledge of the facts; integrity, honesty and hard work are the only solid foundations on which to build, and, let us admit, we cannot have these in that full and universal measure apart from the grace of God inspiring, controlling, directing and energising the minds of the leaders and of the nations they lead.
The hatreds and bitterness left by this terrible catastrophe will not easily die away. The ultimate battle is fought in the realm of the human spirit. We often hear to-day that the duty of the Government is to govern. It is the duty of every soul of man to learn by the grace of God to govern himself — his thoughts, words, desires and actions. Just as in the case of a general election the voice of the people is ascertained by the votes of individuals, so also a new order depends in the last analysis upon the character of the individuals of which the nations are composed. We must see to it that the lawlessness we deplore does not arise out of injustices we ignore. We must learn to live according to true and righteous principle instead of the dictates of sheer self-interest. For the "get the most" motive we must substitute the desire to "be the best." Argue with ourselves and others as we will, depend upon other expedients as we may, here as elsewhere there is no real and lasting solution unless we go to the core, to

THE SUB-WARDENSHIP OF ST. GEORGE'S COLLEGE WITHIN THE UNIVERSITY OF WESTERN AUSTRALIA.
The Council of St. George's College, calls for applications for the position of Sub-Warden of the College (Anglican Residential College). Applicants must be ordained Priests of the Church of England, with appropriate academic, etc., qualifications. Duties to commence February, 1946. Applications, with names of referees, etc., should be forwarded to the Warden, St. George's College, Crawley, W.A., up to the 2nd September, 1945.
Terms of appointment may be obtained from the Warden, or Diocesan Secretary, Box D144, G.P.O., Perth, W.A.

the very root of the matter, and that means moral considerations under the guidance of God and a passion for righteousness come what may.

HOME OF PEACE, PETERSHAM.
(Communicated.)
A garden party was held in the grounds of the Home of Peace on April 19th last. The weather which had been most unfavourable, cleared up beautifully on the day, and remained so until the guests were leaving—some 260 being present.
His Grace the Archbishop of Sydney was in the chair, and spoke very feelingly of the Home and the work being done here. Mrs. W. H. Read, wife of Dr. W. H. Read, of Wahroonga, was the guest speaker, and showed how in various ways circles could be formed and the work expanded. Mrs. Read has for many years been an enthusiastic member of the Home of Peace Circle at Wahroonga. The Hon. C. C. Lazzarini, M.L.A., member for Marrickville, and his wife were also on the platform.
Mrs. Allerton very graciously came to our rescue, owing to the illness of the pianist, and entertained the guests with her bright music.
Matron Claydon told of the difficulties under which the staff are at present working—so much so that at times some of the nurses have volunteered to rise at 5 a.m. to help finish the duties of the night staff who are in need of another nurse.
As one visited the wards and the patients and saw so many empty beds, it made one realise how many more could be helped if only there was sufficient staff. At times on night duty there are only two nurses to manage 60 patients, and only two-thirds of the staff on day duty. So few of the patients are able to do much for themselves. The need for another full-time trained nurse is great as is also the need for experienced nurses. Perhaps there is a trained nurse who could come each evening from 6 to 8.30.

ANOTHER B.C.A. HOSTEL.
The new Hostel for Girls attending the Bowral High School was opened on Saturday, June 30, by Miss West of Frensham, Mittagong. The Archbishop was present for the occasion. The sum of £1600 was received towards the purchase of the property, including a legacy of £1500.

THE DEPARTURE OF THEIR EXCELLENCIES.
After a long period of eight years' service in New South Wales, their Excellencies have completed a term of office which has been characterised by their outstanding loyalty to and love for Australia, and for the very deep regard in which Australians generally have held them.
Their departure as far as Sutton Forest was concerned was marked by a simple but impressive ceremony at the conclusion of the Morning Service on Trinity Sunday. As a permanent memorial of their love for Sutton Forest, His Excellency presented to All Saints' Church the flag which was flying over Government House on V.E. Day, together with a tablet bearing their Excellencies' coat of arms and setting out the historic significance of the flag presented. After a brief address, Lord Wakehurst presented to Mr. Wickens, the senior warden, the small tablet, which was then hung in position. In return His

Excellency was presented with a framed pencil study of Mount Ginabullen as seen from "Hillview" residence, and also a short address expressing the parishioners' appreciation of their loyalty and affection.
Their loss to All Saints' will be very marked, for their regularity at God's House has set a standard that might well be the goal for which many of us could strive. — Parish Paper.

