

A very happy time of fellowship after the ceremony by about 100 and friends in the Parish Hall, c the singing of a hymn and pray

It is hoped that Mr. and Mrs. be ready to leave with Archde and his family, of Sydney. The need for three additional gradu ganyika through losses, and t down through overwork of some sionaries. The Branch C.M.S will be glad to hear of any who give their lives to this work.

MISSIONARY HOME

The new C.M.S. Missionary be dedicated by Right Rev. E at 3 p.m. on Saturday, May 27. friends are cordially invited to at 37 Fitzgerald Street, South Chapel Street). Entry will b which will be available at C.M. 20.

Miss L. M. Payne gave the h sionaries retired, and on furlo did work has been done by the mittee in the matter of repair and purchase of furniture, etc.

Gifts, large or small, toward needed to meet cost of repairs etc., to house and garden, wi appreciated.

52nd BIRTHDAY OF VIC C.M.S.

The 52nd birthday of t C.M.S. will be held on Mond at 7.45 p.m. in the Melbourne. The speakers will be: His Gra bishop of Melbourne, our Pres W. Eggleston, Australian Minis and the Rt. Rev. G. F. Crani of Tasmania, direct from C.M. Dr. A. E. Floyd will be at th Mr. Till, Chinese soloist.

It is hoped that a crowde friends and supporters will celebration.

QUEENSLAND

Diocese of Brisba

OFFICIAL.

The Archbishop has issued licenses:—

- The Rev. Charles George Th.L., Vicar of St. Anne
- The Rev. Harold Edward Ever Assistant Curate, All Sair
- The Rev. Lester William Gray Curate, St. Paul's, Ipswic
- The Rev. Ralph Edwin Wicka ant Curate, Holy Trin Valley.
- The Rev. Eric Harold Smith, ant Curate, St. Andrew's bane.
- The Rev. Patrick Campbell Th.L., Honorary Mission
- The Rev. Percy Edmund I Rector, St. Alban's, Wils
- The Rev. John William Jo Christ Church, Bundabe
- The Rev. Cecil Howard Edw Mission Chaplain.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

No. 11.—New Series.

JUNE 1, 1944.

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

AND COMMENTS.

It is only comparatively of recent years that any really strong antagonism to our Book of Common Prayer has been articulated. Churchmen of all ecclesiastical colours were content with the book finalised in the 1662 revision, and were satisfied that our Anglican fathers had regained the true liturgical order in our Service of Holy Communion. In his representative commentary on the Thirty-nine Articles, Bishop Harold Browne described the order as one that had changed the Mass into Communion. Very much to the point, are Keble's words when Cole-ridge, his friend and biographer, consulted him on some proposed changes in the words of subscription to the Book of Common Prayer. Mr. Keble wrote:—

"I have nothing to say but what appears to me the plainest common sense, as much within the reach of the simplest labourer believing, as within my reach. It is all compressed in two points: (1) That the Teacher should be pledged to the Faith and Practice of the Church; and (2) That the Taught should know them to be so pledged . . ."

"But in regard of the latter, the right of the believing Laity to be satisfied that they and their children should be taught according to their belief, these two things occur to me: First, That the mere cry for alteration is to such a ground of suspicion; for it naturally occurs to them, why do people want this altered, except because they do not quite believe it themselves?"

We wonder what John Keble would have thought of the unauthorised and unrestrained alterations and additions to the Prayer Book Service of Holy Communion, which are to be found so prevalent in certain sections of our Church of England to-day.

of Europe is very and probably before issue of our "A. C. Incomparable Prayer Book. all ecclesiastical colours were content with the lot is cast into the lap, whole disposing thereof is of It is because our leaders is that a call has been made for prayer throughout the d that a suggestion has been throughout the time of inva churches should be open con- or prayer to God for bless- direction. It is prayer that things as we have so often ven in this time of war, and many instances of God's re- our cry of need. We must, forget the Word of Praise nksgiving for past mercies. ing, springing from realisa- God's presence, power, and enhearten us as we from time ring before Him our Empire's well as our personal neces- he Lord worketh for him that or Him."

we glad to record the sympa- ly authorised to be sent to the Metropolitan of India by the Metropolitan of Victoria. The unanimous resolution of the Provin- cial Synod of Victoria, hope, be supported by the Australian provinces that have peak. The movement is re- good support, only the Scot- ops, a very slender company, arned anything but a symp- d encouraging response to the from India.

This is the title of very interesting article in the current issue of the "C. M. S. Outlook," by "Tell Us the Facts." Bishop Maxwell, of West China. The bishop asks his readers to "face with realism the problems of the Church abroad" and proceeds to ask "What are the facts?" The bishop rightly insists upon the necessity of letting people know all the facts in order to stimulate their interest and support. At the same time there has come to hand a pamphlet entitled "Preparation Now for Post War Missionary Advance," by R. H. Glover, M.D. It is the result of a conference of 107 missionaries of 26 societies which has been discussing post-war opportunities.

In this pamphlet Dr. Glover insists that

"Missionary Organisations Must Fire and Feed Missionary Favour by Publishing Facts.

"Ignorance of the need and the lack of an objective are partly responsible for the indifference toward the call of the mission field. "Facts are the fuel with which missionary fervour is fired and fed." It is vitally important that special literature of a universal and non-partisan character be prepared by co-operating mission organisations and other sound agencies; also folders containing missionary maps visualising the great unevangelised fields, with important statistics revealing the greatness of the need; booklets stressing the responsibility of the Church to complete the task committed to her by Jesus Christ nigh two thousand years ago, and urging the evangelisation of the world as a challenge to be met

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in this our own generation. If possible, a regular news bulletin should be published which will give up-to-date news concerning the course of the spiritual conflict. Specially prepared and timely articles should appear in the various sound and sympathetic religious magazines. Tours of meetings by selected teams of effective speakers, representing different fields, with messages blending into one strong appeal for the missionary task as a whole, should be encouraged.

"Facts" of missionary incident, success and difficulty are what a Christian public requires in order to be fired with enthusiasm for the cause of Christ amongst the non-Christian world: "Facts," illustrating the dreadful nature of life in non-Christian lands, of absence of medical services and the degradation of personality. Too frequently missionary advocates consider themselves as evangelists to a Christian constituency who all the time are open to the Christian challenge of world witness if only the needs are made known and the power of the Spirit of Christ is manifested. We cannot blame the exigencies of the war for a manifest failure on the part of missionary societies to supply facts—the wonderful facts of the missionary enterprise. Tell us the facts! !

Here is such a fact that should be featured in view of some of the sombre accounts we get of aboriginals. From the "C.M.S. News Bulletin" for May-June we gather the inspiring fact that "David" (who is he?), who recently returned to Roper River after serving with the forces, has intimated that he desires to serve the Lord by telling his own people. He is well spoken of by padres and the Y.M.C.A. workers, and was greatly helped by Padre Gee in particular.

After years of controversy and possible hardship imposed on obedient churchmen and church-

Marriage Laws. women, some relaxation of the Church's marriage laws seems to be impending. A

report has been tabled and is under discussion at the present session of the Upper House of the Convocation of Canterbury in which the removal of certain prohibited degrees of marriage has been recommended. As reported in the daily Press, the Report states: "We have come to the conclusion that the absolute prohibition of marriage between brothers and sisters-in-law, and so on is not justified. We find they are not universally forbidden by the Church of Rome and appear to be generally allowed by other Christian bodies in this country."

It will be interesting to hear what the issue of the present discussion will be.

The Presbyterian Assembly of New South Wales had a spirited debate on the Government's attitude towards the Liquor Trade. One speaker averred "The Government has not the moral courage to deal with the liquor traffic."

Another speaker accused the Government of tinkering with the question and said that great vested interests were behind it. We do not wonder at the accusations hurled by these speakers against the Government. The trade is a notorious law-breaker and difficulties of all kinds seem placed in the way of regulation. It is a scourge on our common life and guilty of the impoverishment and moral degradation of its votaries and their dependents. The open drunkenness so prevalent in the streets of our cities with so often its concomitant vices is a scandal and an offence to all decent minded people, and a horrible spectacle and example for our growing children. The black-marketing cases at times brought before the courts and punished with heavy fines really tend to show the "impotence" of our machinery of justice or its hollowness.

Evidently our people love to have it so, or else why can we not return to our legislature men really representative of the spirit of our people—men who are really men and not time-servers or worse.

The following striking notice appeared in the daily press last week:—

FEWER EGGS FOR BOARD STAFF.

Is This Just? Egg Board employees who formerly received four dozen eggs a week each and were rationed to two dozen eggs last week have now had their allowance cut to six a week, the Controller of Egg Supplies, Mr. H. Souter, said yesterday.

Mr. Souter said that the 250 Egg Board employees were now worse off than the public.

No wonder there has been a sarcastic protest from one of the unfortunate public. When mothers, with infants and sick people find it difficult to get more than two eggs a fortnight, the six eggs a week for Egg Board Employees without exception scarcely seems just dealing. We wonder how employees of other scarce commodity boards are faring!

This series of plays is claimed to be "a broadcast presentation in modern language of the Story in the Four Gospels," by the well-known and challenging

writer, Dorothy Sayers, and the A.B.C. is commencing to "put them across" on the National network on Sunday next, June 4, and following Sundays, at 9.15 p.m., in all States except South Australia, where the time will be 8.45 p.m. We are grateful to the A.B.C. for its courtesy in sending us a forward notice and much information concerning its reception in other countries. This drama has had a fairly thorough criticism overseas and appears to have won through, even converting many of its hostile critics. Our readers will look forward with interest to these broadcasts and we shall be interested to have word of their reactions.

