

afternoon tea was provided by the ladies of the Cathedral parish. The Archbishop preached at Evensong in All Saints' Cathedral that evening, the Cathedral being filled by the large congregation which came to offer thanksgivings for the past years in the life of the Diocese and to the Archbishop's inspiring and helpful message.

PARISH OF DUBBO

Mr. E. E. R. Walker, Th.L., the fourth and leader of the South Dubbo Sunday School and also the Dubbo Branch of the Order of Junior Anglicans, was farewelled at a representative gathering of parish friends, and young people prior to his departure for Hillston. The South Dubbo Sunday School, now in the second year of inception, has an enrolment of about 100 pupils and a staff of 25 young people teachers. The Order of Junior Anglicans is in a strong position with membership of boys and girls in the teen age and much to supplement the training of many of the young helpers in the Sunday School.

Mr. F. Price is the new superintendent of the Sunday School, and Mr. A. Lipscomb, with the co-operation of the Rector (Rev. C. W. Leavers, Th.L.), will have the oversight of the Order of Junior Anglicans.

Diocese of Newcastle.

CHURCH ARMY NOTES.

The Rev. J. S. Cowland, the Federal Secretary of the Church Army, has just returned from a short tour of Victoria and Tasmania, where he has been visiting Church Army Officers.

He is conducting a young people's mission at Northbridge, N.S.W., from June 1st to 9th inclusive, after which he will conduct a long week-end of mission work in the Parish of Kempsey, N.S.W.

Sister E. M. Parsons, secretary of the Mission Sisters' Department of the Church Army, is now on her way back to Australia on the "Stirling Castle," after a visit to England to see her aged mother and to study the latest methods of Evangelism.

The Church Army is arranging a special Evangelistic Week-end for Clergy and Theological students at the Training College, Stockton, August 10-12. It will be conducted by the Rev. J. S. Cowland.

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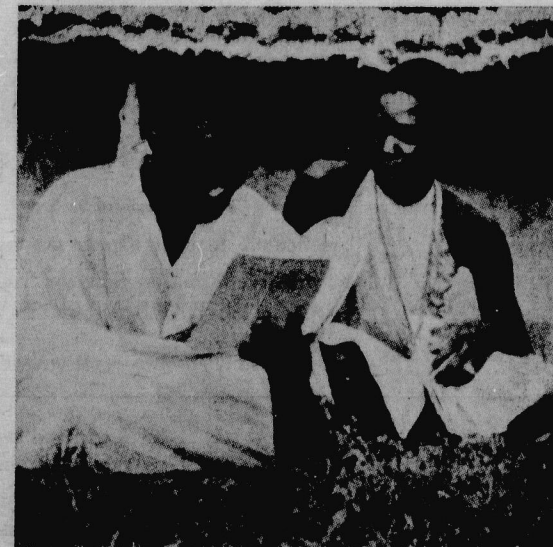
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No. 10

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NOTES AND COMMENTS.

Once again illustrations are being
published of the deep-down regard for
our Book of Common
Prayer evinced by mem-
bers of the Forces in the
recent war. One chap-
lain with a great deal of
experience has been publishing his im-
pressions and experiences. Writing
to one of the English Church papers he
says:—

"It is worth stopping to consider for
a moment what kind of services were the
most helpful and acceptable in the army. At
the outset I say that whatever feeling
for ritualism may have lurked within me
was mown down within a few weeks of en-
tering the Desert. At Holy Communion
what was demanded was meaning and that
those taking part should feel that during
that half-hour they had been brought
closely into touch with their Lord. Pro-
vided the ceremony was conducted with
dignity they cared nothing for the outward
trappings. In fact for the most part they
regarded ritual as a barrier between them-
selves and the significance of the service
rather than as an assistance. As regarded
Matins and Evensong, they wanted all the
meaning of the full Anglican rite to be ex-
pressed in simple terms and packed into
thirty minutes. It was interesting on one
occasion in Italy, however, to take a vote
from my congregation on the kind of service
they preferred. Having for several weeks
used a very simplified form in modern lan-
guage as an experiment, I asked whether
they would rather have the new or the old.
Of some sixty present, the majority wanted
the old forms of confession and absolution,
and some of the old prayers. Several offi-
cers objected especially to the use of a
modern translation of the Bible for reading
the lesson. Although I applauded their taste,
all this came as a surprise in view of the
number of times complaints were voiced in
Padres' Hours of the Anglican services being
stilted and difficult to understand."

We hope that such experiences will
help to stem the unfortunate tide of
irregularities that threaten to impair
our Anglican witness as they spoil the
beauty and simplicity of our Anglican
worship. Now that the war is over it

would be of great advantage to our
church people and to the clergy them-
selves for some direction to be given
by those who are in authority in the
Church in relation to the proper use
of our Book of Common Prayer. The
craze for novelty, brevity and mediae-
valism is leading to chaos in our church
organisation.

We are glad to draw the attention
of our readers to a remarkable utter-
ance of the Church lead-
ers of Victoria, under the
chairmanship of the Arch-
bishop of Melbourne. The
moral slide which has become so evi-
dent throughout the Commonwealth
owes a great deal to the *laissez-faire*
policy of the Church in regard to a
reasonable regard for the Lord's Day.
The "holiness" of the Day has not been
receiving that emphasis which alone
can preserve so necessary and helpful
an observance along the lines of God's
will. The statement is signed by the
Archbishop of Melbourne and the
heads of the other greater Protestant
Churches and is as follows:

SUNDAY OBSERVANCE.

Because of widespread and growing mis-
understanding and misuse of Sunday, this
statement is issued for the guidance of Chris-
tians and as a call to citizens generally.

Sunday is the Lord's Day. It is the week-
ly commemoration of Christ's resurrection,
and for Christians, should be a day of wor-
ship and thanksgiving. The day is a privi-
lege to be enjoyed, rather than an obliga-
tion to be accepted.

Sunday is a day of rest. The principle
of one day's rest in seven was observed in the
Jewish law and has been justified in human
experience. The pace and strain of mod-
ern life make this more necessary than ever
in the interests of health and general well-
being.

Because of this two-fold aspect of Sunday
(worship and rest), no citizen should ac-
quiesce carelessly in the breakdown of the
Christian tradition regarding the observance
of the Lord's Day.

FOUR PRINCIPLES.

Accordingly we commend the following
principles:

1. Christians will think of the day chiefly
as an opportunity for the united worship of
God and the strengthening of their own
spiritual life.

2. Christians will seek opportunities for
active Christian service on Sundays, and
while healthy recreation is not forbidden by
Christian standards, it should never inter-
fere with worship and Christian service.

3. Christians will act in ways that will
safeguard for others the opportunities for
worship and rest that they desire for them-
selves. Where work on Sunday is necessary
for the general welfare, the hours of work
should be so arranged that workers will
have time for rest and worship on every
Sunday, and should have some Sundays
quite free from work.

4. All citizens should recognise their ob-
ligation to assist in preserving Sunday as a
day of worship and rest. It is becoming
increasingly evident that community life can
be run successfully and happily only on the
basis of Christian standards of conduct. Any-
thing that makes more difficult the teaching
and practice of those standards is detrimen-
tal to human welfare, both moral and phys-
ical.

We therefore urge all citizens to oppose
those enterprises which in the interests of
commercial advantage, charitable appeals,
or personal enjoyment would tend to destroy
the special character of the day, and take
from many of their fellow-citizens this op-
portunity for worship and rest.

The Communist attack on our
social and national life is fortunately
coming into the light. For a
long time now the enthusiasts
who have been caught by this
rotten philosophy have used
the method of quiet and per-
sistent infiltration until the power of
position, but not of numbers, acquired
by them has given rise to an arrogant
and more open attempt to get a
stranglehold upon our industries and
other ways and means of livelihood.
There is at present a very decided at-
tempt, on the part of labour organisa-
tions generally, to throw off those de-
humanising bonds that Communistic
leaders have sought to lay upon them.
It is being recognised and we are glad
to say with decided disfavour and dis-
gust that the policy of *laissez-faire* on
the part of the rank and file has allowed
the relentless communist leaders to get
an altogether greater determining
power than their numbers in any way
justify and that this power is being
used in order to disrupt the peace and
quiet of our common life. Speaking
at a victory service in St. Andrew's
Cathedral, Sydney, Sir Leslie Mors-
head, who commanded the 9th Divi-
sion at Tobruk, made a spirited attack
upon the cult—

Discussing the reaction of industrial
unrest following the end of the war,
Sir Leslie said that although Commu-
nists were few, they were well versed in
the precepts of disruption.

The present industrial unrest was
not due to the reaction of following
relief from the strain of war.

"Our present troubles can be traced
to the subversive elements in our
midst," he said.

"The Communists have no respect
for law and order, or for the teachings
of Christ. Their chief interest in labour
is to induce the working man to join
their organisation. They seek to
wreck so that they can get control. Are
we to stand by, and allow the few to
do that?"

Sir Leslie suggested that a solution of our troubles was a return to religion, and in that respect the Church had a great opportunity.

He quite rightly inveighed against the Anti-Christian beliefs and aims of Communism. It is a godless creed that can bring nothing but disaster and loss to any people that embrace it.

There is much in a name, and many people are unwittingly misled by the really impudent claim implied in the term "Rationalism." "Rationalism" and "rationalism." Perhaps

the psychological terms "rationalisation," and "rationalise" are good correctives, because rationalists (so called) are really guilty of a large degree of rationalisation in order to keep in check those little twinges of conscience which come along in mysterious ways and at odd moments to provide a certain amount of discomfort in their minds. The Psalmist has truly said "The fool hath said in his heart (rationalisation) There is no God". Quite recently in the Melbourne press there was some correspondence on this subject and some "diehard" rationalist made the age-old jibe that clergy are expected to surrender intellectual freedom. Of course, the statement, speaking generally, is a gross falsehood. The Bishop of Ballarat sent the following interesting comment to the paper in which the correspondence appeared:

"A correspondent writes in terms which give the impression that when a young man gives his life to the priesthood of the Church he must renounce all freedom of thought, the right of inquiry, and that he must submit himself to intellectual bondage. Speaking for the Church of England, I insist that these notions are not in accordance with the facts. For us religion does not limit inquiry. The credentials of the Christian religion are under continuous examination. Its origins have been minutely investigated, and its title-deeds have been minutely investigated, and its title-deeds have been subjected to a scrutiny more searching than has been accorded to any other literature in the world. In the Anglican Communion young men who offer their lives to the priesthood are acquainted with these facts, and are made to face all the challenges which can be offered to the Church's faith. They are taught that the Christian religion demands that they should love the Lord their God with all their minds as well as with all their hearts. To demonstrate that these facts are so, let me quote Charles Gore. In his book, 'Belief in God,' he writes: 'I have, ever since I was an undergraduate, been certain that I must be in the true sense a free thinker, and that either not to think freely about a disturbing subject, or to accept ecclesiastical authority in place of the best judgment of my own reason, would be for me an impossible treason against the light. I must go remorselessly

where the argument leads me.' The man who wrote these words was one of the foremost thinkers in the modern world; he became Bishop of Oxford, and one of the most authoritative teachers in the Anglican Communion. Before he became a Bishop one of his main works was to train men for the Ministry."