THE FLYING ANGEL.
The annual meeting of the Sydney branch of this great Mission to Seamen, which has its headquarters in England, was held last Tuesday. The annual report shows great activity and a wealth of loving service of which the following statistics of the year give some indication.

Statistics.	
Visits to Ships	957
Visits to Hospitals	238
Seamen visited at such	1,006
Services held—	
In Chapel	241
In Hall	104
Holy Communion Services	29,488
Communicants	4
Seafarers' Weddings	36
Seafarers' Funerals	5
Approximate Attendances	3
Entertainments Provided at Mission	76,000
Attendances at such	320
Football Matches	62,160
Attendances at same	40
Suppers provided free of charge	1,200
Meals provided for distressed seamen	23,000
Beds provided for distressed seamen	140
Cash Relief	86
"Welcome to Sydney" Booklets distributed	£56
Woollen Articles places on board ships	15,000
	5,300

Books and Magazines placed on board ships ... 7,270
Book Cases placed on board ships... 20
Letters and Cables dispatched for seamen ... 6,127
Air Letters sold to seamen ... 3,875
Letters received for seamen ... 2,372
Money held for safe custody ... £3,047
Foreign money exchanged ... £1,045

THE MOTHERS' UNION.
The Annual General Meeting will be held in the Chapter House, Sydney, on Friday, August 3rd, 1945, at 2.0 p.m.
The Most Rev. the Archbishop of Sydney will preside.
The Mothers' Union work and activities will be reviewed by several speakers.

NEWS FROM THE PARISHES.
St. Michael's, Wollongong.—Before a large audience in the hall on Tuesday, 26th June, the Rector gave his travel-talk on an overland trip from Adelaide to the Roper River, N.T., via Alice Springs. The pictures were superb, the remarkable coloration of the vast inland being rendered exquisitely by the artist who supervised the making of the slides. Few people have any idea of the wonders of the Interior, and this exhibition has been an eye-opener to many who read of the fascination that grips the outback pioneers who
See the vision splendid
Of the sunlit plains extended,
And at night the wondrous glory
Of the everlasting stars.
The Rector stated that only a few of his fine collection were shown, so that at some subsequent time we may have a repetition of this delightful evening. The proceeds were put to the Drive Fund and the C.M.S. Depot.

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Redlands Church of England Girls' Grammar School.—The 62 years old school for girls, "Redlands," which has hitherto been privately owned, has been transferred to the Council of the Sydney Church of England Girls' Grammar School, and therefore becomes a Church School. Miss Roseby will continue as Headmistress. This will be of interest to parents in the Northern Suburbs.

St. Stephen's, Mittagong.—A good number of parishioners gathered in the Parish Hall for the Annual Vestry Meeting. Reports from the Churchwardens, Women's Guild, Ladies Home Mission Union and Sunday School were adopted. The Treasurer's statement of accounts showed a very healthy financial position, and that, besides the liquidation of the Church debt of £150, the Church has done well in making a considerable contribution to Missions and to other worthy causes outside the parish.

St. Alban's, Belmore.—The members of St. Alban's C.E.N.E.F. are arranging a social afternoon which will be held in All Saints' Hall on Tuesday, 31st July, at 2 p.m., in aid of the forthcoming street stall to be held in September.

St. Paul's, Redfern.—The 90th Anniversary of the opening and consecration of the Church will be celebrated on August 24. The foundation stone was laid by Bishop Broughton, on St. Paul's Day, 1848.

Moss Vale.—The C. of E. Fellowship are launching out next month in the organisation of an Eisteddfod, to be held in Mack's Theatre in aid of the Moss Vale Community Centre Funds.