A CHALLENGING PLEA.

The inhabitants of a small village in south-west England were recently moved away en masse to clear the area for the battle manoeuvres of American Troops.

On the door of the centuries-old church—whose sanctuary had been left in perfect order, although all fragile objects had been removed—the Americans found the following message:—

"From this parish to our United States Allies:—

"This church has stood for several hundred years. Around it has grown a community which has lived in these houses and tilled these fields ever since there was a church. This church, this churchyard in which their loved ones lie at rest; these homes, these fields, are as dear to those who have left them as are the homes and graves and fields which you, our Allies, have left behind you.

"They hope to return one day as you hope to return to yours, to find them waiting to welcome them home.

"They entrust them to your care meanwhile, and pray that God's blessing may rest upon us all."

The message, signed by the Bishop, was left in every village church in the diocese.

DIOCESAN READER desires position Part-time Catechist, Large Church, some spare Sundays, one week day. Reply "No. 397," Church Record Office.

CHURCHMAN'S REMINDER.

"We also are men of like passions with you."—Acts 14:14.
 "All parsons are alike to wandering sheep resolved to follow none."—Cowper.

June.

2 & 3—Ember Days. Let us pray again and again for our clergy, and for added numbers in these days when the average parish clergyman faces a task large enough for three.

4—Trinity Sunday. The royal day of Christian Faith. Often pious people join with unbelievers in underestimating the need of creeds. Let them all remember that no Creed means no Piety. It is the irrigation channel which prevents the bounteous water of grace from being lost in the soil. Thus even the difficult Athanasian Creed assumes a beneficial aspect.

11—St. Barnabas Day and First Sunday after Trinity. This day commences the non-festal portion of the Christian Year. We are reminded that Faith without works is vain. St. Barnabas was a "Good man" (meaning "Kind"). Thus he carried into practice the belief he possessed.

IN APPRECIATION.

'Found on a padre's table, written by a corporal after attending the open-air church parade held in the rain in New Guinea, Sunday, March 5, 1944.)
 To the Padre—

Morning broke,
 I awoke;
 The day begun,
 Was only one
 Of many.
 The Call to Worship came,
 As oft it came, the same
 As any.

Yet on this day, the voice of breakers swirling
 On the coral shore, made dirgeful song;
 While we, with tropic mist and raindrops
 falling
 On us, to the kunai clearing, marched
 along.
 My thoughts were on the loved ones far
 away.

And I was sad that here I had to stay.
 No flowers bloomed as blooms the fragrant
 rose,
 No perfume as from violet-bed arose,
 No friendly hand to greet us at the door,
 No children dropping pennies on the floor,
 No treble voice, ascending from the choir,
 No stately architecture to inspire,
 No solemn music calling us to prayer,
 No atmosphere to help us feel God there.

The service started, and with voice so clear,
 One said to us, "God is for ever near,
 Remember, lads, how in the days of old,
 The fleeing outcast, camped out in the cold,
 Slept; and with spiritual vision,
 Beheld a ladder reaching heaven.
 And angels, while God, with message
 beautiful,

Ministered unto him so sorrowful,
 "Lift up your hearts," said he, "And see
 He's here,

The Father of us all is ever near."
 I gazed, and in his eyes so bright,
 Gleaming with heavenly light,
 There shone the light of Christ.
 And as I stood, watching him there,
 I realised more fully, "God is here."

CHURCHILL THE TITAN.

(By Hugh Malcolm McCormick in the
 Miami (Fla.) Daily News.)

See what a man
 Adversity has made.

Winston Churchill, Prime Minister
 of Britain.

Amid a galaxy of able and heroic men and women he stands alone; stoic, far-visioned, unyielding, infused with will and purpose beyond his kind, his spirit lighted by a larger torch than theirs; apostle of a better world to be, emancipator of the world that is. Above a generation rocked with dread and torment his homely person towers; alert, commanding, reassuring, inspiring friend and awing enemy, and on his words the sweating peoples hang.

Fitting and right each people shrine their great and good, value and praise them in all due degree. But Churchill only led a little ill-armed isolated island folk against uncounted hazard—with most of the world unwary and asleep to mortal peril—to save the freedom of mankind. Stark truth, this, sealed with a myriad lives and hallowed with innumerable prayers.

History holds no parallel to Winston Spencer Leonard Churchill, born November 30, 1874; half American, half Briton; soldier, statesman, author, orator and world-citizen who, at 65, shouldered the most colossal burden ever laid upon a human soul—conduct of a world strewn empire against the mightiest onset to enslave humanity in all human time.

When war is done; when love and tears and admiration have laid their blossoms on the multitude of dauntless men and women who served in these stark days—When time with distance and perspective assess and mellow final judgment in the long years after us—

Then, beyond doubt, the titan stature of Churchill will lift and lift upon the receding horizon of to-day, a giant landmark in the record of the race.

THE MAJORITY MODEL.

"Yes, my friends, said the theological lecturer, "some admire Moses, who instituted the old law; some, Paul, who spread the new. But after all, which character in the Bible has had the largest following?" As he paused, a voice from the back bench shouted: "Ananias!"

EMPIRE YOUTH SERVICE.

Sunday, May 21st, was Empire Youth Sunday, and, at a special service held in Westminster Abbey, the Queen, Princess Elizabeth and Princess Margaret Rose joined with a great congregation in prayer, thanksgiving and dedication. Young people from Canada, Australia, New Zealand, India, South Africa and the Colonies also attended. Lord Elton, Chairman of the Empire Youth Sunday Committee, said in his address that surely in all human humility we might say that the British Empire would not have been permitted to reach its present stature if God had not had some purpose with it for good. If, by God's mercy, we did survive, a vast opportunity, vaster than any accorded to any previous generations, would be awaiting the youth of to-day in the British Empire of to-morrow. Our forefathers needed courage and faith to make those opportunities, and youth to-day should not doubt that they would need courage and faith to use them. The Dominions and Colonial Offices, the Board of Education, the Governor of Northern Ireland, the High Commissioners for the Dominions, the India Empire Day Movement, and the Royal Society of St. George were among those represented at the service.—"Protestant Newsletter."

FARM SUNDAY.

May 14th, Rogation Sunday, was the occasion throughout Great Britain of prayers for the crops and for the workers on the land. This year the day had an additional national interest in that the Government appealed for its observance as "Farm Sunday." The Bishop of Chichester, Dr. G. K. A. Bell, used the occasion to issue a pastoral letter to his diocese on "The Church and the Countryside." He wrote: "Town and country are necessary to one another and each should welcome the other. But the townsmen often needs to learn greater reverence for the beauty of the countryside and for the customs of the countryman, even in such simple matters as the avoidance of litter and the closing of gates behind him in his walks through the fields. The whole nation has to be won to a deep understanding of the basic importance of the part of all who work on the land in the national economy. Surely in times like these we should consider our ways and should resolve that, not only during the war, but in peacetime as well, the vital importance of the land should be fully understood. Once again I venture to declare that we must get back the right attitude towards nature which implies a right attitude towards God."

WANTED.—A City Dentist requires a nurse. Experience not necessary. Reply in own handwriting, stating age, to "Dentist," c/o Church Record Office. Application to local National Service.

QUIET MOMENTS.

CANADIAN SOLDIER LEAVES
INSPIRING BATTLE PRAYER.

In the tunic pocket of Major Alex. Campbell, of Perth, Ont., who was killed on special patrol outside Ortona, Christmas Day, was found a poem which he wrote on Sept. 23, during the campaign in Italy. Gregory Clark, of the "Toronto Star," writes from Italy. Copies of the poem are now treasured souvenirs in possession of many officers and men of the Hastings and Prince Edwards who looked upon Campbell as a man without fear of anything, and to whom this poem of supplication to God for courage makes his memory all the dearer.

In Sicily, Campbell was credited with deeds of exceptional daring and gallantry and was credited with killing 23 Germans with a Bren gun whom he trapped in a convoy. He was killed Christmas Day, only a few hours after his return to the regiment from many weeks' hospitalisation.

A patrol was ordered out on the fringe of Ortona and Major Campbell insisted on taking it himself by reason of the perilous nature of the job. Campbell's father, an officer of the Royal Canadian Regiment, was killed on or near Christmas Day, 1917, when the author of this prayer was a small boy.

"PRAYER BEFORE BATTLE."

When 'neath the rumble of the guns
 I lead my men against the Huns,
 It's then I feel so all alone and weak
 and scared.

And oft I wonder how I dared
 Accept the task of leading men.

I wonder, work, fret, and then—I pray:
 Oh God, Who promised oft
 To humble men to lend an ear,
 Now in my troubled state of mind,
 Draw near, oh God, draw near.

Make me more willing to obey;
 Help me to merit my command;
 And if this be my fatal day,
 Reach out, oh God, Thy helping hand
 And lead me down that deep, dark
 vale.

These men of mine must never know
 How much afraid I really am.
 Help me to lead them in the fight,
 So they will say, "He was a man."

(Sent copy to Mother.)