Some time ago at least one of our Australian bishops was complaining of the lack of co-operation manifested by officials of the Roman obedience in religious services on great national occasions. So long as no prayers are said or act of worship implemented our fellow citizens of that Church are willing to join with fellow Christians of other denominations in certain conferences and even in religious discussions. But the line is drawn very distinctly. The following excerpt from an English Church magazine is of interest in this connection:

UNITY: INDEED!

A meeting for "Christian Unity" was held in St. Peter's Hall, Bournemouth, on 21st January, presided over by the Bishop of Winchester, and the speaker was the well known Jesuit priest, Rev. Martin C. D'Arcy.

At the close of the meeting questions were invited, to be written on cards provided by the stewards. As Mr. P. H. Rand, of the Protestant Truth Society, was overlooked by the stewards he asked permission of the Bishop to ask his question. When the request was granted, he stood up at the back of the hall and in a clear voice that all could hear said: "Does the speaker agree with the Compendium of Pope Pius X, that outside the Roman communion there is no salvation? If so, how can we unite with a church that denies the greatest of God's gifts to the chairman of this gathering and all Christians outside her pale?"

There was a tense hush in the brief interval before the Jesuit rose to reply.

He evidently found it difficult to answer, but gave as his interpretation, "that inability to understand the teaching of his church would not shut one out from salvation."

By the time he had finished Mr Rand had written another question, which was handed to the chairman by a steward and given to the priest immediately he sat down. The Jesuit rose to read from the paper: "Is it a mortal sin to attend a Protestant Church Service?"

The priest's reaction was strange — although perhaps, understandable. He complained that, "it was a tiresome question, and would take an hour to answer." He further stated that he had had a wide experience in dealing with similar questions put to him by undergraduates, but he did not consider it would further the purpose of the meeting to answer it.

The "tiresome question" was then placed on the table by the bishop's side, after which the gathering was soon brought to a close.

Certainly the reverend father was given a couple of hard nuts to crack. His replies indicate the present futility of seeking co-operation as fellow-Christians at the hands of Rome. Its atti-

titude is such as to lead us to renewed prayer for its votaries as well as for ourselves that the Holy Spirit may exercise His power mightily to cause dry bones to assemble and be clothed with living flesh.

In view of the smoke screens that are being provided by the supporters of a decadent government we reprint with appreciation the following from "Grit"—an evidence that "Grit" is still full of grit and commonsense.

A GREAT TRIBUTE.

VALUE OF SIX O'CLOCK CLOSING.

Mr. W. F. Sheahan, a liquor supporter and the State member for Yass, during the debate on the Liquor Bill, paid an unconscious tribute to the efficacy of six o'clock closing.

In one fell swoop he disposed of the yarn that six o'clock closing means more drinking.

Said Mr. Sheahan, "I have seen certain contracts—I have seen one and heard of three others—that provide that in the event of the referendum resulting in one hour's increased trading, the rent shall be increased by 5 per cent., and if it results in an increase of two hours, by 10 per cent. That appears to be an exploitation of legislation . . ."

Just so, Mr. Sheahan. And it proves that the liquor people know that even one hour's extension of time is going to mean more sales and more profits.

No other argument is needed. The liquor people have proved our case.—(See Hansard pp. 3323-4.)

No Minister of the Gospel or social worker has any doubts as to the value of Six O'Clock Closing. It has made all the difference in the world to women and children living in the thickly populated parts of our great cities.

"Fair play is bonny play" is a useful adage to keep in mind. So we are publishing some correspondence Press which appeared and was cut short in our contemporary.

Some of the clergy in their experience of Confirmation Candidates may have had a passage in the Epistle to the Hebrews quoted or misquoted in support of the rite of Confirmation, "An oath for confirmation is to them an end of all strife." Using the passage in its correct meaning it would follow that Canon Hammond's disclaimer should have been accepted in all courtesy. Surely our contemporary cannot seriously impute to the principal of Moore College the irrational ignorance of an ignorant confirmation candidate. Really, "without controversy" great are the vagaries of controversialists.

QUIET MOMENTS.

EVANGELICALS AND EVANGELISM

(From an Address by the Archbishop of York, at the Annual Meeting of the Church Pastoral Aid Society.)

The Evangelical Party, which is represented in this Society, has before it a very special contribution to make to the Church in the days to come. If I were to ask, What are the great characteristics of the witness of the Evangelical party? I think I should take these three.

First, they witness to the necessity of Evangelism. There must, of course, be in our parishes the building up of the faithful, and the perfection of worship. But in a living Church there always must be the living spirit of Evangelism, the going forth seeking for souls so as to turn them to Christ. And never has there been greater need of this than in our nation at the present time. For reasons into which I need not go, there are great masses of our fellow countrymen who are to-day ignorant of the bare facts of the Christian Faith, and whom the Christian Churches have never reached through the ordinary parochial organisations. I am certain that the great task in front of the Church in the days after the War is the work of Evangelism. Pastoral work in the parishes must, of course, always go on, but the work of Evangelism must play a greater part; there must be the going forth from the congregation of the faithful, those who have accepted the Gospel, to win those who do not at present know Christ as their Lord and Saviour. When I have been speaking to the Chaplains overseas about the problems which will await them when they return home, again and again I have emphasised this—that the great task in front of the Church in the days to come is the work of Evangelism, both at home and overseas.

EVANGELICALS AND CONVERSION.

Then, secondly, the Evangelical Movement has always stood for the conversion of individuals, the conversion of them to the Lord Jesus Christ. I am enthusiastically an advocate of Church reform. I believe that Church reform on a drastic scale is absolutely necessary. I am not going into that now; but I am even more certain that no Church reforms will be effective without personal conversion. Our Church reform is not an end in itself; it is a means to an end; it can never take the place of the conversion of individuals. Not long ago a man who had written a well known book about planning in the post-war world, was asked a question: "What about the planners?" And he replied: "It is the thought of the planners which really terrifies me. I can think of the plans, but I know that they will be useless without the planners, the right kind of people to carry them out." I know that all our post War schemes for a new order, and for Church reforms, will be quite useless unless there are a sufficient number of converted men and women to carry them out, and to bear their witness to their Lord and Saviour.

EVANGELICALS and the BIBLE.

There is another characteristic which always strikes me in connection with the Evangelical movement, and that is its knowledge and love of the Scriptures. I do not mean to say that this is the peculiar or special prerogative of the Evangelical Party.

There are other parties, and those who belong to no parties, who have the deepest veneration for the Scriptures, and who find in them the source of their life. But I think it is true to say that the Evangelical Party has always laid special stress upon the appeal to the Scriptures. To-day there are great multitudes of our fellow countrymen who are ignorant of the Scriptures; they have never read them; the Bible to them is an unknown Book; they fail to recognise the simplest quotation from the Bible. More than once I have heard quotations from the Bible ascribed to Shakespeare or to some other writer. Those who believe that the Bible is, indeed, the Word of God, must do their utmost to bring others to know it, to read it, to understand and to love it.

EVANGELICALS AND THE CHURCH.

Now this Society, in providing clergy for the parishes of the Church of England, is providing workers who will specially lay stress on the work of Evangelism, Conversion and the love of the Scriptures. I am certain that the Evangelical Party has got to make a priceless contribution to the work, and to the building up of Christianity in this land. You can, indeed, lift up your hearts in thanksgiving to Almighty God, for all that you have been able to do in the past. The Report, to which you have just listened, should fill you with encouragement. This great meeting to-night, notwithstanding the rain, should also be a real cause of encouragement, showing how deep and real is the interest of many in the cause of Evangelism.

Now, to-day, as the War in Europe draws to an end, and as we see the judgment of God working itself out upon the nations which have defied His eternal laws, we must remember that we who have been called to be God's agents in executing His judgments must ourselves see that we, and that our nation, follow faithfully in the paths of righteousness and justice and mercy. It is the Christian faith, and the Christian faith alone, which will lead the peoples of the world into the fellowship, the peace, the joy and the righteousness which God demands from us.

THE LORD IS RISEN.

In the bonds of death He lay,

Who for our offence was slain;

But the Lord is risen to-day.

Christ hath brought us life again;

Wherefore let us all rejoice.

Singing loud with cheerful voice.

Jesus Christ, God's only Son

Came at last our foe to smite,

All our sins away hath done.

Done away death's power and right;

Only the form of death is left,

Of his sting he is bereft.

'Twas a wondrous war I trow,

Life and death together fought;

But life hath triumphed o'er his foe.

Death is mocked and set at naught;

Yea, 'tis as the Scripture saith,

Christ through death hath conquered death.

Now our Paschal Lamb is He,

And by Him alone we live,

Who to death upon the tree

For our sake Himself did give;

Faith His blood strikes on our door,

Death dares never harm us more.

—Martin Luther.

CHRISTIANITY AND THE NEW ORDER.

(From the Bishop of Newcastle's Charge to Synod.)