St. Giles', Greenwich.—Sergeant R. Brown, of the A.I.F., Training Instructor at the Baden-Powell Scouts Camp, Pennant Hills, will give a lantern and epidiroscope lecture to the CEBS and GFS in our hall on Tuesday, July 24th, at 7.30 p.m. Friends of the young people, and other visitors, will be welcome.

Holy Trinity, Erskineville.—Despite the torrential rain some fifteen or more young people attended the monthly tea on Sunday, 10th June, and, if we were cold and wet outside, our hearts were warmed by the very fine meeting. Mr. McGie gave the address and inspired us to further efforts.

We have decided to link up our branch with the Church of England Fellowship, Diocese of Sydney, and we have elected the following office-bearers: President, Rev. G. J. S. King; Vice-president, Rev. A. E. Morris; Leader, Mr. J. O'Connor; Assistant-Leader, Mr. G. Fuhrmeister; Secretary, Mrs. V. Miles; Treasurer, Miss S. Bullman.

St. Paul's, Rose Bay.—The annual service for the families of those who are serving in the forces will be held on Sunday, August 5, at 7.15 p.m. The preacher will be the Rev. Gordon Beatty, Army Chaplain. The congregation will assemble in the Parish Hall afterwards for a cup of tea.

The Sulman Plaque.—This plaque has been placed in the porch of St. Michael's Church, Vaucluse, under the architect's plan of the buildings. It indicates the building that was subject to the Sulman prize awarded recently to Professor L. Wilkinson for his addition to St. Michael's Church in 1938.

St. Stephen's, Bellevue Hill.—A committee of the fathers of the C.E.B.S. boys in the parish has been formed to back up the work being done among their sons.

Diocese of Goulburn. QUARTERLY MEETINGS.

There were only two absentees when the Diocesan Council met for its quarterly session on Tuesday, 17th. The Council sat all day, the Bishop presiding throughout. The Bishop and Mrs. Burgmann entertained members to lunch at Bishopthorpe.

The vacancy on the Council caused by the resignation of the Rev. D. A. Garnsev was filled by the election of the Rev. A. W. Harris, rector of Cootamundra. Mr. H. G. Lamb, after long years of service resigned from the Church of England Property Trust. The Council placed on record its appreciation of his work. It elected Mr. John E. Knowlman to the vacancy.

The purchase of a residence in Canberra for the Bishop was confirmed. The Annual Parochial returns were surveyed in detail as were all Diocesan Accounts and activities. Some grants were made from Church Society and Superannuation Funds. Mr. Henry Pynor, F.R.A.I.A. was appointed Architect for the Children's Home and his plan for the ultimate development to that institution tentatively adopted. It is not possible to build the Toddlers' Home yet but other urgently required accommodation will be proceeded with if authority can be obtained. Two ordinances were passed, one a small amendment to the Church Society Ordinance and the other to provide for the sale of a block of land at Harden to the Housing Commission. Adaminaby was raised to the status of a parish. Three loans from the Guarantee and Loan Fund were authorised.

A Committee was elected to explore afresh the possibility of using the Old Bishopthorpe Property as a Boy's Home. A long debate took place on the possibility of proceeding with the Cathedral Tower and Spire, possibly as a War Memorial, and the matter was deferred for further exploration and advice.

Diocese of Grafton.

Metropolitan Visits Diocese.—Owing to the illness of the Bishop, the Most Rev. the Archbishop of Sydney has offered to take Confirmations north of Lismore from 20th to 26th August. The Bishop is reported to be making slow progress towards recovery.

St. Martin's, Mullumbimby (Canon C. Rowe, Rector).—A fund for the erection of a brick fence and memorial gates on the Stuart Street frontage of the beautiful St. Martin's Church has been opened. It is reported to be steadily mounting. St. Martin's is a War Memorial (1914-18) and was dedicated in 1925 and consecrated just twelve months ago.