Major Alexander Raiton Campbell,

34, was the son of Mrs. H. V. Campbell and the late Capt. Harry V. Campbell, Perth. Captain Campbell was killed in action in France in 1917.

"My son wrote the poem, 'Prayer Before Battle,' in September on the night before he went into an action with his men," his mother said. "He mailed me a copy of it, which I received in November."

He was for two years major with the Lanark and Renfrew Infantry in Canada, but reverted to the rank of lieutenant to go overseas with the Hastings and Prince Edward Light Infantry.

"He was wounded slightly in Sicily but refused to go to hospital and continued in the fighting with his men," his mother said. "In Italy he was stricken with jaundice and was sent to hospital in North Africa."

A commercial artist before the war, Major Campbell was born in Halifax but removed to Perth with his mother when he was nine. He was educated in Perth, graduating from Perth high school.

CORRESPONDENCE.

FREEDOM OF WORSHIP.

(To the Editor, "Church Record.")

Dear Sir,—

The Rev. C. W. J. Gumbley's letter, quoted in your last issue, was one of the finest statements on social philosophy I have seen in any Church paper. It is pleasing to find that all the ecclesiastical organisation has not sold out to the doctrine that the State is the source of all human rights. Many years ago the "Nonconformist Conscience" sturdily upheld the principle that "we ought to obey God rather than men." Nowadays we generally find that the decrees of governments are received with superstitious reverence, which is the more absurd when the destructive effects of our Imperial, State, Commonwealth and Regulative legislation can be so clearly seen.

An unflinching individualism, based not on the idea of the individual against the community but on that of the individual as the basis of the community, is a crying need for the people to-day.

Man is endowed by his Creator with a four-fold nature, of which the social side is as important as the others, but he is always an individual even when most completely social. The Creator has not made a mess of things, the contentions of so many "defenders" of religion notwithstanding. The individual has his rights and natural liberties quite independently of any human "enactments," even independently of the Atlantic Charter which does not mention the most basic of human rights—the right to live. Herbert Spencer's principle that governments exist for the purpose of securing (not giving) to the people their natural rights is as true to-day as ever, though perhaps less understood.

Governments are only human beings, and are far more likely to err under present-day conditions than ever before. Does Romans 13 really teach the infallibility of governments and rulers? Did not Christ teach rather that though political power is natural to gentle forms of society it is not to be adopted among Christians. Power means making other people serve us—the very antithesis of the Christian activity of service. The Referendum (which incidentally requires us to answer about 17 different questions with a single yes or no) is based on the theory, disproved milleniums ago, that power is somehow beneficial to those on whom it is exercised. As Stanley Jones says, Christianity is consistent with only one form of government, democracy. Power is the antithesis of democracy and political equality.

More power (!) to Mr. Gumbley.

Yours, etc.,

W. A. DOWE.

Lakemba, 26th May, 1944.

(To the Editor, "Church Record.")

Dear Sir,—

I am enclosing a news item, namely, a short report of the Annual Conference of the Diocesan Fellowship, which I hope will find a place in your columns. The Diocesan Fellowship is the one youth movement of the Diocese which is directly under control of the Synod through the Synod's committee, the Board of Education. It is encouraging that remarkable progress was a keynote of the reports received at this Annual Conference.

The Annual Conference of the Fellowship is not simply an annual meeting, it is actually the governing body of the Fellowship and consists of delegates elected by the branches for this purpose.

The impetus which this movement is gathering is most encouraging.

Yours faithfully,

C. K. HAMMOND,
 Vice-President.

25th May, 1944.

SWEDEN.

The Radio Church an Ecumenical Factor.

Sweden has the biggest percentage of broadcast religious services, stated the programme director of the Swedish Broadcasting Company recently. An inquiry undertaken during 1943 clearly shows that these services are greatly appreciated by the listeners. The Sunday morning service is listened to by about 40 per cent. of the licence-holders and the daily morning devotions by about the same number. As there are at present 1,700,000 licences in the country, that means that an average of more than 680,000 people listen to the Sunday services by wireless. About 25 per cent. of the licence-holders listen to the Sunday evening services.

It is remarkable, stated the director, that no discrimination seems to be made by listeners between the broadcasts of the national Church and those of the free churches. It is thus clear that the radio is giving powerful support to ecumenical thinking by broadcasting religious services held by different denominations. The radio programme directors enjoy the best possible co-operation with representatives of the various churches.

PERSONAL.

We express sympathy with the Rev. D. J. Knox, of Gladesville, N.S.W., on the death of his brother, Mr. T. Knox, of Kangaloon, N.S.W. The late Mr. Knox was a keen supporter of his church in Kangaloon. The burial service took place on Thursday last and was conducted by the Rector, the Rev. H. Arnold.

The Rev. Gordon Gerber, locum tenens of Sutherland, Sydney, was married on May 6th, to Miss M. Corbett, of Leichhardt, N.S.W. The wedding took place in All Souls', Leichhardt. The Archbishop of Sydney officiated.

The death occurred on March 27 of Mr. Kenneth R. Hood, Lay representative in the Synod of Tasmania, for the Parish of Ross. The deceased gentleman was a public-spirited citizen who held several public offices, amongst them being the chairmanship of the Britton Memorial Hospital Board. It is written of him that he was "one who on the battlefields of the last war and in private life as a citizen and as a churchman glorified his God and served his fellows."

On March 29th there passed to her rest Mrs. Lucy Macfarlane, a regular worshipper and worker of St. James' Church, Hobart, since the foundation stone of that church was laid. The deceased lady has just celebrated her 90th birthday amidst the congratulations of a large circle of friends. The strength and simplicity of her faith in the church was beautifully evinced by a provision in her will—a bequest of £25 to the bellringers of Holy Trinity Church, Hobart, on condition that they rang "a joyful peal as soon as convenient" after her death. This condition was fulfilled on Wednesday, April 26, at 8 p.m.

On his retirement as rector, after 36 years' ministry at St. Theodore's Church, Rose Park, Melbourne, Canon F. H. King has been presented by past and present parishioners with a cheque and an inscribed tray.

The Bishop of Adelaide (Right Rev. B. P. Robin) inducted the Rev. T. Thornton Reed as rector of St. Theodore's Church, Rose Park, on Friday, May 19th.

Gwendolyn, elder daughter of Mr. and Mrs. F. H. Rowe, Heidelberg, was married on May 3rd, to Lieut. Allan George Moyes, A.I.F., second son of Lt.-Col. and Mrs. A. G. Moyes, Chatswood (N.S.W.), and nephew of the Bishop of Armidale. The ceremony, which took place at St. Paul's Cathedral, was performed by Archbishop Booth. Miss Betty Rowe, sister of the bride, was bridesmaid, and Lieut. John Moyes, R.A.N., brother of the bridegroom, was best man.

The death occurred on Saturday night at East Malvern (Vic.) of Mr. Thomas Henry White, who for 44 years was a teacher in the Education Department, about 25 years of that time being spent in the Inglewood district. He was at Somerville when he retired in 1918. He was born at Long Gully in 1857. He was a vestryman at St. John's Church, East Malvern, for 24 years, and a lay reader in the Diocese of Melbourne. He was well known in Masonic circles.

Miss V. T. Baddams, B.A., Dip. Ed., who is at present Senior Mistress of the Wyhalla High School, South Australia, has been appointed headmistress of the Church of England Grammar School for Girls at Moss Vale. Miss Baddams was chosen from a large number of applicants. She will take up her new duties early in July. She graduated at the University of Adelaide.

We offer our congratulations to the Rev. Stephen Taylor, who celebrated a birthday last week. Mr. Taylor has reached more than three score years and ten and has rendered long and valuable service in the Diocese of Sydney and in connection with this paper.

A deputation from the Protestant Episcopal Church of U.S.A., is to visit England early this summer.

Members of the deputation will be the Rt. Rev. Henry W. Hobson, bishop of Southern Ohio; the Rt. Rev. G. Ashton Oldham, Bishop of Albany, N.Y.; and the Rev. H. W. B. Donegan, D.D., rector of St. James' Church, New York City.

Mrs. Arthur Grenfell, O.B.E., vice-president of the British Young Women's Christian Association, has been in Melbourne as the guest of His Excellency the Governor and Lady Dugan.

Mrs. Grenfell's visit is the result of a personal request to Mrs. Winston Churchill from Lady Gowrie and the Australian Young Women's Christian Association. They felt that Australia should learn at first hand something of the splendid work done by the British Young Women's Christian Association in England and in every theatre of war; and that by showing the notable part also played by the Australian Young Women's Christian Association, the links of World Y.W.C.A. would be drawn still more closely together.

From that request has resulted an Empire tour for Mrs. Grenfell. She has already visited India and Ceylon; and after two months in Australia, speaking in every State she will go to New Zealand before returning to England via America.

To Australian women Mrs. Grenfell brings a special message from Her Majesty the Queen. It should reach even the outback women, for as well as addressing meetings in the cities Mrs. Grenfell will be heard frequently on the air, from both National and Commercial Stations. She is a woman of delightful personality, and a noted speaker, so her broadcasts should be welcomed by every listener.

We congratulate Mr. W. K. F. Howell on his 21 years as Rector's Warden in St. Alban's, Lindfield (N.S.W.). This is indeed a splendid record of happy and faithful service. Mr. Howell is the eldest son of the late Archdeacon Howell, of Bathurst, and Mrs. Howell, of Willoughby.