But the best monument we could raise to those who have fought to preserve for us our liberties and our lives is a new and better world, a world whose life is ordered in terms of justice, not of power, and in which there shall be peace on earth because there is goodwill amongst men. No serious-minded observer can be otherwise than profoundly disquieted and alarmed by the state of the world to-day. On the morrow of the greatest military victory ever gained by one group of nations over another we have not order, but chaos, not peace but world-wide uneasiness and uncertainty, which some are already prophesying must inevitably lead to another world war. The international organisation which was designed to create international order and secure international peace, has, as yet, given but little sign of effectiveness for its purpose. We are still living under the conditions of an armistice. There is, as yet, no agreement as to when a Peace Conference can be summoned, and a peace settlement contrived. Industrial unrest is a world-wide phenomenon, gravely increasing the threat of famine, and the pestilences which follow in famine's wake. So one might go on. It is a dismal picture. It could, without exaggeration, be made more dismal by a secularist writer who, at one time, probably had as great an influence on the popular mind as any other writer of his day. This is the estimate of world conditions and prospects recently put out by Mr. H. G. Wells in his latest book: "The end of everything is close at hand, and cannot be evaded . . . there is no way out, or round, or through the impasse. It is the end . . . Our Universe is not merely bankrupt; there remains no dividend at all; it is not simply liquidated; it is going clean out of existence, leaving not a wrack behind. The attempt to trace a pattern of any sort is absolutely futile."

It is clear that this allegedly hopeless state of affairs is not, in Mr. Wells' judgment, due solely, or mainly, to the war. The causes of the situation he so poignantly describes must lie further back. Fourteen years ago he was saying much the same thing. I can remember a phrase from an article which he published in 1932—"The ship of our civilisation," he wrote, "is not going to sink; it is sinking now."

I hope that none will miss the sensational significance of confessions such as that, "We who have reached, or passed, middle age, grew to manhood in a secularised world which was confident of its ability to solve its own problems, and achieve its own ends. At the beginning of this century, Mr. Wells himself wrote a book, which had a very wide circulation, and a great influence, in which he expressed his conviction that by the adoption of the socialist hypothesis, and the use of ordinary common sense, new worlds could be substituted for the old. By the majority of those who thought as he did, the Church and its faith were either brushed aside as irrelevant anachronisms, or tolerated and patronised as a purely decorative addition to life. God was not explicitly repudiated. Most men professed to be in some sense theists. But He was kept strictly from any interference with secular matters. Religion was one thing; politics and business were another. And between the two

there was a great gulf fixed which must be carefully kept unbridged. Such an idea was the product of the industrial age. I believe, with a recent writer, that "if you had told any typical Christian thinker in any century from the twelfth to the sixteenth that religion had nothing to do with economics, and that bishops must not intrude in these matters upon the deliberations of laymen . . . he would either have trembled for your faith, or feared for your reason. He would have regarded you, in short, as either a heretic or a lunatic." But in the industrial age the idea came to be increasingly accepted as axiomatic with the result that I have just described.

For a while the idea seemed to work brilliantly in practice. The world was so manifestly being gained that mankind's loss of its soul seemed to matter not at all. But we have lived to see that it does matter, that it matters more than anything else. The world which believed itself to be advancing irresistibly on a broad front towards a secular millennium, now finds itself faulted on the very brink of destruction. Having refused or ignored the claim of religion to be the only true guide to life, the modern world finds itself without any guide at all.

THE CHURCH'S OPPORTUNITY.

It is this which gives the Church its amazing opportunity, and its terrifying responsibility. Because it claims to be in possession of secrets of incalculable importance, of a wisdom "not of this world, nor of the rulers of this world, which are coming to nought," and of the only power which will enable that wisdom to be translated into practice. It claims to be in possession of the truth which will set men free, and of the power which will enable them to become free, and of the power which will enable them to become the sons of God. It is just as realistic as Mr. Wells. It does not need to shut its eyes to any of the facts. Its Founder foretold with searching plainness the terrible things which would come upon a world which did not know the things which belonged to its peace. He told us long ago how there would be wars, and rumours of wars, plagues and pestilences and famines, times when men's hearts would fail them for fear. But He interpreted all this, not as an incentive to despair, but rather as a call to action and a challenge to faith. "When these things begin to come to pass," He said, "then lift up your heads and look up." In contrast to Mr. Wells, who asserts that there is no way out, or round, or through the impasse. He insisted that there is always a way, and that He, Himself, is the way. And His followers accepted and confirmed His claim in this regard. He is the way, they insist, and the only way. "There is none other Name under heaven given amongst men whereby we may be saved, but only the Name of our Lord Jesus Christ."

That is the Christian claim. On what grounds does it rest? I want to examine that question, because I believe there are very many who desire to know the answer. The writer of a letter to the press recently said, that whilst we were constantly being told that Christianity was the only solution to the world's problems, and the only cure for the world's ills, we were never told why. I felt that letter to be a challenge, and I want to take up that challenge now.

THE REALISM OF THE CHRISTIAN FAITH.

It can be claimed, I believe, with absolute truth that Christianity is the only fully realistic faith, the only philosophy which faces and

takes account of all the facts. It alone teaches fully the essential truth about God and man. Of God it asserts that He is the Maker of Heaven and earth, and of all things visible and invisible, the supreme Potentate, the King of kings, the Lord of lords, the ultimate and absolute Being from whom all our notions of truth and beauty and goodness are derived. And for man it claims that he is God's vice-gerent on earth. Incidentally, that is the answer to the foolish objection of the sceptic that man is so insignificant in comparison with the Universe, that the claims made by religion on his behalf are ridiculous. India is a very large continent; its Viceroy is only one individual, but the contrast in no way diminishes either the dignity of the vice-regal office or the immense importance of the Viceroy's task. Man is God's vice-gerent on earth, charged in company with his fellow-men with the co-operative task of subduing it to the will of its Creator. That is, indeed, man's only claim to any intrinsic importance of his own. On the secular level men vary so greatly in intelligence and ability, that a few may seem to be of very great importance, others of much less importance, and some of no importance at all. But in the Christian view these differences are all transcended by the fact that all alike are the children of God and the heirs of everlasting life; and are sent into the world by its rightful Sovereign to do their duty in that state of life unto which it shall please God to call them.

You will notice how closely these two beliefs are connected with one another. You cannot challenge one without endangering the other. The denial to man of his status and dignity as a human being leads ultimately to the denial of the God who confers it. And the repudiation of God leads directly to the dehumanisation of man, and ultimately to his enslavement. Atheism is the parent of tyranny. By atheism I do not necessarily mean the denial of God's existence. Such eccentricity has always been, and will always be characteristic only of the very few. But there is a virtual atheism which, whilst paying lip-service to the idea of God, repudiates His sovereignty, treats His claims as capable of being over-ridden by some alleged necessity, and makes no serious attempt to worship Him, to give Him the honour due to His Name. The consequences of this can be disastrous. Man is so constituted that he must worship something. He must believe in something higher than himself, something absolute and final, something that will give meaning to his judgments of value, and purposefulness to his actions. And if he ceases to find that something in his Creator, he will find it in some creature. Fascist Italy found it in the State; Nazi Germany in the idea of blood and race; Marxist Communism finds it in the economic process. It is significant that each of these substitutes for Christianity has had to maintain itself by means of a secret police, and to impose restrictions upon the personal liberty of its citizens which, in a democratic country like our own, would be regarded as completely intolerable.

Another and perhaps more serious result of this virtual atheism, of which I speak, is that by withdrawing men's attention from the realm of the things unseen and eternal, and confining it to the material world, it is making conflicts of various kinds almost inevitable. The reason for that is to be found in the very nature of the case. The material good things of this life are, all of them, limited in amount. They have this dangerous characteristic that the more any one man, or any one nation has of them, the less there is for all the rest. So there is gener-

ated international strife in the struggle to capture markets; industrial strife, over the divisions of the profits of industry; internal strife, as in India to-day, through the struggle of various sections to obtain predominant political power. I verily believe that there are none of the major political problems of to-day which are not the product of a widespread and world-wide repudiation of the sovereignty of God. And I am absolutely certain that there are none which could not be solved by a genuine acceptance of the Christian faith about God and man. That is why we should view with grave alarm the apparent indifference of so large a majority of the people in Australia, as elsewhere, to the call and challenge of the Gospel. And that is why we should, all of us alike, resolve to address ourselves with renewed keenness and energy to the task which belongs to us all, of making God's ways known upon earth, and His saving health among all nations, including our own. I have not in mind any great public evangelistic effort, or any great advertising campaign such as recently was suggested in England. There is certainly room for advance in the Church's educational work amongst the young, and we are preparing to make it. We have not abandoned the hope of obtaining a radio broadcasting station of our own. We believe that our long-standing claim to one is just, and that some day we shall get some Government to acknowledge it as just. These things may well be of great assistance in the achievement of our purpose. But what will help most will be the resolve of every member of the Church, whether he be bishop, priest or layman, to make his life count on the side of the Christian Gospel in the age-long struggle to make the Kingdoms of this world become the Kingdoms of the Lord and of His Christ.

Churchman's Reminder.

"A good leader makes a good soldier."—Ancient proverb.

"Thou art Peter, and on this rock I will build my church."—Quite different words—Peter and Rock. It was his leadership, not himself, on which Christ's Church is built. June.

23rd.—1st Sunday after Trinity. Why are the Collects so overlooked in daily prayers? They contain touching passages which cling to the memory once they become repeated even occasionally. Here is a specimen: "No good thing without Thee." How we all need this reminder to check our self-righteousness.

29th.—Saturday. St. Peter. The Collect was composed for the 1549 Prayer Book. We thank God for the gifts of this great Apostle. There is no need to exaggerate them, as Rome does. He was a great leader of men.

30th.—2nd Sunday after Trinity. This day reminds us that fear and love go together. Fear here is not the fear of a slave, but of a friend. St. Paul speaks of it in Hebrews xii: "Godly fear." This is expressed by our use of such a reverent order of approach to God in the public worship of the Book of Common Prayer. It is incumbent on us to see that our Family and our private prayers are similarly enhanced by reverence of attitude and thought.

PERSONAL.

Canon B. H. Dewhurst was instituted to the parish of Camperdown by the Bishop of Ballarat on May 14. When he and Mrs. Dewhurst left the parish of Ararat they were given thirteen different farewells. Canon Dewhurst has been appointed rural dean of Camperdown.

The Rev. and Mrs. W. E. Moorhouse, who have recently resigned from Camperdown in the Diocese of Ballarat were farewelled by church people and citizens. Two cheques of £190 from parishioners and £170 from other citizens were presented to them, besides a number of smaller presentations from parochial organisations. Mr. Moorhouse may possibly accept work in the diocese of Polynesia for the next two years.