St. Matthew's, South Grafton (Rev. O. J. C. Van, Rector).—The recent cyclonic storms which swept the district of the North Coast resulted in considerable damage, and in some places loss of life. In common with other towns, South Grafton suffered from flood waters which inundated the lower parts of the town. Many people were forced to move their furnishings and to vacate their homes. Temporary provision for housing was made in the various halls, and St. Matthew's was glad to be able to help by lending the

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Parish Hall for this purpose. Sympathy is extended to those who suffered through the flood and particularly to those who have been bereaved.

St. John's, Rappville.—Despite further rains, the postponed annual meeting of the parish was held on 15th July. Morning Prayer was held at 11 a.m. in the Parish Church and a basket lunch was served in the hall. After lunch, young and old enjoyed some hearty singing of old favourites from Alexander's Hymns. At the meeting Messrs. R. Farr and T. Price were elected as people's wardens and Mr. V. C. Small was chosen Vicar's Warden. Mr. I. C. Dight was elected as Synod Representative.

St. Mark's, Casino.—On Wednesday, 11th July, last, Dr. J. S. Moyes, Bishop of Armidale, in the absence of the Bishop of Grafton, owing to illness, administered the rite of confirmation to 111 candidates—55 males and 56 females.

The Bishop was accompanied by Canon Conran, Adm. of the diocese of Grafton.

Prior to the ceremony the Bishop gave a personal address to the 111 candidates, who were prepared for confirmation by the Rector of the Parish, the Rev. O. N. Manny.

At the conclusion of the confirmation service the Bishop gave a general address to the congregation which was so extensive that it overflowed into the church grounds. The address was from St. John 15-5, "Without me ye can do nothing."

Diocese of Armidale.

(From Our Own Correspondent.)

PERSONAL.

The Rev. C. R. Rothero, Th.Schol., Vicar of Wee Waa, has been appointed Vicar of Tenterfield in succession to the Rev. H. E. West, Th.Schol., who recently retired from the active ministry.

The Rev. Chaplain R. I. H. Stockdale is building a chapel, to serve the needs of patients and staff of the A.G.H. to which he is attached, in conjunction with the Lutheran Chaplain of the same unit.

Padre Wagstaff is appealing for a portable organ for use in connection with his work overseas. Offers of assistance might be sent to the Bishop of Armidale.

The Rev. Canon W. P. Best has returned home to the Vicarage at Gunnedah after undergoing two serious operations. He is making slow progress towards recovery.

WEST TAMWORTH CHURCH.

Plans have been prepared for the proposed new Church of St. Paul, West Tamworth. It is to have an overall length of 154 ft., width from vestry to vestry of 80 ft., with a tower approximately 75 ft. high. It is estimated that the seating accommodation will be almost 500 persons, and the cost (at pre-war figures) will be somewhere about £10,000. The parish is endeavouring to raise the required amount by straight-out donations, collection boxes in the homes of church people, and the sale of "bricks" at 1/- each. The Rev. G. A. Baker is the Vicar.

CHURCH OF ENGLAND FELLOWSHIP.

The Secretary of the Church of England Fellowship (Sydney) has recently been a guest at the Vicarage at Ashford, and dur-

ing her visit a number of young people formed a branch of the Fellowship, says the Rev. S. M. Bramsen in his parish notes. The CEF is now the official Youth Movement in the Armidale Diocese, and there are rumours of other branches likely to start in the near future.

DIRECT GIVING.

The Vicar of Manilla the Rev. V. C. Duncomb, Th.Schol., writes: "Somerton, in place of a function, sets aside two Sundays a year—one for direct-giving to the general parish funds, the other for local purposes. The Vicar appreciates the splendid way in which the people have responded. Mrs. A. R. Fusher has been collecting to liquidate the remaining debt on the hall—the last debt in the parish. A number of people have promised and given donations of £10. Others have given smaller amounts. The response to this appeal is greatly appreciated, and if it continues we should soon be free from debt."

VICTORIA.

Diocese of Melbourne.

FRIENDS OF RIDLEY.

The President (Mrs. J. J. Booth) and the members of the "Friends of Ridley" have issued invitations to an afternoon, to be held at the Jubilee Hall, Holy Trinity, Kew, on Tuesday, July 31, at 2.30 p.m., when Mrs. Edward Smith will give a talk on "Miracle Plays and Carols."