We desire to express our sympathy with Mrs. C. C. Dunstan on the death of her youngest daughter, Mrs. James Campbell, after a very painful illness.

In the chapel at Bishops Court, East Melbourne, at 8 a.m. on Saturday, Dr. Booth, Archbishop of Melbourne, celebrated the marriage between the Right Rev. Thomas Makinson Armour, Bishop of Wangaratta, and Miss Flora Macdonald Calder, late of London.—"Melbourne Argus."

PROVINCIAL SYNOD OF VICTORIA.

THE S. INDIA UNION SCHEME.

The Provincial Synod of Victoria met on May 9th, under the presidency of the Archbishop of Melbourne. The main business was consideration of the letter from the Metropolitan of India concerning the S. India Scheme.

The following resolution, which was passed unanimously, was in the following terms:

"That this Provincial Synod, rejoicing in the movement towards reunion, gives the assurance of continued prayer for God's guiding and quickening Spirit to be given to all those who bear the responsibility of leadership in this movement, and that this Synod respectfully advises the Metropolitan of the Province of Victoria that its answer to the first question submitted to His Grace by the Metropolitan of India is that the severance of the four dioceses would not in itself adversely affect the existing state of communion between the Church in the Province of India, Burma and Ceylon, and the Church in the Province of Victoria.

"That its answer to the second question is that this Synod is both conscious of the high merits of the proposed Scheme, and also of the aspects which are causing serious apprehension to some clerical and lay members in this Province. Nevertheless, Provincial Synod is agreed that if the inauguration of the Union takes effect, the United Church in South India will enjoy communion with the Church in the Province of Victoria in the following ways:

1. No censure shall attach to any member, ordained or unordained, of a Church of the Anglican Communion who may be in South India or may go thither, if he communicates with the United Church or takes work of any kind in it.

2. No diocese of the Church of the Province of Victoria shall establish churches or congregations in the area of the Union apart from the United Church.

3. If communicant members or ordained ministers of the United Church should go into any diocese of the Province of Victoria, the Church of that diocese should receive them to Communion whenever this can be done consistently with the Constitution of the Church in Victoria, and episcopally ordained ministers of the United Church should be qualified, at the discretion of the bishop, to officiate, subject to the regulations of the diocese for its own ministers.

"Provided it is recognised that these provisions do not involve full communion, that is to say, complete interchangeability of ministers and complete mutual admissibility to communion between the United Church of South India and the Church in the Province of Victoria, it being understood that the question of the relationship of the Churches will be submitted to the Provinces of the Anglican Communion for consideration and decision after the period of 30 years has elapsed from the inauguration of the Scheme."

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Mrs. A. Hanson, 5/-; amounts under 5/-, 4/-.

IN MEMORIAM.

EDITH MAY TOMS.

On Saturday, 5th May, Mrs. W. E. Toms, a well-known churchwoman, was called to higher service. She was the daughter of the Rev. George Edward Gibbes, who came from South Australia, and after serving a curacy at St. Andrew's, Summer Hill, became in turn, Rector of Kiama and Campbelltown. In these parishes Edith May Gibbes was a most enthusiastic worker.

In 1909 she was married to Mr. W. E. Toms, now a parish councillor of St. Alban's, Lindfield, and the hon. treasurer of Church of England Homes for Children. Their married life was passed in Queensland, Victoria and New South Wales, but in each of the parishes they left behind them very fragrant memories. In one country town the life of the church at one stage of its history almost depended upon this modern Aquila and Priscilla.

Perhaps the work best known to our readers was achieved in the parishes of Dulwich Hill and Lindfield. In each the name of Toms has left an indelible record on the affairs of the parish.

Mrs. Toms was also a great enthusiast in Missionary work. She was on the committee of the Church Missionary Society and Secretary of the Women's Executive Committee. For many years she organised the annual sale of work and in this effort manifested to the full her great zeal and organising ability.

She was also a member of the Mothers' Union, and a most acceptable speaker at meetings of the organisation in various parishes.

She was an outstanding friend of the sufferer and the lonely. She had an almost uncanny faculty of finding such folk in out of the way places, and finding them made their lives fuller and richer.

It is interesting to learn that her father was preceded by four generations of clergy. Of his family there still remains Dr. Alexander Gibbes, and Miss Alice Gibbes. The latter an invalid, of many years, lived with Mrs. Toms. To them and her splendid husband we offer our deep sympathy.

TIMES OF TESTING.

THE WORLD'S STUDENT CHRISTIAN FEDERATION IN WAR YEARS.

(Extracts from a pamphlet by Helen Morton, Vice-Chairman, W.S.C.F.).

"They have taken our movements from us, but we are free to create new ones." These words were spoken recently by a member of the former Student Christian Movement in Germany and they symbolise in a very fine way the spirit of the World's Student Christian Federation after years of war. Half a dozen movements have gone out of existence, though in some cases their local activities have been maintained openly or surreptitiously. Nine other countries in which there are still movements, or with which we had encouraging pre-war contacts, are at present under enemy occupation. Fifteen other movements are in countries involved in actual fighting, and in at least three cases have suffered greatly.

Students everywhere have been uprooted. To-day they are to be found in greater numbers in navies, armies, and air forces, in prisoner of war and concentration camps, or among the crowds of refugees and dispossessed peoples, than in the courts of the universities. When they can study, it is often in circumstances of starvation and disease, and in ruined or makeshift buildings. In Poland and Czechoslovakia the Universities are closed, in China, they have been transferred, and finding them made their lives minus most of their equipment, to the far interior.

All this destruction and separation has not broken the fellowship of the World's Student Christian Federation. Still its leaders are in touch directly or indirectly with students in almost forty countries. Still the spirit of the Federation expresses itself in innumerable ways and is already building the opportunities of the future. They may have taken our movements from us, but certainly we are free to create new ones.

Movements live on beyond their ending, they make decisions on moral issues on which they stake their life, they find their souls in acts of resistance and devotion to principles, and they are finding the power they need. They are finding it from three sources—from the Bible, from prayer and from the Christian Church.

Reconstruction work for the post-war period has already begun during the present war years. In the beautiful new University of Fribourg, in Switzerland, one sees going up and down the wide stairway, hundreds of Polish students, mostly in uniform of the Polish army—all refugees—yet all continuing to prepare for positions of leadership in the reconstruction of Poland. Inside the prisoner of war camps, there are small classes in a great variety of subjects, training men for future responsibilities. In the interior of China, along with relief to thousands there are 200 picked students whose physical and intellectual needs are being specially served to the fullest possible extent through scholarships as a special contribution by the National Student Relief Committee to the cause of the nation's leadership. These are just samples of the kind of work the Federation carries on during the war, along with its kindred movements, through World Student Relief—the investments it is making in personnel for the post-war world.

Day of Prayer for Students: June 25, 1944.



STERLING HOME PAINT

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

THE CHURCH OF ENGLAND PRAYER BOOK,
AND ITS TEACHING ON ABSOLUTION.

(A Broadcast by Canon T. C. Hammond, over Station 2CH.)

A correspondent has sent in a letter objecting to the view that has been taken in these broadcasts on the doctrine of Absolution. In order that we may not misrepresent our correspondent in any way we give the letter in full:

"This evening I heard a broadcast from 2CH stated to have been given by you. It dealt with the power of the priest to forgive sins. Your broadcast, if I heard correctly, was to the effect that priests have not such power, an opinion, which I would respectfully point out does not agree with the Book of Common Prayer, which, in the final analysis sets the landmark by which flows the broad stream of Anglicanism — Catholic, Modernist, Evangelical. In support of this contention I advance the two following facts:—

"(1) In your ordination as a priest of the Anglican Church, a bishop said to you, 'Receive the Holy Ghost . . . whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained . . .'

"(2) In the service for the visitation of the sick, the prayer directs that after hearing the confession you shall say 'Our Lord . . . and by His authority committed to me, I absolve thee from all thy sins.'

"These two facts, alone, in my opinion, clearly indicate that the compilers of the Book of Common Prayer considered that at the service of ordination, priests received a definite power to forgive sins, and not the 'watered down' symbolical power indicated in your broadcast."

We cannot quite understand what our correspondent means by a "symbolical" absolution or forgiveness. Symbolical has only two meanings. It means in theology a formal statement in a symbol or creed. That use does not seem to be applicable here. It means in usual speech "serving as a sign."

Now the view we advocated and still advocate of ministerial absolution is not that it is a sign of forgiveness, but that it is a declaration of forgiveness spoken by authority, and justified by the promise of God Himself. It may seem that we are attaching too much importance to a word. But words are important, and the loose use of them leads to much misconcep-

tion. The view set forth in the statement to which our correspondent takes exception is that absolution is not symbolical but instrumental. Because men are the instruments of God employed to proclaim His Gospel they are said to forgive sins just as we say that a dagger killed a man, although we know quite well that it is the man who held the dagger who killed the man. The dagger is the instrument, the man is the real killer. In this case the preacher of God's Word is the instrument, the real Pardoner is God Himself.

Our correspondent does not really mean, we are sure, that a priest can minister forgiveness without any conditions whatever. If he does he remains unsupported by every Church in Christendom, and has made a Church and creed of his own. If he does not, then we can inquire as to what the conditions are which secure forgiveness. That is the real point, and once it is taken we can proceed quite happily.