Miss Maida Williams, M.A., who has been appointed Youth Organiser by the Tasmanian Diocesan Council, has taken up her duties. She met the Youth Committee on Monday, April 29, and was commissioned by the Bishop in the Nixon Chapel in the presence of members of the Diocesan Council and others on April 30.

The Diocese of Ballarat has sustained the loss of three valuable workers: Mr. F. W. Pettingell, of Port Fairy, was for over 50 years an earnest Churchman filling most important lay offices in the Church. Miss Wyn Harris, of St. Peter's, Ballarat, for many years diocesan treasurer of the Women's Missionary Auxiliary and Mr. C. H. Bruce, also of St. Peter's, for the past 11 years diocesan treasurer of the Mothers' Union. "These all died in faith."

In the passing of Miss Constance Burchell, St. Luke's (Adelaide) has lost a lifelong friend. Miss Burchell was for years an earnest teacher in our Sunday school and an enthusiastic member of the G.F.S. Nearly twenty years ago she became matron of the G.F.S. Lodge, a position she faithfully filled till the time of her death, which occurred suddenly while on holidays in Sydney. The number of women, including the wife of our Bishop, present at the funeral service at St. Luke's was a fitting tribute to her work as matron of that institution. In spite of the exacting duties of this office, especially during the war years, she remained loyal to St. Luke's and attended service as often as possible. Miss Burchell was also a keen supporter of C.M.S. and only health reasons prevented her serving the society overseas.

The death is announced of the wife of the Rev. W. J. Owens, rector of Balgowlah, N.S.W. We desire to express our sympathy with Mr. Owens and his family.

The death occurred last week of Mr. W. C. Adams, of Turramurra, N.S.W. The deceased gentleman was a keen churchman and member of the Synod of Sydney. We desire to express our sympathy with Mrs. Adams and her family.

"Like a shock of corn fully ripe," Mrs. Wilton, mother of Bishop Wilton, of North Sydney, "fell asleep in Christ" last week at the great age of 96 years. Two of her daughters are Mrs. Barton Addison and Mrs. Norman Cooke.

Miss Thea Boydell, great great grand daughter of Bishop Broughton, and daughter of Mr. W. B. Boydell, of Caergwrle, Allynbrook, N.S.W., was married to Flight Lt. Peter Eastway Smith, of Mackay, Queensland, on the 15th inst., at the little Church of St. Mary-on-Allyn, which was built at the wish of and consecrated by the Bishop and where there is the grave of the good Bishop's daughter, the late Mrs. William Boydell.

The death is announced in Sydney of the Rev. C. J. Prescott, D.D., for many years the well-known and successful Principal of Newington College, Stanmore and the doyen of the Ministry of the Methodist Church.

Rev. A. C. Stevenson, new Rector of St. Mary's, Brisbane, plans to become a Rugby Union umpire. As A.I.F. chaplain, he sailed for Malaya with the 2/10 Field Regiment in January, 1941, and was invalided home three months before the Japs struck. After more than three years as chaplain of Green-slopes Military Hospital he went to Singapore again in July last with the Second P.O.W. Reception Group and met many of his former mates of the 2/10. An old Rugby Union full-back, he played for the N.S.W. Country team from 1922 to 1925, and in 1924 and 1925 was captain of Northern N.S.W. He trained the A.I.F. team which beat Queensland in 1940.

The news has reached us of the death of the Rev. W. J. Wellesley-Smith, who will be remembered in Hobart for his faithful and stalwart services on the West Coast early in the century and later as Precentor and Minor Canon of St. David's Cathedral, in the time of the late Dean Kite.

The Institution of Archdeacon William Hobenhouse, M.B.E., as Sub-Dean, took place in St. James' Cathedral, Townsville, on April 28.

The Rev. C. J. Eldridge-Doyle, recently acting as locum-tenens at Gunnedah, has been appointed Rector of Narrabri, Diocese of Armidale, N.S.W.

Canon John Bell, by reason of an amending ordinance at the last Synod of the Diocese of Armidale, becomes Dean of Armidale, N.S.W.

The death is announced at the Mount Hospital, Perth, W.A., of the Venerable H. W. Simpson, Archdeacon of North-West Australia.

The Rev. James Paice has been appointed by the Archbishop as Rural Dean of Perth in succession to the late Canon Chauvel.

The death occurred in Sydney last week of Mr. H. Laman, for many years a church warden and Synodman of St. Paul's, Redfern, Sydney.

The Rev. L. M. Howell, Th.L., has been appointed to the Parish of Ararat (Vic.).

Proper Psalms and Lessons

June 23. 1st Sunday after Trinity (Eve of St. John Baptist.)

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

E.: Josh. v 13-vi 20 or xxiv or Mal. iii 1-6; Matt. i 18 or Acts viii 26, or Luke i 5-23. Psalms 4, 7, 8.

June 30. 2nd Sunday after Trinity.

M.: Judg. iv or v or Job iii; Mark ii 23-iii 19 or Rom. v. Psalms 10, 12, 13.

E.: Judg. vi 33-vii 23 or Ruth i or Job v 6; Matt. ii or Acts ix 1-31. Psalms 15, 16, 17.

July 7. 3rd Sunday after Trinity.

M.: I Sam. i or Job xix; Mark iv 1-29 or Rom. vi. Psalm 18.

E.: I Sam. ii 1-21 or Job xxviii; Matt. iv 23-v 16 or Acts x. Psalms 19, 20, 21.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

PROBLEMS OF THE DRAFT CONSTITUTION.

The Duty of Churchmen.

The Psalmist said: "The lines have fallen unto me in pleasant places: Yea, I have a goodly heritage. Churchmen have to remind themselves of this very important fact. They must give close attention to any proposal that would upset the close historic connection with the Mother Church of England. The Anglican Communion, that new product of "communal compact" is becoming unwieldy. It may yet prove that "the Nexus" is a stabilising influence on Church life in the Commonwealth that it would be wise to retain. At any rate churchmen have a right to demand that the advantages which are alleged to follow from "cutting the painter" are of sufficient clearness to justify a breach with continuity that may have far-reaching effects. We pause in our examination here to pay a tribute to the labours of the late Sir John Peden. Sir John was most painstaking in his efforts to interpret and draft in suitable form the many suggestions that poured in upon him from multitudinous meetings of many constitution committees. It would ill become us not to recognise the self-effacing patient labours behind the scenes that sought to make a coherent whole out of many fragmentary pieces. Whatever the final issue of this long drawn discussion, Sir John Peden will always have an honorable place in the esteem of churchmen for his labours.

Shall We Cut the Painter?

The Bishop of Newcastle in an interesting speech at General Synod reminded his hearers that Ven. Archdeacon Boyce many years ago entered a protest against cutting the painter. We think that modern events strengthen rather than weaken the appeal of the much respected Archdeacon. We are witnessing, in the world at large, an out-growth of spurious nationalism. The war which has just concluded, has left us a heritage of disturbed relations. Everywhere it seems as if the cry for independence is raised without much regard for the real interests of the peoples concerned. It is assumed by the unthinking that if India in the popular phrase: "governs her own affairs" all anomalies will disappear. In some mysterious manner the advent of a Native, Hindu or Moslem to the seat of authority will stop

famine and stimulate the paddy fields to great productiveness. People are caught by these fancies and it is not unnatural that a theory of independence in worship should possess enthusiasts also. But we know that the Indian problem still awaits solution. It may be necessary to cut the painter and it may involve serious sufferings for the independents as well as grave loss to the Empire. In the situation before us there is no need to cut the painter. We can continue in full communion with the larger and more experienced Church of England. We can use the same Book and feel that we are one still in the deeper matters of the soul. Why should we abandon this close connection for a lesser federation which has divided instead of united, those who are essentially of one race and were originally of one creed? The Bishop of Newcastle replies that we are subject to courts where we cannot plead. This is not quite clear and the humour of it as it appears to opponents of his scheme is that the very object of the new measures is to render imperative for the future all the decisions of the courts before which he claims he has no right to plead. The Statue of Westminster we admit has created more difficulties than any that it has resolved. But has any serious attempt been made to secure proper representation of the Church of England in Australia before the Judicial Committee of the Privy Council in Ecclesiastical causes? Would the Bishop of Newcastle favour any such move? He has occupied himself with the strictures of Bishop Stubbs on the findings of the Privy Council. He has not given, at least in his public utterances, the same measure of regard to the criticisms directed against Bishop Stubbs. It seems to us that a plea that we cannot appear before certain courts when accompanied with severe reflections on the decisions given by the courts in question presents the appearance of a mere debating point. We repeat that our aim of cutting the painter is to free us from the obedience to decisions that were voluntarily accepted by the Church of England in Australia at an earlier stage in her history. We have a right to ask what confidence can be placed in a body of ecclesiastics who deliberately disregard the provisions of their own Diocesan Synod? We do

not think that a case has been made out for cutting the painter. We hope those who desire to continue in the Church of England who wish "the Anglican Churches in Australia and Tasmania" to be continued on the present basis so that they are "not merely Churches in communion with or in connection with The Church of England, but are an actual part of that Church, will insist that satisfactory reasons shall be given to justify a break away. So far no real reasons have been given.

Shall We Encourage the Idea of Unlimited Creedal Revision.

There are two ideas operating at present in the Church. There are those who are so determined to break from all possibilities of State interference that they are ready to concede to all the Dioceses of Australia, if agreement can be secured, the power to alter the duty of obedience to the commands of Christ to refrain from teaching His doctrine administering His two sacraments of holy baptism and holy communion, following and upholding His discipline and preserving the three orders of bishops, priests and deacons in the sacred ministry. The canon altering shall not come into force until ordinances of all the diocesan synods assenting to the canon shall be in force at the one time and the general synod by resolution declares accordingly. That, says the supporters, is ample security against what? Against altering the Commands of Christ. There is no other limitation on the power of alteration. The General Synod can decide in the circumstances outlined that the two sacraments of baptism and holy communion are no longer operating in a body that still insists on calling itself "The Church of England in Australia." There might be about 500,000 churchmen in Australia distributed through the various dioceses who wished to retain the two Sacraments. After the decisions of General Synod they would no longer be The Church of England in Australia and would lose all their property.