There will be a pianoforte recital by Miss Kate Newmap, of the A.B.C., also afternoon tea, and visitors are assured of an enjoyable time. The subscription is 2/-, and the proceeds are for Ridley College Sinking Fund. Hon. Secretary, Mrs. Athol Brown, UL 4524.

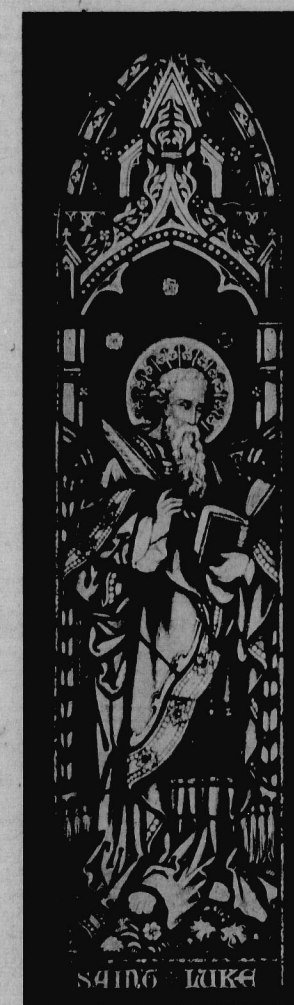
AFFECTIONATE CONGRATULATIONS.

In the newspaper the Vicar receives from his home town, Cambridge, items are printed taken from issues of 25, 50, 100, and 150 years ago. Reporting back twenty-five years ago, this note is given: "The Rev. Donald Baker, who was assistant curate in St. Matthew's parish 1909-12, has been selected to be Bishop of Bendigo, Victoria, Australia." So we are reminded from England that this is the Silver Jubilee year for one who is much loved in Australia, and are thankful to God that twenty-five years in the Episcopate have been years of blessing to the Church he has served with such outstanding devotion. The Vicar, to whom the Bishop has meant so much personally since he was a youth at St. Matthew's, Cambridge, during the Bishop's curacy there, always thinks of him as one whose life has given him a message of great value. It has been a privilege of St. Mark's to help Ridley College, of which the Bishop is now Principal, and such help is given from time to time very readily because of the confidence he inspires and the knowledge that Ridley College students have the inspiration of his guidance and direction. May he be given grace and strength to continue in this all important work!—From Parish Notes of St. Mark's, Camberwell.

THE CHURCH OF ENGLAND AND THE FIGHTING FORCES.

At this month's Provincial Council meeting of the League of Soldiers' Friends, the

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Executive Committee reported to the Council that some 15,000 booklets of "The Church of England and the Fighting Forces" had been printed and practically the whole number distributed. In these few words is bound up a great amount of effort, thought and work.

The production of this booklet, embracing as it does the whole of the War Work of the Church of England in the Commonwealth or Australia, originated as a suggestion from the Federated War Work Council, and the Council at its last meeting in March accepted the suggested offer by the League of Soldiers' Friends to print and distribute the brochure.

As already mentioned, some 15,000 brochures have been printed and distributed and a further 5,000 have been ordered. In the meantime every effort should be made to make the brochure as widely known as possible, for it should find a place in every Anglican home.

The brochure has had a very wide circulation. Copies have been posted to all Bishops in the Anglican communion throughout the world; to the press; all army Chaplains; and to all clergy in charge of parishes throughout the Commonwealth of Australia.

Copies have also been posted to all bishops of the American Episcopal Church. In return, many congratulatory letters have been received and it can be said that the effort has been worth while.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE NEW RECTOR OF ST. LUKE'S.