In order that our readers may not make any mistake we assert that the function of the priest is to declare God's forgiveness, not arbitrarily to confer it, or to withhold it at his own caprice, or as standing in the place of God. That is too high a position for any mortal to take. As an ambassador he can speak with authority so long as he confines himself within the limits of the message entrusted to him. But he is not a plenipotentiary, and has no power either to alter God's terms or even to decide with certainty those to whom the terms are applicable. It does not matter very much what this is called as long as the meaning is understood, but the term "symbolical" in its ordinary use does not seem appropriate.

It is worth noticing that our correspondent passes over in silence the argument based on the form of absolution provided in Morning and Evening Prayer. It seems strange if the framers of the Church of England Prayer Book intended to teach that the priest had judicial power to forgive sins, that after this opinion had been explicitly declared by the Council of Trent, the Church of England should emphatically assert that the power conferred on her Ministers was "to declare and pronounce to His people

being penitent, the absolution or remission of sins."

The changes in the rubric regarding the Absolution in the Visitation of the Sick, and of these new Absolutions, were both made in 1552, and have not been altered since. There is an additional clause in the rubric for the Visitation of the Sick, inserted in 1662, which gives point to the exceptional character of this Absolution. The clause reads in 1662, After which confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort. The words "if he humbly and heartily desire it" are the new addition to which reference has been made. It will probably be accepted that the declaration in Morning and Evening Prayer as to the character of the absolving act is the latest determination of the Church of England, so far as her formularies are concerned. All other pronouncement ought, if possible, to be harmonised with these in view of the importance given them by their repetition on every occasion when Morning or Evening Prayer is said.

But it is contended in the letter which has been quoted that there are two statements which must be regarded as giving the mind of the Church of England. The first are the words addressed to the priest in the Ordination Service: "Whose sins thou dost forgive they are forgiven them, and whose sins thou dost retain they are retained." The singular pronoun "Thou" is underlined by our correspondent. But this cannot have any real significance because the pronoun in the Gospel recording our Lord's words is in the plural. It would be a strange interpretation that gives more importance to the Prayer Book than to the Gospel version of the words.

We all agree that our Lord used those words, though He did not use them exclusively of the Apostles. Hence the Prayer Book rightly says: "He hath left power to His Church to absolve all sinners who truly repent and believe in Him." But the question is, How is this power exercised? The words addressed to the priest at once go on "And be thou a faithful Dispenser of the Word of God, and of His holy sacraments." Immediately after, the Bishop says: "Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the congregation." There are then two ways, and two ways only, mentioned, by which the ministers of Christ's Church exercise the power committed to them. The first of these ways is: "By dispensing or preaching

the Word of God." This is in accord with St. Luke's interpretation of the words quoted, "and that repentance and remission of sins should be preached in His Name." The second way is by dispensing or ministering the sacraments. This also is in accord with the New Testament teaching. Peter said: "Repent, and be baptised for the remission of sins." Ananias, who was not an Apostle, and concerning whose ordination we have no record, said to Paul, "Arise, and be baptised, and wash away thy sins." Prayer Book and Bible combine in teaching that the dispensing of the Word of God and the ministering of the Sacraments are God's appointed way of giving forgiveness through human agency.

There is therefore nothing in the Ordination Service to disturb the teaching already given in these broadcasts. Nor is this the isolated opinion of one who may be regarded as prejudiced. Becon, who was Chaplain to Archbishop Cranmer, wrote: "Christ speaketh here after the manner of our speech When we see a man restored to his health . . . we used to say, 'Dr. Turner maketh this man whole'; and yet it is not the doctor . . . but rather the emplastures and medicines that he ministered Yea, rather, God, if we will speak truly . . . so doth the Scripture speak. Sometime it attributeth our health to the minister of the word, as in John xx, sometime, and most commonly, to God Himself . . . and sometime to the Word of God." Bishop Jewel, who knew his canonists better than his opponents, pointed out to Harding that: "Upon the decretals it is noted thus: 'In case of necessity a layman may both hear confessions and absolve.'" He adds: "This is the order and doctrine of M. Harding's own Church. His own doctors tell him, that laymen and women may absolve the penitent and forgive sins. Therefore, he hath the less cause to mislike it." Jewel is able to quote Chrysostom, and Jerome and Augustine to show that the power of remission was resident in the Word of God. He concludes: "Remission of sins may be in the priest as in the messenger, in the word of God as in the instrument, in the penitent party as in the receiver."

The Convocation of the Province of Canterbury in 1873, declared on this point: "Grounding her doctrines on Holy Scripture (the Church of England) distinctly declares the full and entire forgiveness of sins, through the blood of Jesus Christ, to those who

bewail their own sinfulness, confess themselves to Almighty God, with full purpose of amendment of life, and turn with true faith unto Him. It is the desire of the Church that by this way and means all her children should find peace." "In this spirit the forms of Confession and Absolution are set forth in her public services."

But there is one other power committed to the ministers of the Gospel, and it is in relation to that power that we are to understand the special absolution in the Visitation of the Sick. Hooker, the great English divine, expresses this so clearly that it is well to give his words: "The sentence therefore of ministerial absolution hath two effects touching sin, it only declareth us freed from the guiltiness thereof, and restored unto God's favour; but concerning right in sacred and divine mysteries whereof through sin we were made unworthy, as the power of the Church did before effectually bind and retain us from access unto them, so upon our apparent repentance it truly restoreth our liberty, looseth the chains wherewith we were tied, remitteth all whatsoever is past." The sick person who is in view has his conscience troubled with some weighty matter. He is moved to make a special confession. The priest, if the penitent humbly and heartily desire it, absolves him after this sort. First, he prays that our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, may of His great goodness forgive the man's offences. Only then, after this prayer, does the priest add: "and by His authority committed to me I absolve thee from all thy sins." The words "by His authority committed to me" are connected historically in an interesting way with an earlier work of Cranmer. The eighth article of the xiii Articles published in 1538 tells us concerning Absolution, "For it is the voice of the Gospel, whereby the minister by the Word, not in his own, but in Christ's name and authority, preaches and offers to him who confesses the remission of sins."

And so we get two aspects of Human Absolution: Man forgives sins against God, ministerially because he is the appointed messenger of God's free pardon through faith in our Lord Jesus Christ. Man forgives absolutely sins against himself when the offended party forgives his neighbour. The minister forgives in the name of the congregation by restoring the guilty to Church privileges. Besides these three forms neither Scripture nor the Church of England knows any other.

NATIONWIDE OBSERVANCE
OF ARMISTICE.

Feeling that now is the time for the churches of the nation to prepare for a Christian observance of the Armistice when it comes, the Federal Council of the Churches of Christ in America took appropriate action. The Council directed its Department of Evangelism to formulate nationwide plans for the churches, looking toward the observance of the cessation of hostilities in Europe, and also when hostilities cease in Asia. Two observances, therefore, should be planned.

The Department, therefore, is making several recommendations to the churches—

First: That the churches in each community request the civic leaders to hold, where possible, a mass meeting for the entire community in some adequate place; and that the religious emphasis be given special prominence on the programme.

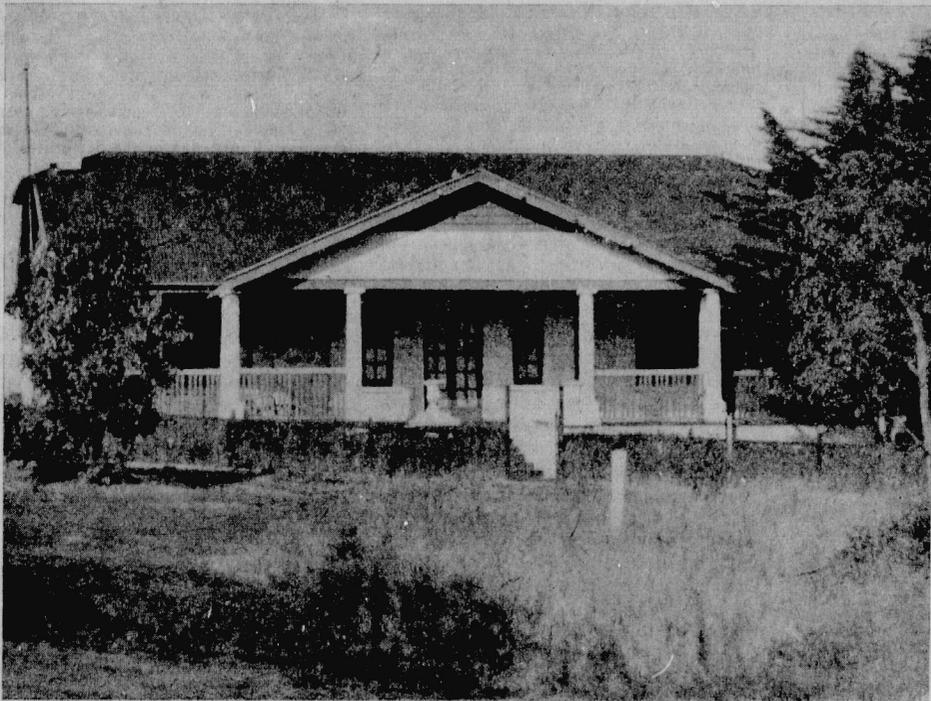
Second: That the churches, in addition to any civic observance sponsored by the governmental officials, plan for religious services. Such an observance of the cessation of hostilities by the churches should be characterised by prayers of thanksgiving, intercessory prayers for the men and women of our armed forces, the suffering, homeless and hungry, of the world, and prayers of dedication to the unfinished tasks that lie ahead.