The other idea which we hope will secure the final support of The General Synod is that the consent of the ages and the historic attitude of the Church of England makes the alteration of certain fundamental provisions not only inexpedient but definitely dishonouring to God. Whether all the statements in the declaration we have cited are of equal value or not all of them are characteristic of The Church of England and should not be set aside.

The present emoluments of the Church were accumulated for the express purpose of furthering these principles. We owe it to our predecessors to preserve the heritage which they have handed on to us. There is the deeper consideration that these facts or at least the greater number of them are enshrined in the revelation of God. It is surely improper to propose that with the consent of all the dioceses in Australia the Word of God may be modified. We hope wiser counsels will enable the General Synod to adhere to the pronouncement of one of the greatest sons of the Church of England. Hooker wrote: "The substance of the service of God therefore, so far forth as it hath in it anything more than the Law of Reason doth teach, may not be invented of men, as it is amongst the heathens, but must be received from God himself, as always it hath been in the Church, saving only when the Church hath been forgetful of heredity" (Eccles. Polity Bk. I. C xv 2). We cannot encourage the idea of unlimited creedal revision.

Can We Agree on a Revision of the Prayer Book.

The minority report of the Constitution Committee submitted to last General Synod contained the following paragraph: "It therefore seems to us — and we are sincerely anxious to be helpful and co-operative—that a spirit of confidence would be created by a serious effort to observe existing law, and that the Church would be wise to postpone further efforts at drafting a Constitution until (1) Agreement had been found on the question of the Appellate Tribunal, and (2) Definite proposals for the revision of the Prayer Book have been formulated and agreed upon by the Dioceses." The General Synod has accepted a motion restoring the Appellate Tribunal and that matter is now in the hands of the Constitution Committee. On the other points no agreement has been reached. The Bishop of Newcastle described the suggestion that "a serious effort to observe existing law" should be made as an invitation to return to the status quo as envisaged by the Constitutions of the existing Dioceses which recognises the authority of the Privy Council decisions. He said that this was utterly impossible. That gives point to our enquiry: What confidence can be had in ecclesiastics who break the provisions of their own Diocesan Synods? The Bishop, no doubt, thinks he has good grounds for refusing to demand adherence to the provisions laid down in the Provincial Synod of New South Wales regarding the Prayer Book, but

his action and speech reveal a deep cleavage in sentiment which must be overcome if permanent peace is to be secured. Churchmen have a right to know what are the necessary changes which are in view when there is so much insistence on the need of Prayer Book Revision. They will not lightly we hope acquiesce in a system that divides Diocese from Diocese in its accredited forms of worship, nor will they readily submit to a carte blanche that may widen, instead of narrow, our present divisions. The minority report speaks sound sense when it pleads for a spirit of confidence. The present Draft Constitution is unacceptable to many churchmen. We hope they will make their voices heard and formulate their reasoned objections at the forthcoming Synods. We are asked to sign a blank cheque. It is always dangerous. In this case it would be disastrous.

"THE (now new) WORLD CHURCH." ECUMENICAL HIGH-LIGHTS.

I. The Church of our Lord and Saviour Jesus Christ, began with a promise of unity. To-day there are over 200 "denominations". The world's wounds wait for the healing of the Church's schisms. A hopeful symptom is found in the present global (or "ecumenical") expression of Christian Enterprise. This was created by the glowing vital impact of modern Christian Youth Movements, upon the scattered Christian Elements which had sprung from Missionary Crusades over 150 years. The resultant World Church represents 300 million Christians—who, acting together, may soon exercise an incalculable influence. The Most Rev. William Temple, late Archbishop of Canterbury, and a true Father of the World Church, called it "The great New Fact of our Time."

II.

Over 100 main branches of the Christian Church have joined the World Council, which thus becomes a new potential instrument for Joint World Action. The Provisional Committee of this Council in 1945, formed an Australian Section (Number 21) — of which the Most Rev. Howard Mowll, Archbishop of Sydney, is President; and the Rev. Dr. C. Bernard Cockett of the Pitt Street Congregational Church, is Hon. Secretary. Offices are to be opened and a Secretariat developed; also a Central Fund. These phenomena are contemporary with the new-found Atomic

Energy. In Europe already, they are harnessed to purpose, and are helping with "Rehabilitation" splendidly. The German Churches have been visited, and an impressive confession of Penitence recorded. J. D. Rockefeller, Jr. has given a million dollars as nucleus of a World Central Fund; and the aim of the Canadian Section is 15 million as her first instalment.

III.

Bitter is Europe's need. The World Church has appointed a special Secretariat to deal with Reconstruction. In 1940-44, some 856,000 religious books (largely copies of the Holy Scriptures) in many languages, were handed to Prisoners of War. The International Christian Press now issues a six-page monthly report, available in Sydney at 18/- per annum. The Christian Church in Europe represents pre-eminently the One Voice of Truth and the One totally disinterested Champion of the Oppressed.

The (now new) World Church envisages Action on Four Fronts: (1) The Inner Front—dealing with each man's individual soul. (2) The Church Front—all "Churches" in each Nation. (Note. No "separate" Church and no "separate" Individual Soul is adequate for her full Mission.) (3) The Peace-treaty Front—embodying Justice and Mercy. (4) The United-nations Front—on which Objective, literature is being prepared.

IV.

The World Church, for actual example, supports the United Nations' Organisation (U.N.O.) against Starvation, Exploitation and Chaos.

The World Church, in doctrine, presents a Living Christ to a dying Universe; a living Victor for Conqueror and Conquered together! Rejoice, then, all ye Sons of Good-will, in the midst of your Desolation. EMMANUEL HAS DIABOLOS PUT DOWN. And this, to be sure, is The Gospel—the Best Glad News of all. (Note. This was the Theme at the huge International Youth Congress in Amsterdam, 1940; with slogan "All one in Christ the Victor.")

"Reconstruction" is a great word indeed; but "Redemption" is a greater, and must have its rightful place in any Abiding Peace.

The Cross on St. Paul's Cathedral survived the Blitz on London. In that Sign we conquer. It is still the Greatest Sign of All — even in "Modern Times" . . . His "Ancient Sacrifice" still stands—both Plea for and Pledge of Destined (eventual) Unity.

—S. A. Howard.

CORRESPONDENCE.

THE CONSTITUTION.

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

I have read with interest the articles on the Draft Constitution which have been appearing in your columns. I appreciate your action in publishing them. Criticism, and especially written criticism, of such an important document is much to be welcomed.

The writer of the articles appears, however, to be under one very serious misapprehension. He seems to suggest that the proposed Constitution if it were adopted, would be creating a dangerous precedent. He speaks in the latest of the articles about the Prayer Book, and the Articles of the Creed, and says: "Your readers will perhaps be astonished to learn that according to the Draft Constitution the Church of England in Australia is only bound conditionally to any or all of these formularies and articles of faith." He asks further "Have we a moral right to claim power to estrange buildings and wealth from the purpose for which they were given, and apply them, not only to a different, but to a wholly alien purpose?" And he also asserts that "The Draft Constitution has put the whole Christian faith in pawn."

It all sounds very dreadful, and it would be impressive but for one inescapable fact. The Church of England in Australia is the only daughter Church in the Anglican Communion which does not already possess the powers which the Draft Constitution seeks to confer. I have before me as I write the Constitution of the Church of Ireland. Your readers will perhaps be astonished to know that that Church is far freer than this Church would be under the proposed Constitution to do all the terrible things, and to run all the grave risks which your contributor fears. The Draft Constitution accepts the doctrine and principles of the Church of England as contained in the Prayer-book and Articles as "binding heretofore and henceforth on this Church." It further provides that the Church can at no time revise any of its formularies or standards in any way which is inconsistent with this or other fundamental declarations, and it provides machinery for determining whether or not any proposed revision is, or is not consistent with them.

There is nothing corresponding to these safeguards in the Constitution of the Church of Ireland. That Church has taken absolute power to change its formularies in any way it chooses, provided the change is made in accordance with the procedure prescribed in the Constitution. It receives and approves the Articles and the Prayer-book of 1662, and says "This Church will continue to use the same, subject to such alterations only as may be made therein from time to time by the lawful authority of the Church." And I would point out that the procedure for effecting alterations in the Church's formularies is much less cumbersome than it would be under our Draft Constitution. Here they could only be effected by the passing of an identical Bill in two consecutive sessions of General Synod. But the Irish Constitution provides that alterations can be made "in the Articles, doctrines, rites, rubrics, or . . . in the formularies of the Church," provided that a resolution outlining the proposed change is passed in one session of General Synod by a two-thirds majority, and a Bill embodying the proposal is passed in the next by the same majority. It has been stated that these very drastic powers apply only to the Prayer-book, and that the Thirty-

nine Articles are unalterable. But I have ascertained from the Primate of All Ireland that this is not so, and that the Articles are as open to revision as is the Prayer-book. The Constitution of the Irish Church (Chapter I sub-section 26) contains also a drag-net clause to this effect: "The General Synod shall have power to alter, amend, or abrogate any of the enactments herein contained, and any of the Canons which now are, or at any time shall be, in force in the Church, and to enact new Canons."

If, therefore, the dangers your contributor fears for the Church in Australia are real, the Irish Church is in a far more precarious position than the Australian Church would be under the proposed Constitution. Our proposals, if accepted, would ensure that, unless a further successful appeal were made to Parliament, the Australian Church will remain unalterably Catholic, unalterably Anglican, and unalterably Protestant. The members of the Church of Ireland have no such guarantee.

Actually, of course, the fears are groundless, and the powers sought are such as "every particular or national church" should possess. If the Church of England had not claimed to possess them in the Sixteenth century, the Reformation could never have taken place. Moreover, every national Church in the Anglican Communion does, in fact, possess these powers with the solitary exception of the Church in Australia. Is there in the particular circumstances of the Australian Church any justification for this marked differentiation? Why should the Australian Church be denied the complete autonomy which all her sister-Churches possess? That, I believe, to be the crux of the whole question. Perhaps your contributor will deal with it in a later article.

Yours, etc.,

FRANCIS NEWCASTLE.

THE BOOK OF COMMON PRAYER.

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

I was greatly interested to notice in your issue of June 6th that my friend and pupil, the Rev. C. M. Gillespy retains his marked interest in the Book of Common Prayer. His letter recalled many interesting discussions in the days when he was an alumnus of Moore College.