Our new Rector, after completing his studies at Ridley College, was ordained Deacon in 1932 and Priest in 1934. After two years as Curate at St. Bartholomew's, Burnley, he went to England, where he served with the Colonial and Continental Church Society, and also as Curate at Maidstone, Diocese of Canterbury, and Southsea, Portsmouth. He returned to Australia in 1940 and acted as locum tenens at West Preston for several months where his ministry was highly appreciated. For two years, 1941-1943, he rendered efficient service as Victorian Secretary for the Bush Church Aid Society. In 1943 he accepted the Parish of All Saints', Northcote, a well-known evangelical parish in the Diocese of Melbourne. Those who know him say he is definite, capable, and energetic, and as a comparatively young man he will have ample opportunity of exercising those gifts at St. Luke's. As might be expected, he is a keen C.M.S. man. In addition to being a member of the General Committee of the Victorian Branch, he is a member of both the Executive and Finance Committee. He is also a member of the Regional Committee for Asia of the Federal Council of C.M.S. We feel sure he will uphold the tradition of St. Luke's, and that he will receive the prayerful and loyal support from our people in all that he undertakes. He hopes to be with us early in August.—St. Luke's Parish Paper.

TASMANIA.

HOBART.

On Wednesday, 27th June, at the Town Hall, a representative gathering of clergy and laity met to bid farewell to the Governor of Tasmania, Sir Ernest Clark, who leaves

shortly for England. His Excellency has had a long tenure of office of twelve years, and has won in that time the affections and esteem of the hearts of people everywhere. The last twelve months has been clouded for him by the death of Lady Clark, who was also much beloved by all. The Rt. Rev. Bishop G. F. Cranswick spoke feelingly on behalf of all present of the great regard Tasmania had for Sir Ernest Clark, and the loss his departure would mean to the Christian Church. The Bishop said that he knew that a governor was not supposed to receive presents on his departure, but they wanted him to accept a large picture of St. David's Cathedral where he so regularly worshipped throughout the years of his office here. His Excellency in replying to the Bishop said that there was one thing that we had to be aware of in the days to come, and that was materialism where it hampered spiritual life. There was one thing we had to counteract it and which we should hold on to, and that was the heritage of our faith. Though he also knew that Governors were not supposed to receive presents, he accepted their gift of the picture and it would bring memories to him of the days when he occupied a pew in the Cathedral. He referred to Lady Clark as his help-meet whom he missed so much, and to the last year which had been a sad one for him.

Vocal items by Miss Marie Gillan, Mrs. Poke, and Mr. Don Moore, gave a pleasant touch to the evening, and it was brought to a close with supper. The Governor then moved among the people to say a personal word of farewell to as many as possible before the gathering broke up.

ARCHDEACONRY OF HOBART.

The Sunday School Teachers' Association.

The monthly meeting was held at St. Mark's Church Hall, Bellerive, on Tuesday, 19th June. Over 30 sat down to tea, which was followed by a Bible study on the calling of the Disciples by the Ven. Archdeacon Barrett. The business meeting followed, Canon McCabe taking the Chair. He reported on meetings held in Melbourne of the General Board of Religious Education and mentioned the property that had lately been acquired for the training of workers for the Church at home and abroad. Two young women from Tasmania are training at this college. At the conclusion of the business meeting the Rev. A. F. Thomas (Precentor of the Cathedral) gave a lecture, illustrated by films, on Education in Japan. Mr. Thomas was attached to one of the universities in Japan as a lecturer, for many years prior to the attack on Pearl Harbour, and was able to speak with authority and an inside knowledge of education there. Unfortunately he was tied down to time as the ferry service back to the city made it necessary to leave the hall by 9.45 p.m.

CHURCH OF ENGLAND LEAGUE.

A group meeting was held on Monday, July 9, in the Lord Mayor's Reception Room in Hobart, when a paper entitled "Catholicism, Primitive, Roman and Anglican" was read by the Rev. C. H. Nash, M.A., before a good attendance of members. The chair was taken by the Rector of St. George's, Hobart, Rev. L. L. Nash, M.A., B.D., and prayer was offered by the Rev. C. Allen, B.A., Hon. Secretary.

In introducing the lecturer, the chairman said that anything compiled by him would be fair and balanced presentation of that particular aspect of Truth, and that it would

be produced in an interesting and helpful manner. The lecturer traced the meaning of the word Catholic from classical, New Testament and sub-Apostolic times. He showed that originally it had a geographical and inclusive meaning rather than a doctrinal and exclusive connotation, which was a development of later times.