Third: That the churches in some communities may desire to hold a twenty-four hour vigil of prayer, beginning at a time determined by our government and continuing thereafter for twenty-four hours. If this plan is decided upon, a different leader should be provided for one or two hour periods and the people invited to come and go as they wish. The churches of other communities may desire to hold a five or six hour service with a different leader for each hour. Churches in still other communities may wish to hold one united service for about one hour in length.

"The Rev. Alfred Bain has also passed away. Mr. Bain has done great service for this Province and has moved over many parts of it during a long and useful ministry. He served for a brief period in this Diocese in recent years, but has always been available, as long as health allowed, to assist in whatever way he could the work of his Master, in the Church of this Diocese." — Archbishop of Melbourne's Letter.

WANTED—Diocesan Secretary for Diocese of Riverina. Particulars from Church Office, Hay, N.S.W.—Authorised by the Manpower Officer, Hay.

B.C.A. SILVER JUBILEE



THE HOME AT PORT LINCOLN.

The celebration of the B.C.A. Silver Jubilee was a great event and excellently organised. Over 300 enthusiastic supporters sat down to high tea in the Chapter House, Sydney, and listened to bright speeches concerning the Society's progress from those who had been with its work from its inception. The great event of the occasion was the service in the Cathedral at 7.30 p.m., a service of Holy Communion at which the Archbishop presided, and the O.M. Rev. Tom Jones preached the sermon. The nave of the Cathedral was well filled. It was a great joy to see among the friends, Mrs. S. J. Kirkby, widow of the G.O.M. of B.C.A., who, under God, had laid the foundations of the Society's work.

The O.M.'s sermon from Acts i.8, was an excellent summary of the 25 years' service, and presented a challenge to renewed effort. Mr. Jones said, referring to the founders of the Society, "They were Christian people; they were missionary-hearted people; they were anxious to see the Church carry out its Master's injunction to preach to all nations. They fully realised that the field was the world. They fully realised that true missionary work can only come from hearts beating in tune with Christ. They 'started from Jerusalem' in order that within the heart of the nation God shall abide, strengthening the Church at its centre so that it may more effectively minister in the far-flung boundaries of the field. As they were Christian men and women, they placed

this society on a spiritual foundation from which it has never departed. The founders of B.C.A. were concerned with the spiritual health of our outback people, and emphasised this. Later, these other ministries of plane, nurse, hospital and hostel developed in order that a Christian witness and ministry might be given its fullest opportunity. To-night I should emphasise this aspect of B.C.A. It is not a society for the doing of good works, but it is a means for the expression to all men of the love that is in Christ Jesus.

To-day there are 25 stations where missionaries, doctors, nurses, and hostel workers serve. During the past 25 years a sum of near £250,000 has been given freely and generously by Christian people." The preacher paid special tribute to the activities of the Mail Bag Sunday School, with its thousands of members scattered throughout the vastnesses of Australia. Mr. Jones also paid a worthy tribute to the memory of the late Bishop Kirkby, "with a sense of deep thankfulness to God for His gracious provision of one so able and so zealous to lay the foundations of this work."

To mark the jubilee of the work an appeal is made for a hostel at Port Lincoln. A sum of £2250 is required for the building and its furnishings. Towards this a generous gift of £1000 has come from the parent society, the Colonial and Continental Church Society in England.

The offertory at the service amounted to nearly £150, which with gifts previously sent in makes a sum of over £800 for the Jubilee Fund.

DEDICATION OF THE C.M.S. HOSTEL, MELBOURNE.

After much hard work and preparation, the property bequeathed by the late Miss Isabella Payne for the use of retired missionaries and those on furlough, was ready to be dedicated. The ceremony took place on Saturday afternoon, May 27, in the presence of about 80 friends, including past, present, and future missionaries. The Right Rev. Bishop Baker officiated, the beautiful service having been written by him. Prayers for the house itself to be hallowed and used for the "Furtherance of the Gospel" were followed by those for each part, dining and sitting-rooms, bedrooms and kitchen. All joined in saying the General Thanksgiving, followed a short address by the Bishop, at the conclusion of which the Doxology was sung and all adjourned for afternoon tea and inspection of the premises. There is yet a certain amount of furnishing, etc., to be done, but we look forward with pleasant anticipation to the use of the Hostel, not only by veterans, but by younger vigorous workers, in finding rest and refreshment, "by the way." The house is not large, but there is plenty of ground for building. The address is 37 Fitzgerald St., S. Yarra.

The Home at Port Lincoln, recently acquired by B.C.A. for use as a Children's Hostel and for which gifts towards the £2150 for its purchase are being requested.

NEW BRITAIN JOURNEY.

(By Chaplain the Rev. Hubert Dixon, R.A.A.F.)

First Australian chaplain to land on New Britain since we began its reconquest — a very slender claim to fame no doubt, but at least that was my privilege! And lest anyone should be deluded into thinking it a very dangerous, hazardous undertaking, let me say that in my ten days' stay we had but two small air raids, which did no damage at all. In the Air Force phraseology the Japs had "had it." No doubt the big raids on Truk just at that time and the practical immobilisation of Rabaul explained it. Before I left Moresby, most people said "You'll be sorry," for things had been really hectic there for several weeks with constant bombing and strafing. Certainly the men on the unit had an uncanny knack of "going to earth" while I was still thinking about it! They had learnt the hard way.

However, perhaps it would be as well to go back to the beginning: The journey across was by landing barge—a big, squat, ugly-looking thing with no claims to beauty. Judging by the shells, stores, trucks, equipment and men loaded on to it, however, it certainly had utility. We pulled out at 5 o'clock in the afternoon, in company with four other barges, and led by a patrol boat. Out of the shelter of the bay, we ran into a strong nor-wester, with the result that the ungainly vessel wallowed and flopped about among the waves, sending spray flying high. With darkness, the skipper gave me a bunk in the crew's quarters, and I tried, not very successfully, to sleep. There was little ventilation, the air was close, and steamy, while immediately underneath me roared and rattled the three big Diesel engines.

AN ALERT.

I was on deck early next morning to find the crew standing by the guns on the alert for a surprise Japanese attack. Nothing happened, and in a couple of hours we were slipping between green low islands into a sheltered bay and swinging around to ground on the main landing beach. The familiar impressions of war nearby once more — rough, dusty roads, with trucks, jeeps, and weapon carriers roaring along them; bomb craters, brown scorched earth, row upon row of broken shattered palms, the intermittent crash of heavy guns, glaring sun, and almost unbearable heat; dirty, tired men.

Fortunately, I did not have to stay there and was soon taken by small barge across the green-blue sparkling waters of the bay to a small island where I found our unit. It was, of course, my first visit, but I found the welcome sincere, though as usual, slightly reserved. The men soon thawed out, however, and were a very co-operative, friendly group with some fine Christian fellows among them. My first job on arrival was to put all my books to dry. Someone on the barge had kindly moved my haversack from the safe place where I had left it, to the deck, with the result that next morning I found it well soaked with sea-water. The surroundings of the C.O.'s tent were decorated with New Testaments, Bible, Prayer Book, service books, notepaper, scarf, etc., all drying out. Fortunately, nothing was irretrievably damaged.

ZOOM!

I was looking around the camp with the C.O. later on, and had my head poked in a piece of equipment, when zoo-o-o-m! and a Zero was diving on us. I hopped in the tent pretty quickly and stayed put! The bomb dropped in the water, and the Zero, pursued by the angry bark of ack-ack guns, went off very promptly. Next day, we had some more, and a bomb dropped on the island, but that was the end of it, for the rest of my stay. Seeing the men dive for cover reminded me of the time we were bombed at Lae and the men disappeared very rapidly into the trenches. One chap remarked to me about one of the others, "Oh, George, he dives in the trench so hard that he digs it 2 feet deeper every time." George said rather sourly, "I'm not sticking my head out for any Jap 'plane."

No lights were permitted at night, and it became our habit to sit up on the top point of the island overlooking the bay, the mainland of New Britain fading into the hazy blue distance, and yarn until 9 or 10 o'clock, then stumble through the scrub to the tent and bed. Most nights our rest was disturbed by the heavy guns on the mainland regularly shelling the Japs, just to make sure that their nights, too, would not be spent in peace!

THE SPIRITUAL SIDE.

I was fortunately able to be there for two Sundays, and we had excellent services, followed by Holy Communion. The C.O. of this unit had the right idea; every Sunday a service was held, he and several of the lads taking it in turns to give the talk, read the lessons, etc. That is something which is a real inspiration to a chaplain, but unfortunately, is exceedingly rare. During the day, I had some quite spirited arguments

with several of the fellows, and the interchange of opinions did us all a lot of good. One revealing little episode must be related. A lad dropped in to chat to me one day; he had experienced a very deep friendship with another lad, a keen Christian, and found that it had made a tremendous difference to his outlook of life. I was able to point him on further to the Friend who sticketh closer than a brother. He wanted help in Bible reading, and there the real tragedy showed out. He was 19, had attended Sunday school regularly, came from a decent home, yet he had hardly the most elementary knowledge of the Scriptures. He asked me if the New Testaments which I gave out were the same as the Bible! I explained things, gave him a plan of consecutive readings, and a book to help him understand some of the bases of Christian belief and life. Afterwards it gave me furiously to think. He was a Methodist, but plenty of Anglicans have the same appalling ignorance. Truly a challenge to the Church, and to the parents of to-day.