I think, however, the following comment by an old annotator of the Book of Common Prayer, reproduced in Stephen's "Common Prayer with Notes Legal and Historical" page 1221, may offer a reasonable explanation of the apparent discrepancy between the earlier Rubric and the Rubric before the second Lord's Prayer. It runs as follows:

"It may be said, perhaps, that in the rubric before the Lord's Prayer, in the beginning of Morning Prayer, the people are ordered to repeat the Lord's Prayer with the minister, whosoever it is used in Divine service; whereas the people are ordered in this place to repeat it after the minister. But it may be answered, that the people are here ordered to repeat not the whole Lord's Prayer, but every single petition thereof, after the minister. That is, the minister must lead, and the people must follow him, in every petition. They must neither run before him in any petition, nor utter it together with him; but always keep very close and near to him notwithstanding. And this they may very well do, although with respect to the whole form they repeat it together with the minister. For they are

actually repeating the form together with the minister, even when with respect to any single petition thereof, they are repeating after him. Bennet on the Common Prayer 184."

Scudamore is quite clear on the obligation of the congregation to say the Lord's Prayer at the beginning of the Communion Service.

I venture to quote his note:
"In most churches in England the people do not repeat the Lord's Prayer after the priest in this place. The custom arose in all probability from it being in the older liturgies, one of the preparatory prayers said by the clergy alone. It is not used, however, with that intention in the present liturgy, and the custom in question is clearly contrary to the express rule of the church, which directs that the people shall repeat it whosoever it is used in Divine service."

Yours faithfully,

THOMAS C. HAMMOND.

CANON HAMMOND AND
"THE CHURCH STANDARD."

WITH THE EXCEPTION OF SYDNEY.

From the pen of the Primate (Dr. Le Fanu) comes a Pastoral Letter to our hands by curious ways. We heard of the letter indirectly. It was found that none had been distributed through Diocesan Church House to date to the clergy of the Diocese of Sydney. We asked if we might obtain a copy and then we found that one was available upon application. To every bishop of the Church in the land was sent a copy of the Pastoral with the request from the Primate as to how many the particular diocese needed. In other dioceses, the Letter has been forwarded to the clergy, and is to be read upon Sexagesima or Quinquagesima Sunday—with the exception of Sydney.

In the matter of the Constitution it is with the exception of Sydney. In the matter of Churchmanship it is with the exception of Sydney. In the question of Charity, it would appear with the exception of Sydney. The Principal of Moore College (Canon T. C. Hammond) was heard to quote on one occasion, in support of his controversial attitude, "Without controversy great is the mystery of Godliness . . .", thereby showing the preparedness to wrest Scriptures to press a point, and an attitude of mind perennially ready to press legal exactitude in observance and pass over the judgment—the love of God.

March 22, 1946.

CANON T. C. HAMMOND AND
CONTROVERSY.

Sir,—

In your issue of March 1, I find the following statement: "The Principal of Moore College (Canon T. C. Hammond) was heard to quote on one occasion, in support of his controversial attitude, 'Without controversy great is the mystery of Godliness . . .', thereby showing the preparedness to wrest Scriptures to press a point."

There are two accusations contained in this short paragraph. I am accused of quoting a particular text for a particular purpose, and I am accused as a consequence of wresting Scripture. I claim the hospitality of your columns to state that I never quoted the passage in question to support a controversial attitude. The statement is utterly without foundation and yet it is offered to your readers in the name of "that most excellent gift of charity."

Clergy in the Diocese of Sydney will know how to value the attack upon their Diocesan which forms the other portion of this lamentable paragraph.

I am, etc.,

(Canon) THOMAS C. HAMMOND.
Moore Theological College,
Newtown, Sydney.

CANON T. C. HAMMOND AND
CONTROVERSY.

In our last issue Canon T. C. Hammond denied that he had ever made use of the quotation "without controversy great is the mystery of Godliness" to support his controversial attitude.

We regret that his memory is unable to recapture the incident, but would state that our concern is with general principles rather than an incident. The incident took place. What is more serious is that an attitude within a certain diocese tends towards isolationism rather than the integrating wholeness of the Body of Christ. It was against that attitude that our voice was raised.

12th April, 1946.

CANON T. C. HAMMOND AND
CONTROVERSY.

Sir,—

It is not customary in my experience of reputable journalism to deny a positive statement made by a correspondent under his own name without supplying the evidence on which the denial is based.

You have elected to charge me with a lapse of memory. I repeat emphatically that I never used the text "Great is the mystery of Godliness" etc. in the sense which your article implied and I must challenge you to give me full particulars in justification of what I regard as an unwarranted aspersion on my use and knowledge of Scripture.

I am, etc.,

(Canon) THOMAS C. HAMMOND.

Moore Theological College,
Newtown, Sydney.

[The incident referred to took place at the first linen afternoon arranged at Moore College by the newly-formed Women's Committee of that College. An elderly Churchwoman, who is well known to us and whose veracity is unquestionable, asked "Don't you think more harm than good is done by controversy?" Canon Hammond replied, "Without controversy great is the mystery of Godliness . . .". There were more than one or two standing about. How many heard it would be hard to assess. We would remind the Canon that the law of obliviscence states that 85 per cent. of matter is forgotten within 24 hours unless a deliberate effort of recall is made.—Editor.]

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

May I ask the courtesy of your columns to publish the following correspondence that took place between the "Church Standard" and me. I make no comments upon it beyond drawing attention to the fact that the courtesy of the insertion of my final reply has been denied me.

Yours faithfully,

THOMAS C. HAMMOND.

15th April, 1946.

The Editor, "The Church Standard,"
Daking House, Rawson Place, Sydney.

Dear Sir,

I most emphatically repeat that you are in error, an error in which you persist in

accusing me of wresting a particular passage of scripture. The information you supply is wholly inadequate as a proof of your assertion.

It amounts to this. An elderly Church woman asked me: "Don't you think more harm than good is done by controversy?" to which I replied, "Without controversy great is the mystery of Godliness." This remark was made in a casual conversation which is dated by you over eight years ago, "when the newly formed Women's Committee" (the Women's Auxiliary, to give its correct title) "held its first linen afternoon." You offer no evidence as to any context which might help to clarify a cryptic utterance which as it stands has no meaning in relation to the question asked.

You add to the absurdity by reminding me that unless a statement is recalled within twenty-four hours, 85 per cent. of it is lost. Did the elderly Church woman recall my conversation within twenty-four hours? I assume, of course, you have her authority for publishing this statement. Did she hurry to your paper with the shocking intelligence? If she did, why has it remained in cold storage for over eight years? How is it that you do not see that the remark as quoted by you requires explanation? I must ask for further enlightenment and that you should supply me with the name of your informant or in the alternative ask this elderly Church woman to do so herself and explain to me what seems to me an unaccountable action.

Yours, etc.,

THOMAS C. HAMMOND.

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THE HOME MISSION SOCIETY
FESTIVAL.

The Home Mission Society Festival of the Diocese of Sydney, held on 3rd June, can be pronounced a great success. The number present and the great spirit of fellowship were an indication of the place the Society has in the hearts of many of our Church people.

It is estimated that some 1600 people sat down to Tea in the Upper and Lower Halls of the Sydney Town Hall. A willing band of workers gave voluntary help in assisting the caterers and there can be nothing but high praise for the way in which they carried out their tasks. Mr. Hunter, of Miss Bishop's, is also to be congratulated on the efficient manner of the catering. Mr. Hunter by the way, is a member of our Synod and takes a keen interest in our Church work.

The Cathedral was well filled for the Annual Service and Canon Bader, the preacher, emphasised the work of the Society in its various departments of activity in a way which was impressive and we believe with good results.

The Public Meeting in the Town Hall was very largely attended and it was inspiring to see such a large number present. In spite of the rain, the enthusiasm of Home Mission Society supporters was not dampened. His Grace the Archbishop presided and gave a forceful address urging support for the various activities of the Society.

The Rev. F. Hulme-Moir, senior chaplain, in well chosen words showed the value of the Society's tasks and the need for generous support in its various social and spiritual activities.

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A short pageant of Home Mission Society work held the attention of the large audience. It emphasised in a living way the fact that important and far-reaching witness was being given in a spiritual and social way. The varied and growing activities depicted forcibly the character of the work being done and that the needs of many in difficult conditions of life were being met.

Mrs. Newton Stephen presided at the organ and a feature of the meeting was the presence of boys of the Charlton Memorial Home, who also rendered several instrumental items.

Dr. Paul White, in the closing address, with well chosen sentences, challenged the audience for generous support for the great task that was being done at the home base.

Members of the Church of England Men's Society took up the offering.

Many have testified to the success of the gathering and it is gratifying to know that the collections in the Cathedral and at the Public Meeting amounted to about £100.

The General Secretary would like to express his thanks to all who contributed in various ways to the Festival, which marked the 90th year of this work.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SIX O'CLOCK CAMPAIGN.

DAY OF PRAYER.

Recognising the dependence upon God for Victory, the Temperance Alliance which will lead the campaign, has arranged for a combined Day of Prayer for victory in the forthcoming Referendum on closing hours for liquor bars.

The City Mission has made its hall available, in Bathurst Street, on the 27th June for the occasion, when a continuous session will be held from 11 a.m. until 4 p.m.

Prominent church men and women representing all denominations, and the W.C.T.U. will take charge of each hour and others will address the gatherings or render solos in each period.

ST. THOMAS', ENFIELD.

The Rector writes:—touching the Christians' hope:—

There is just one other thought I got from the march to-day. Many of the old diggers had reached the years of infirmity, and could only look on and not march, it was the one sad aspect of an otherwise happy day. Our old Regimental Postman, who so often brought us happiness with letters from home; he looked so frail that I wondered if we should have him at our next re-union. It made me think of those who marched with us "unseen" for whom "age will not weary nor the years condemn." How lovely to think that when we see these dear ones of ours on the "other side" they will be young and beautiful. For them even now all shadow has passed, and they live in the glorious sunshine of Christ Himself who has given to them Eternal Life with its everlasting joy. So for them as it will be for us and for all who die in Christ Jesus:

No burdens yonder, not a single care;
When Home is entered not a load to bear,
No burdens yonder, all will be laid down.

Before we share His glory and His throne.
No partings yonder, and no sad good-byes;
No pain, no sickness, and no weeping eyes;
But, best of all, my Saviour I shall see;
No cloud will come between my Lord and me.