He said: "Concerning the desirable unity of the whole Christian Church, if there is to be a recognised common language of the Universal Church, it must be the common Greek of N.T. times; if there is a Mother Church of all Christendom, it is the Church of Jerusalem, and not of Rome, Moscow, Canterbury or New York; if there is to be an oecumenical Patriarch holding rank as Primate, his seat will be at Jerusalem, the Mother Church, without regard to political considerations; and if a common standard of primitive Christian worship is sought it will be found rather in such a simple liturgy of St. James, and not in the elaborate complexities and spectacular distractions of the Roman Mass.

THE CATHEDRAL.

The Bishop has filled the two vacant canopies by the appointment of the Rev. M. J. May, Rector of Holy Trinity, Launceston, who has served the diocese 25 years, part of that time as precentor at the Cathedral; and the Rev. W. Walters, Th.Schol., Rector of Bothwell and an examining chaplain. It is particularly gratifying that one of the country clergy should have been chosen for such an important position.

STAFF CHANGES.

The Rev. C. C. Cowling, Th.Schol., has been appointed from Cullenswood, St. Mary's to the important parish of Queenstown where his experience among the miners will be a preliminary to the other industrial parish.

The Rev. R. A. Ezzy goes from St. Helen's where he has served 10 years to St. Leonard's, a developing parish on the outskirts of Launceston.

AN INTERESTING INCIDENT.

The Rev. P. C. Bennett, of the Launceston Baptist Tabernacle, approached me some time ago about entering the Ministry of the Church of England. I have decided to ordain him Deacon on St. Bartholomew's Day, August 24. In the meantime he will prepare for ordination under the Warden of Christ College and will do duty under him till his ordination when I shall make arrangements for his ministry. I am sure that Mr. Bennett can be assured of a sincere welcome by all Church people. The words used by the Bishop of Manchester on a similar occasion apply to Mr. Bennett, so I quote them. "He comes to us after many years of service in another and friendly

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Communion. He does not deny his past, nor adjure it. None of the promises he makes to-day (on his Ordination) involve that. He enters our larger life and we welcome him. In these happier days the relations of the various Christian Communions do not involve a war of sects, but each Communion, indeed each school of thought within our own Communion, makes its contribution, contributes its treasures to own common life."—From Archbishop's Letter.

RELIGIOUS DECLINE.

IS IT A FACT?

John Foster, Professor of Church History in the Selly Oak Colleges, Birmingham, in his latest book, "World Church," faces the question: Has there not been a serious decline in religion in our age? Here is his answer:—

"I believe with regard to knowledge that we know more of the mind of Christ in this twentieth century than they knew in the first. I believe with regard to works that the greatest achievements of Christ in changing conditions of human life belong not to the days of His flesh but to the last one hundred years. I believe that witness to our Lord unto the uttermost part of the earth is something never fully seen until this our day . . . Our day, even ours, is a day of the mighty acts of God."

Churchman's Reminder

"Selfishness is the only real atheism."—Zangwill.

"Each esteem other better than themselves.—Phil. 2:3.

July.

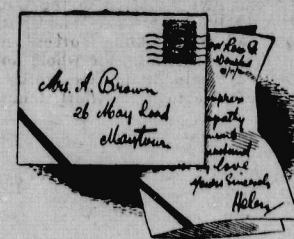
29—9th Sunday after Trinity. The teaching of the Collect is of grace given us before and at the time of our need. How we Christian people need continual reminder that "we can do no good thing without God," as so well expressed in this collect. Self-sufficiency is too often a blot on otherwise most laudable action in the work of the Church.

August.

5—10th Sunday after Trinity. This day tells of successful prayer. How often we imagine our prayers are unanswered because they are not answered just as we would wish and when. We are not the best judges in such matters.

6—Monday. The Transfiguration of Our Lord. This day, unfortunately, is not given a place on the regular calendar of the Church Year. But it is part of the Gospel story of our Lord's Life. It demonstrates the nearness of the next world, as well as the divine character of the Lord.