To turn to lighter sides of my time there. Swimming was a favourite occupation; such are the little things upon which confidence is established, that I found after having ducked a few fellows and been ducked by them, the men really accepted me as one of themselves, and I made many good friends. The chaplain, without lowering his standards, can find many simple ways such as this of giving men a new slant on parsons. The result was, that with quite genuine regret I had to decide to leave, and I think the men felt it that way, too. Memories then, of my visit to New Britain are happy ones, though I came back with something really to chew over, having found another example of the extent to which our people have lost touch with the simple fundamentals of Christianity.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

PARRAMATTA RURAL DEANERY.
SUNDAY SCHOOL TEACHERS'
QUARTERLY CONFERENCE.

"Caravanning for Christ," a lantern lecture of Church Army Caravan Missions in Tasmania, by the Rev. T. G. Rees, formerly Chaplain of the Church Army Caravan, Tasmania, was the principal feature of the 127th Quarterly Conference of the Parramatta Rural Deanery Sunday School Teachers' Association, held at St. Paul's, Wentworthville, on May 8th.

A good attendance was recorded from eighteen Sunday Schools, represented at the Conference. A short service was conducted by the Rev. C. W. Clarke. The Revs. C. E. A. Reynolds and W. A. Watts officiated as chairman during the evening.

The committee reported satisfactory arrangements being made in connection with the social evening to be held at St. Paul's, Harris Park, on June 26th, the Kindergarten Teachers' Training Week-end and Exhibition, September 8th to 10th — and the United Witness of Christian Youth Procession and service at Parramatta on September 24th.

The address by the Rev. T. G. Rees covered the Mission's work among all types of people in Tasmania, in cities and country towns, lumber camps and the hop fields, and deeply impressed and inspired all present, with the wondrous beauty of the scenes depicted, and the power of the Holy Spirit's influence through the Gospel Message to old and young in reclaiming and transforming lives and winning souls for Christ. Mr. Rees related how the experiences throughout the Mission's itinerary were profitable and rich in blessing. Answers to prayer were frequent. People loved to hear the glorious simple message of the Saving Grace of the Lord Jesus Christ. Children responded to the call more readily than their elders, yet each place visited was blessed and testimonies of souls once dead in trespasses and sin were now proclaiming and living the Christian life.

The call to teachers was to enter more fully into the joyful service and glorious ministry of the Lord.

Thanks were conveyed to Mr. Rees and all who had contributed to the success of the very enjoyable and profitable evening; The Benediction was pronounced by the Rev. C. E. A. Reynolds, in closing.

Resolutions.

During the Conference presentation of recommendations from superintendents regarding Sunday School Problems, as received, and subsequently recommended by the General Committee for Conference's consideration, were carried unanimously by a general motion for adoption in principle, the resolutions being as follow:—

That (1) More consideration be given to the Cradle Roll, the securing of Baptismal records and keeping in touch with parents, and to endeavour to bring the child into definite association with the Church and Sunday School. This could be strengthened by a special service of enrolment periodically once a quarter or so.

(2) That a system of visiting be established with the idea of increasing the attendances at Sunday School and recommends a committee be formed in each Sunday School for purpose of such visiting, and that the respective Sunday School teachers be asked to co-operate in every possible way, also with the object of contacting families not interested in Sunday Schools.

(3) S.S. Missioner: "That a Sunday School Missioner be appointed to visit Sunday Schools throughout the Rural Deanery, to stimulate interest, etc."

(4) Obtaining Teachers: "That the safest and best way to obtain teachers for the Sunday school is to enlist them from the training class already established in the S. school. Such pupils trained in methods of teaching, be given the opportunity of assisting at teaching for experience, until they are competent to wholly undertake the work."

(5) Visiting: "That teachers be asked to visit one home per month and report of visit made to superintendent." Roster to be kept for records, etc.

ST. PAUL'S HOSTEL, REDFERN,
1933-1944.

This month we celebrate the first anniversary of the opening of our Hostel for Servicemen. To mark the event the members of St. Paul's C.E.N.E.F. arranged a social evening, which was held on Friday, May 5th, at 8 p.m.

During the past year our Hostel has grown rapidly. When we think of our modest beginning, so short a time ago, and to-day note the great progress that has been accomplished, we have been able to give comfort and shelter to those who are ready to do so much for us. We are proud to state, that to date, 3276 men of the Forces have been accommodated, and morning tea served on Sundays.

The Hostel is now equipped with 40 beds, and together with 30 shakedown, we are accommodating 140 men each week-end. However, the demand for more beds, increases weekly, hence we appeal for further help and equipment, so that the work can be enlarged and maintained. With the advent of cold weather, more blankets were badly required. Efforts to obtain same from Government Departments failed, but we are pleased to acknowledge the gift of 100 from Messrs. Hordern Bros.

During the present month further stocks of linen have been purchased and arrangements to all who have kindly and generously assisted us in our work.

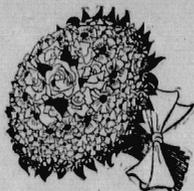
Special thanks are offered to our Rector and Churchwardens, members of C.E.N.E.F. Hut Staff of A.D.C., members of St. Paul's C.E.N.E.F., and the Hostel staff, who have so willingly and untringly given of their services during the past year.

May we all ever remember "The Lord hath done great things for us," and so face the coming year with faith, trust and confidence. —E. WEDD, Hon. Sec.

ARCHBISHOP'S WINTER APPEAL.

The Archbishop has sent out through the parochial clergy of his Annual Winter Appeal. His Grace writes:—

"For several years now I have, as the result of the generous response to my Winter Appeal, been able to provide the means for some added and necessary comforts to hundreds of old aged and infirm persons each year. I feel sure that this piece of essential



I Have It Yet

A charming, old-world posy. She fashioned it out of gay blossoms from that first garden we made. It is faded, alas! but full of tender memories of those happy years we spent together. She loved that garden. In fancy I can see her there now, surrounded by those colourful flowers . . .

I am grateful to Australia's premier funeral directors, whose beautiful and dignified ministrations were all I could have wished for her, and an abiding comfort in that dark hour of parting.



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Christian service carried out in the name of our Church will commend itself to your congregation, and I shall be happy to receive once again their donations for this cause."

PENTECOST AND THE HOLY SPIRIT.

Preaching in St. Andrew's Cathedral last Sunday, the Rev. M. L. Loane, vice-principal of Moore Theological College, said that the history of Pentecost was rich in promise and meaning for the Church to-day.

"The quiet lull which followed the Ascension from Olivet came to an end on the Day of Pentecost, when a change 'suddenly' swept through the upper room where the disciples were assembled. There was the sound of the rushing, mighty wind and the scene of the brightly cloven flame.

"These were the divine symbols of the Holy Spirit Who then filled them with grace and with power. These two emblems represent the closest resemblance to spiritual reality which Nature affords. Wind and fire are in fact the least material of material things, and each is full of light and truth as an emblem of the Spirit."

Christ Himself chose the wind as the most fitting emblem of the work of grace. The Spirit of God was just as mysterious and invisible in His operations in the human heart as were the winds of heaven. John the Baptist chose the fire as the most telling symbol of the work of grace, burning and transforming purity in the souls of men, not seen by the naked eye, but felt in the inward heart.

The wind and fire were the preludes to the outpouring of the Holy Ghost. The whole world was to feel the impact of the men who were thus filled with the Spirit.

ORANGEMEN'S SERVICE.

St. John's, Abbotsford, was well filled on Sunday, 30th April, when members and interested Protestant friends held a special Church service at 7.15 p.m. The Rev. R.

R. Meyer took as the subject of his address, "What does the world owe to Rome?" Personal consecration of heart and life to the service of the Lord Jesus Christ was stressed as most necessary for every individual who would be a true Protestant or Orangeman. The service has aroused tremendous interest in the vital question of how we can maintain religious liberty in Australia to-day, when political power is being seized by a foreign, intolerant, persecuting "Church."

District Loyal Orange Lodges are holding another such service in St. John's on Sunday, July 2nd, at 7.15 p.m. The subject of the address will be "The Battle of the Boyne and the Battle of To-day."

ST. JOHN'S BUILDING APPEAL.

Everyone is delighted with the improvements already effected at St. John's, Abbotsford. A wonderful spirit of co-operation has enabled us to make a splendid change. The eastern end of the Church has been completely re-modelled. We are grateful to Mr. Bradley for supervising this difficult work, and to Mr. Hydes for giving so much of his time to help. Other men also rendered valuable assistance. Mr. Hunter very kindly made the brackets for the new Communion rails. The ready response to the appeal allowed us to instal the power points and radiators for winter heating. They keep the Church pleasantly warm these winter evenings. The old light shades have been replaced with up-to-date fittings and chain suspensions. The timber has been purchased for the kneelers, and a parishioner has volunteered to make them shortly.—Parish Paper.

HOME MISSION SOCIETY.

Trinity Offering.

Trinity Sunday is one of the two Sundays in the year on which the offerings in the Churches of the Diocese are for the funds of the Home Mission Society. The general secretary of H.M.S. in a special leaflet marking the Trinity appeal has drawn attention to the growing and various activities of the Society, and asks for liberal giving. The Home Mission Society is the "Church in Action" and the work should commend itself to all church people. We hope there will be liberal offerings in all our churches for H.M.S. on Trinity Sunday.