No burdens yonder. All sorrow past.
No burdens yonder. Home at last.

With the thought of all this and far more, we can understand why Christ still says to us at this Easter season: "Why weepest thou?"

C.E.N.E.F.

On May 1 we at last secured possession of 201 Castlereagh Street, which is to be the C.E.N.E.F. Memorial Centre. It is confidently anticipated that the alterations and renovations will be completed about the end of October, and the Town Hall has been engaged for Thursday, October 24, so that the formal Opening of Church people to complete the raising of the £50,000 required. I am glad to report that a sum of £10,000 has already been received. We do not want to carry an overdraft at the bank and have the additional expense of paying interest, so it is hoped that as we return thanksgiving for victory it will be possible for many to show their thankfulness by contributing to our C.E.N.E.F. Memorial Centre. Such gifts, as you know, are free of income tax.—From the Archbishop's Letter.

MOORE COLLEGE.

On Monday, July 1, at 2.30, the Chancellor of the University will lay the foundation stone of the new wing of Moore College to provide 18 additional students' rooms and

open the section of the building which has been recently reconstructed, providing two sets of resident tutors' rooms. The College enrolment is overfull — some fifty students are in residence.

ST. MATTHEW'S, WINDSOR.

About 200 members of the Royal Australian Historical Society visited Windsor on Saturday, 25th May, last, to inspect the Old Court House, Masonic Lodge and St. Matthew's Church. The gathering was welcomed at the Church by the Rev. C. Williams, Rural Dean. Mr. P. W. Gledhill gave a very interesting address on the early days of this fine old historic church and stated that in the beginning of the church life of Windsor the Parish embraced not only Windsor but all Australia West (including the present Diocese of Bathurst). During the years it included in its area Norfolk Island. The speaker referred to the connection of the Rev. Samuel Marsden with St. Matthew's and made mention of his missionary journey about 1814 to the savage Maoris of New Zealand. From this we have the Christian Dominion of New Zealand. Many other incidents were related of the life and work of this church and these were much appreciated by those present.

ST. CHAD'S, CREMORNE.

A Special Service of Welcome to all ex-service men and women of the parish will be held at 7.30 p.m. on Sunday, 30th June. The preacher will be the Rev. F. O. Hulme-Moir, Th.L., Rector of St. Clement's, Mosman, who was, prior to his discharge from

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the Army. Deputy Assistant Chaplain-General, A.I.F. Invitations are being sent to all discharged men and women, whose names are known.

THE M.U. ANNUAL MEETING.

The Annual General Meeting will be held in the Assembly Hall, Margaret City, on Friday, 21st June 1946, at 2.15 p.m. Chairman: The Archbishop of Sydney. The Guest Speaker will be H. D. Hake, Esq., M.A., Headmaster of The King's School.

OUR CHURCH SCHOOLS.

One of the most important functions of the Church generally is the care of the children of the Church, and to this end Church schools have been established and are doing splendid work. It may not be realised by some that two such schools are situated in this parish and are a most important adjunct to the life of the Church in this district.

The Sydney Church of England Grammar School for Girls in Suttor Road is the country branch of the school of the same name at Forbes Street, Darlinghurst, and promises to expand and grow into one of the finest schools of its kind in the Commonwealth. At present it can only accommodate about 90 girls, and more dormitory space is most urgently needed, as there is a "waiting list" which is growing all the time. This school caters for girls from nine years and upward.

Tudor House School, on the Robertson Road, is a boarding school for boys of primary standard, and provides an excellent all-round education for many boys who look forward to going on to one of the great public schools for their secondary education. This school is also filled to capacity, and has its "waiting list" also, extending as far as 1951. A building extension programme has received the approval of The King's School Council, which controls Tudor House, and it is hoped that this may be put into operation in the near future.

It is only right that the members of the Church in this parish should take a keen interest in these two schools; and it is therefore proposed to publish in this "Messenger" from time to time items of interest concerning this very important work. — Mossvale "Parish Paper."

THE HOME OF PEACE, PETERSHAM.

Trained and experienced nurses are needed at once at the Home of Peace, Addison Road, Petersham.

This institution conducted by the Church of England Deaconess Institution, providing for patients of all denominations or of none, is the only Protestant home of its kind in the State. Over 5000 patients have been cared for since the home was opened in 1907.

At present owing to staff shortage over 40 beds are vacant and the Home sends out an urgent appeal for nurses. Award conditions apply with a 44-hour week and day duty only. The telephone number at the Home is LM4805, and enquiries can be made by telephone or by letter to the Home of Peace, Addison Road, Petersham.

Diocese of Armidale.

APPOINTMENTS.

The following appointments have been made: The Archdeacon of Armidale (the Ven. E. H. Stammers) to be Vicar-General

and Administrator; Canon John Bell to be Dean of Armidale; the Rev. T. Hunter-Barrett to be Canon of St. Peter's Cathedral, Armidale. Appointments to parishes: The Rev. C. R. Weis, vicar of Warialda; the Rev. L. McKain, vicar of Emmaville; Canon Lancaster, vicar of Barraba. Returned Chaplains: The Rev. A. J. Wagstaff, vicar of Mungindi; the Rev. I. Stockdale, vicar of Gunnedah; the Rev. C. J. Eldridge-Doyle; vicar of Narrabri; the Rev. R. A. Marshall, vicar of Collarenebri; the Rev. E. T. Ormerod, vicar of Uralla.

VICTORIA.

Diocese of Melbourne.

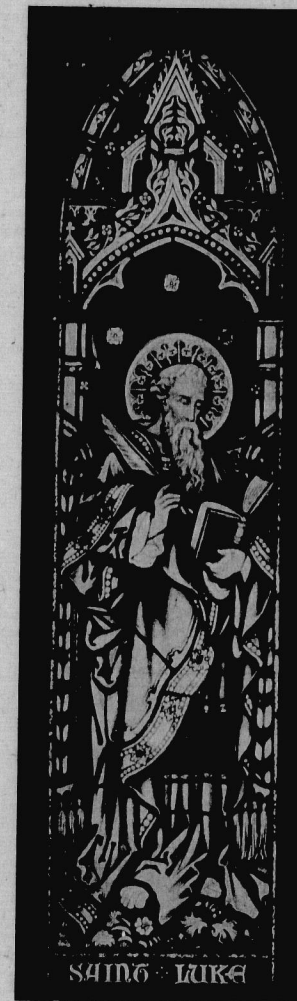
ST. HUBERT'S C.E.B.S. TRAINING FARM AT YERING (VIV.).

The Lysterfield farm, taken over in 1942 by the Church of England Boys' Society, has been acquired by the Government as a catchment area for the Silvan Dam, which supplies water to the Mornington Peninsula. The management committee of the Society, of which Canon P. W. Robinson is chairman, recently purchased a larger property, known as St. Hubert's, at Yering, some seven miles from Lilydale. The purpose of the farm is to provide a Christian home for boys, to train them in Christian citizenship, and so help them find their vocation in life, and to give a scientific training in mixed farming to those whose vocation will be on the land. Already good results have been secured in lives through the Lysterfield farm and boys trained there have been placed in every part of Victoria and were eagerly sought after by farmers everywhere.

The "hallowing" of St. Hubert's farm took place on Saturday, 11th May, in the presence of nearly 3000 people, including representatives of all branches of Church organisations, Parliamentarians and the President of the Lilydale Shire Council (Cr. H. Parker). The ceremony was performed by the Archbishop of Melbourne (Dr. J. J. Booth), assisted by Bishop D. Baker and the Dean of Melbourne (Very Rev. H. T. Langley), who were preceded by a choir and about 30 clergy to the front verandah of the principal's lodge, which looks out to the beautiful scenery of the surrounding countryside.

At the conclusion of the service, the buildings were open for inspection by the public. The property, costing £21,121, consists of 523 acres, and with it was taken over a herd of some 100 cows and other stock and extensive farm equipment. Agricultural experts consider that St. Hubert's, with its rich, fertile pastures, is one of the best farms in Victoria, where every phase of farming can be taught and ideal for the finest and most suitable buildings. A comfortable home for boys, workshops for them, corners for hobbies, library, swimming baths, sports oval, tennis courts — in fact, everything to help a lad along and give him a worthy start in life — are proposed. Buildings there now comprise a ten-roomed house, cottage and outbuildings. These will prove useful until the new ones are possible. With an extensive frontage to the Yarra River, a supply of water for farm reticulation and all other purposes is assured and expert advice is being obtained so that it can be used to the best advantage. Just on one hundred years ago, this property was planted as a vineyard by Paul de Castella, from

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Switzerland. One building, looking just like a church, with steeple and clock, was built for vine vats, but it has now become the milking shed.

A general farming policy has been decided upon, and the principal (Mr. W. A. Glover) is possessed of gifts of inspiring leadership, whilst an experienced farmer, Mr. J. B. Vansittart, is farm supervisor. Accommodation is provided in temporary dormitories for 30 boys, but when plans are completed the settlement will house 100 boys. It is proposed that some boys will shortly come from England to train on the farm before they take up work in Victoria. St. Hubert's farm is in a beautiful locality and most suitable for all present and future requirements.

in the "Church of England Messenger" reads:—

"As I sit down to write this letter, my thoughts go back to the hallowing of St. Hubert's Training Farm for Boys, at Yering, last Saturday.

"The possibilities of a magnificent opportunity for boys have been added to the work being done at St. John's Home, Canterbury, St. Nicholas', Glenroy; and at St. Paul's, Newhaven; The Toddlers' Home at Bendigo, and the work begun at Colac, in the Diocese of Ballarat.

"I was not surprised that the arrangements were carefully planned and carried through without a hitch. What I did not expect was the huge crowd of people who travelled long distances to see the farm and share in our prayers for its usefulness. The leaders of C.E.B.S. have shouldered a tremendous responsibility. They have behind them the experience of creating the Frankston Camp and the work at Lysterfield. More, they have managed to create a team of young men with a gift for leadership and the will to work. Every churchman will join with me in a word of congratulations and good wishes to the Chairman, Canon Robinson, the members of the C.E.B.S., their friends, the Farm Management Committee, the Principal, Mr. W. A. Glover, B.Sc., B.Ed., and the farm supervisor, Mr. J. B. Vansittart."