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The following amounts for the above Appeal for the "Church Record" have been received with grateful appreciation. Amount already acknowledged, £40/4/-; Mrs. T. Johnson, 5/-; Miss Lambert, 10/-. Total £40/19/-.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amount: St. Michael's, Wollongong, 6/-; amount under 5/-; 2/-.

STATISTICS.

For those who have a mind for figures and statistics the following items will be of interest.

In Victoria the "List of Registered Clergy" published by the Victoria Government Gazette is as follows:—

Roman Catholic	599
Church of England	443
Presbyterian	348
Methodist	300
Baptist	108
Church of Christ	78
Salvation Army	60
Congregational	57

In Victoria, where over 40 per cent. of the population enter themselves as Church of England, and about 20 per cent. Roman Catholics, there were in the gaols of Victoria in 1944, 3,291 Roman Catholics and 2,726 Church of England.

In New South Wales the Roman Catholics, who number 21 per cent. of the population, were awarded 48 per cent. of the secondary schools bursaries and 43 per cent. of the intermediate bursaries.—From "Ballarat Chronicle."

THE HOME MISSION SOCIETY DIOCESE OF SYDNEY

The 89th Annual Meeting

At the CHAPTER HOUSE,
On TUESDAY, 31st JULY, 1945

PROGRAMME

7 P.M. — Annual Service in St. Andrew's Cathedral.

Preacher: REV. J. R. LE'HURAY.

8 P.M.—Annual Meeting in the Chapter House.

Chairman:

THE MOST REVEREND THE ARCHBISHOP.

Speakers:

REV. GORDON SMEE—

"The Case for Under-privileged Girls."

MR. J. E. PAYNTER—

"The Case for the Under-privileged Boy."

REV. G. R. DELBRIDGE—

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BOOK REVIEWS

We have received four publications by S. John Bacon, the Melbourne representative of Marshall, Morgan and Scott, of London:—

Up Hill and Down, by Winifred Ann, is an elegantly printed booklet with picture cover from an original painting by C. Kingsley Smith, Esq., and at once suggests a gift for your friend. It consists of cameos, in prose and verse, of the common places of life, with an undertone of a deep spiritual experience. The get-up of the booklet is garnished with many intriguing sketches by the authoress. The price is 3/9.

Total Christian War (price 6d.), and **Out of Darkness** (price 1/-), are from the pen of Howard Guinness, the well-known youth Evangelist in connection with the Inter-Varsity Christian Fellowship. They contain striking testimonies to the power of the Gospel of Christ. But the former contains a "Call to Arms" to Christians of all the Churches if they do not want to lose a golden opportunity of saving the best of our youth who are now in the Armed Forces and redeem "her greatest and last evangelistic opportunity of all time."

Total Christian War contains a challenging chapter on Creative Fellowship and includes direction for a searching self examination, with a view to wholehearted consecration to the claims of Christ.

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MISS G. GORDON EVERETT, M.A.

Your Scripture Lessons, a handbook for those giving Religious Instruction in Schools (price 1/-), by the Rev. B. H. Williams, B.A., Travelling Secretary of the I.V.F. (Australia). This helpful booklet is issued by the Teachers' Christian Fellowship of N.S.W. In the Foreword Miss Anna C. Hogg, B.A., Dip.Ed., of the Teachers' College, Sydney, tells us that the book was written in response to the many requests for advice and help which Mr. Williams has received. His suggestions will be found simply straightforward and intensely practical. We can unreservedly recommend this guide for those who are engaged in the work of Religious Instruction in our public schools.

Are You A God Parent? Help to those intending to stand as sponsors at Christian Baptism, by Deaconess Nora Tress, Th.L., Published by the Young Evangelical Churchmen's League, Sydney. Price 4d.

This little booklet, nicely printed, deals with some of the difficulties that surround Infant Baptism and the nurturing of the life of our infant Church members. It will be found a useful gift for those who take upon themselves the responsibilities and duties of sponsorship. It is a concise and clear explanation of those duties and the way to fulfil them. The publication fills a need.

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