COUNCIL OF CHRISTIAN EDUCATION IN SCHOOLS.

The Council inducted the new Director the Rev. Hubert R. Trenaman, M.A., Th.D. (Lond.) to his work of supervising Religious Instruction in State Schools on the evening of Ascension Day, 30th May, in the Cathedral. The Archbishop officiated and was assisted by other Church leaders. Dr. Trenaman preached the sermon, and there was a reception afterwards in the Chapter House.

GENERAL SIR WILLIAM DOBBIE. Gathering of 8000 at the Stadium.

(Contributed by an eye-witness.)

At Flinders Street, the bus pulled up just in front of us, and the wild surge of would-be passengers carried us aboard without any effort on our part. It was marked "Stadium"—and how few of us knew where our destination was! When we arrived, it was a case of follow the one ahead, and eventually we came to a vast structure, with tiers of seats rising on all sides almost to the roof. We thought we were early, but the place was nearly half-full an hour before the programme commenced. Surely it was an unusual crowd for that building. Young and old, men and women, all come to hear Lt. Gen. Sir William Dobbie, Governor and Commander-in-Chief, Malta, 1940-42, tell how, by God's help, Malta had survived the

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enemy's repeated attempts to batter her into submission. People were streaming in for an hour; a large body of nurses with their scarlet capes and white caps made a splash of colour; boy scouts helped to distribute the programme; a long line of 'varsity' folk, in their gown, filed on to the back of the platform. By eight o'clock the whole building was one vast sea of faces; thousands upon thousands of them. The Salvation Army Staff Band played selections while we waited for the official party to arrive... then the National Anthem. How the crowd sang! They made the rafters ring.

After the preliminary speeches, General Dobbie rose and received a resounding welcome. First of all, he told of the island of Malta during his command. It is one of the most densely populated places in the world; how pitifully meagre were the resources with which to hold one of the most important strategic points in the war. While Malta stood fast the Axis forces could not control the Mediterranean; they made a hard try to reduce the island to impotence; but the more punishment the island got the more firmly the inhabitants resolved never to give in. Their sole means of defence in the

air was a group of four 'planes, very much out-of-date—only three of which were ever in the air at the one time. Something was always the matter with one of the four, so they were known as Faith, Hope and Charity. Against this tiny force was thrown the mighty air arm of Italy; and in spite of the impossible odds they held the enemy at bay until help arrived and secured the position. Malta in two years survived 2300 air raids, and many were the miraculous escapes. In one instance a bomb fell on one of the churches which is noted for its marvellous dome, the third largest in the world. When the raid was over, Gen. Dobbie went to inspect the damage and found things practically untouched, but there was a bomb lying inside, the largest bomb he had ever seen, which had cut a clean hole through the masonry of the dome and failed to explode. Had it done so there would have been nothing of the building standing, and the hundreds of people sheltering in the crypt could not have survived.

These and many other instances did Gen. Dobbie give, showing how faith in God, the knowledge of His Holy Word, and the power of prayer, can and do overcome impossible obstacles. "With men it is impossible, but not with God; for with God all things are possible." (St. Mark, 10, ver. 27.)—From "The Companion."

TASMANIA.

CHURCH GRAMMAR'S CENTENARY.

The chance which led to the colonisation of Tasmania before some of the larger Australian States has given the smallest State many historical honours. Among these is achievement of having the first public school in Australia to complete 100 years of continuous history.

The Launceston Church Grammar School which opened its doors on June 15, 1846, celebrated its centenary this year. On that day the Governor of Tasmania (Admiral Sir Hugh Binney) laid the foundation stone of a war memorial assembly hall in honour of the dead of World War II.

At a meeting in Launceston on May 14, 1838, it was decided to establish a school in Launceston on the principles of the Church of England, and moulded on the lines of the

great English public schools. The Bishop of Australia (the Rt. Rev. William Grant Broughton) attended the meeting and made personal representations to the Governor of the colony, Sir John Franklin, for a grant of land.

Foundation of the school was planned on the lines of The King's School, Parramatta, founded in 1832, then the only public school in Australia. (The King's School closed down for about five years in the 1860's, giving the Launceston school the honour of being the first public school in Australia to reach 100 years of continuous history.)

Launceston Grammar's first Headmaster, the Rev. Henry Plow Kane, was only 21 years of age at the time of his appointment.

The school suffered a great personal loss when the end of the Second World War brought definite news of the death, in action, of its headmaster, Captain Norman Roff. Captain Roff enlisted in the 2/40 Battalion in 1940. He was killed when leading his men in an attack during the hopeless battle for Timor in February, 1942. The present headmaster (Mr. H. Vernon Jones) was acting headmaster from June, 1940, until the end of last year, when his appointment was confirmed.

The Old Launceston High School, which opened in 1885, amalgamated with the Launceston Grammar School in 1913.

TASMANIA'S MR. CHIPS.

Mr. Hugh Fraser has earned the title of the Grammar School's Mr. Chips. He is in his 50th year as a master at the school. Appointed Master Emeritus in 1936, he still teaches senior algebra at the school, although he is more than 80 years of age.

Soon after the 1914-18 war a magnificent site spread over 30 acres overlooking the River Tamar was purchased. The then Prime Minister of Australia (Mr. S. M. Bruce) laid the foundation stone of the new school on April 18, 1933.

The school's record in three wars has been outstanding. In the South African War three Old Boys were killed, and one, the late Col. S. St. Clair Cameron, led the Tasmanian Contingent. In the first World War there were more than 500 enlistments, of whom 96 gave their lives. Enlistments in the Second World War totalled more than 600, and of these 50 did not return.

The magnificent school chapel commemorates the fallen of the First World War. It contains a stone from each of the eight leading English public schools and a flag from the Cenotaph in London.

Secretary of the school board of trustees from 1860 to 1864 was Dr. C. Gavin Casey, grandfather of Mr. R. G. Casey, the ex-Governor of Bengal.

HOBART ARCHDEACONRY.

The first meeting for the year of the Sunday School Teachers' Association took place in St. James' Hall, New Town, on Tuesday, 21st May. The Bible Study was conducted by the Rev. C. H. Nash, who gave an introduction to the study of the first Epistle of St. Peter. In speaking of Apostles, Disciples and believers, Mr. Nash said it is important to know the difference. The characteristic of a believer is that he gets everything for nothing but gives nothing back. Nobody but the Holy Spirit Himself can appoint an Apostle. Neither a Church nor a Bishop can appoint an Apostle. Another word for apostle is missionary.



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The speaker at 8 p.m. was Dr. L. A. Triebal, of the University of Hobart. The subject of his address was "Language and its importance to the teacher." "Human speech is a rich heritage to all mankind," said Dr. Triebal. The present day dangers in speech, were the number of ready-made words, and the fact that words had become so meaningful that wrong interpretations are given. "We should know the pupil's mind," he said, "children show a lot of common sense in answering questions."

HOBART'S DRY LORD MAYOR.

The result of the Municipal elections a few weeks ago has given Hobart a "dry" Lord Mayor. He is by no means the first Mayor to be a teetotaler, but the alderman and "The Mercury" newspaper have turned themselves inside out over Mr. Osborne. The Town Hall has always had a "cupboard" for the entertaining of distinguished visitors, but if Old Mother Hubbard "went to the cupboard" to-day they would find it quite bare! To quote "The Mercury," "the new Lord Mayor has decreed a condition of drought in civic hospitality for the next two years." From henceforth our distinguished visitors, whether he be lord or commoner, rich or poor, in taste "wet" or "dry," shall be served with nothing more stimulating than tea! It may have wrought havoc in the feelings of society, but we say, "Well done, Mr. Osborne!"

C.M.S. WELCOME TO DEACONESS DORIS CRAWFORD AND SISTER LAW.

"This is Empire Day, and we are proud of our Empire and its contribution to International affairs," said the Bishop of Tasmania, Rt. Rev. G. F. Cranswick, in his address of welcome to Deaconess Crawford and Sister Law. "We are proud of the fact that we hold together as a family. No other family of nations has ever done so before. We are sure that God has something for us

NEW BOOKS

"Heroes of Faith on Pioneer Trails," E. M. Harrison. Sketches of ten outstanding missionary pioneers. 14/- (14/4).

"The Atomic Bomb and the Word of God," Wilbur M. Smith. Gives the three-fold structure of the atom, and explanation of 2 Peter 3:10. 1/9 (1/10).

"Born Crucified," L. E. Maxwell. The believer's identification with Christ in His death and resurrection. 12/3 (12/7).

"The Cross as a Tree," P. W. Evans, D.D. 7/9 (7/11).

"Introduction to the New Testament," H. C. Thiessen, D.D. 33/3 (33/10).

Write for May "Keswick Quarterly," post free.

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Sister Law of Ranaghat Hospital, Bengal, India, told the story of the years spent as a prisoner of war in Japan. Leaving Melbourne in April, 1942, they were attacked by a German raider after leaving Fremantle. Unbeknown to the passengers the ship was loaded with munitions. They were ordered to take to the boats in order that the ship might be skuttled, but the German Commander forbade the skuttling, and Sister Law was able to rescue her belongings from her cabin, including boxes of medical supplies and clothing which she was taking back to India. The Germans were good to them, especially the women and children, who were allowed freedom on the boat, and they were able to have their own services. "When we arrived in Japan it was different," said Sister Law. "It was constant frustration. If we forgot to bow to the guards, we got our heads banged, or had to stand or kneel for hours. The worst part of the internment was the food, which consisted of a sort of brown bun. The Red Cross were not allowed through until 1942, when a Swedish representative came to see us. A film was to be taken, and everything in the camp was arranged for the occasion, with doctors and nurses caring for the sick, such as we had never had since our arrival. Some of our number did manage to have a few words with the Red Cross representative, with the result that some medical supplies arrived from Tokio."

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To go with these stories we have suitably hand-painted backgrounds consisting of sky, mountains, and foreground in several different scenes such as desert, grassy, sea, night, etc.

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Clement's, Mosman.

Sunday, June 30th, 11 a.m. St. Mat-
thew's, Manly.

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The finest things in life are those
We neither sell nor buy;
A bursting bud—a bird that sings.
A glowing western sky.
And friends to love—these are indeed
Well worth their weight in gold—
And may you know the gladness
Such things forever hold.

—Author unknown.

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