KNOTS UNTIED!

The untying of knots is often a very difficult process, be they knots in string, or marriage "knots," or whatsoever. Some of the problems and things that puzzle young Christians may be likened to knots in need of being unravelled, and it is precisely this kind which will be dealt with at the next meeting for young people that has been arranged by the Young Evangelical Churchmen's League. The speakers will be the Revs. W. W. Brown, Th.L., L. A. Pullen, Th.L., and C. N. Steele, Th.L. All young people are welcome. Some of their special difficulties may be explained in the talks to be given. The date of the meeting is Friday, June 9th, at 7 p.m., in St. Philip's Rectory, York St., Sydney.

A YEAR OF FELLOWSHIP.

The Cowper Room, Church House, was filled with eager young people on Friday night, 19th May. The tables were rearranged so that the upper table was the focus of attention, for this was the Annual Conference of the Church of England Fellowship, Diocese of Sydney. The chair was

taken by the Rt. Rev. W. G. Hilliard, Vice-President, and the business was the receipt of reports of the year that had closed, election of officers and committee for the year 1944-45, and directions on various matters connected with the extension and control of this growing body of our young churchmen.

The report of the retiring Diocesan Committee was remarkable for the extent of work which it covered. In spite of extreme difficulty in finding accommodation for any considerable body of people in the centre of the city, the Committee had successfully organised four rallies, annual service, five intellectual meetings, a Christmas concert, a demonstration night for branch leaders and secretaries, an outing to National Park, and a launch picnic. The Fellowship had also heartily supported the Good Friday Procession of Witness, and the body of young people walking behind the blue banner with its white cross was a sight that augured well for the future of the Church.

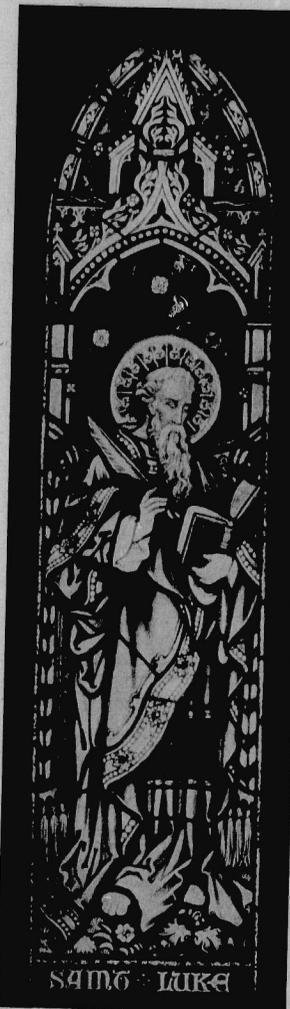
The movement had increased in number of branches and in number of members. At the annual service on 22nd October, 1943, Holy Communion was administered by His Grace the Archbishop to over 300 young people.

The retiring committee deserved to be congratulated on a year of splendid progress.

The chairman during the evening addressed the young people in eloquent and inspiring terms. He reminded the young people that the Four-Square ideal (i.e., that Christ must be crowned King of the whole life—spiritual, intellectual, physical and social) should be exemplified in the individual members, in their branches, and in the whole movement. The importance of Christian youth increases as the problems of post-war reconstruction become manifest. These problems include economic and spiritual problems, problems of distribution, of curtailing the selfishness of vested interests, of re-teaching indoctrinated youth, of satisfying the distressed peoples who may be tempted to revolt. Such problems will need Divine power and wisdom. "It is for you to lead your generation in the paths of righteousness and of peace." The Four-Square development will be needed. While the Spiritual must be pre-eminent and predominant, it must be related to all aspects of being—bodily, intellectual and social. We need health of body if we are to withstand the strain of great. We need knowledge of historical and relevant facts, culture of taste and judgment, power of expression, if we are to fill our Parliaments with Christians, purge away gambling, and conquer the liquor traffic. "We have a great Continent to develop, a great nation to build, a great destiny to fulfil."

Numbers are not really important when the spirit of a minority is in touch with the Eternal. Greece was a little country, but her culture conquered the world. Christianity was born in tiny Palestine. The British Isles are very small, but three times in modern history they have saved the world. They faced the Spanish Armada in the 16th Century. They defeated Napoleon in the 19th Century. In this war, in 1940, England stood alone, and for two years held at bay the forces of brutality, until others were able to come and help. If she had failed then, the others might have come, but they would have come too late for a lost world.

If the small handful believes in its mission, it can face unmeasured difficulties and

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ST. BARNABAS' CHURCH,

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"BACK TO ST. BARNABAS' SERVICES."

St. Barnabas' Day, Sunday, June 11th, will be marked by Special Services at St. Barnabas' Church, Sydney. A former rector, Archdeacon Martin, will preach at the Morning Service and the Archbishop of Sydney in the evening. St. Barnabas', Sydney, is an outstanding church with a long and faithful spiritual ministry, which has affected the lives of many people.

The foundation stone of the Church was laid on 28th August, 1858; when about 400 people were assembled for the occasion. Bishop Barker set the foundation stone and was assisted in the proceedings by Dean Cowper. The Church was opened on Sunday, 4th February, 1859. In that year during the absence for some 12 months of the rector, the Rev. Robert Taylor was curate in charge. The first rector was the Rev. Thomas Smith, who continued his ministry till 1873. The following extract is taken from the Jubilee Souvenir of the Church: "So great was the popularity of Mr. Smith that before many years had passed the Church had to be enlarged. Up to the time of his going to Bathurst he continued to exercise a most wonderful influence. People travelled from all parts of Sydney to hear him. He was a most ardent Protestant. His sermons not only drew the crowds to listen to him, but under God, they proved the conversion of many a soul."

Mr. Smith was succeeded by the Rev. Joseph Barnier, who held the incumbency for 17 years, and left behind him a name which will be remembered as long as St. Barnabas' Church is remembered. He endeared himself to all his parishioners and to many beyond the bounds of his parish, and homes were made bright by his loving ministry. It is no exaggeration to say that his death in 1889 was mourned by thousands. The Rev. W. Martin (now Archdeacon), was appointed to succeed Mr. Barnier and he carried on his rectorship for 12 years, during which time the Church had a crowded congregation. One notable feature was the Men's Bible Class which met weekly. Archdeacon Martin is still vigorous in his retirement and preaches each month at St. Barnabas', as well as giving help to other parishes. The Rev. W. A. Charlton (afterwards Canon and Archdeacon) was inducted as rector in February, 1901, and continued until 1918. During his time in the parish the neighbourhood changed considerably, many houses being swept away to make room for large stores, and St. Barnabas' became a "City" parish. Nevertheless, the work continued to be blessed of God and many who had removed to the suburbs remained as parishioners of the old church.

The Rev. R. B. S. Hammond (now Archdeacon) was appointed Rector in 1918, and for 25 years there radiated from St. Barnabas' Church a constant stream of spiritual



ST. BARNABAS' CHURCH, SYDNEY.

light and influence that proved of blessing and lasting value to many hundreds. On the closing night of the Archdeacon's ministry the old Church was filled to capacity—in spite of heavy rain—to pay tribute to one whose life had touched so many other lives for Christ, and who through ill-health, had been compelled to retire.

The present Rector, Canon R. B. Robinson, is combining the work with the general secretaryship of the Home Mission Society, and in this task he has the able assistance of the Rev. George Rees. Former curates of St. Barnabas' have included the late Revs. H. T. Halliday, N. Jenkyn, R. G. Knox, K. Teasdale, and Archdeacon Johnstone. Revs. F. A. Reed, J. F. Chapple, R. B. Robinson, A. E. Morris, J. T. Phair, L. S. Richards, G. Bennett, J. Benson.

The parishioners are gladly anticipating the special services on St. Barnabas' Day, June 11th, in the old church which holds for many sacred memories and where lasting friendships were formed.

The palm trees as seen in above picture were planted as a memorial to soldiers from St. Barnabas' parish who fell in the last war.

NOTICE

ST. BARNABAS' CHURCH
George Street West, Sydney

"BACK TO ST. BARNABAS' "

on

ST. BARNABAS' DAY
SUNDAY, JUNE 11th

SERVICES

11.0 a.m. — Preacher: Ven. Archdeacon Martin, M.A.
7.15 p.m. — Preacher: His Grace the Archbishop of Sydney.

Old Parishioners and Friends are Invited.

Mrs. Lucy Sarah Bull, wife of Rev. C. E. S. Bull, and for some years his assistant in missionary work in the Solomon Islands, died at Williamstown on Saturday, May 20. Before her marriage Mrs. Bull was a nursing sister, with experience in a number of Victorian country centres, including Corryong, Maryborough, and Warrnambool.

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MISS G. GORDON EVERETT, M.A.

Australian Church News.

(Continued from page 13.)

triumph. Let the Fellowship, as a section of Christian youth, therefore, go forward to save the world and bring in the kingdom of our God and of His Christ.

The following are the Committee for the year 1944-45:—

Ex Officio: The Most Reverend the Archbishop (President); Rt. Rev. W. G. Hilliard and Rev. C. K. Hammond (Vice-Presidents); Rev. E. Mortley and Mr. C. P. Taubman.

Elected: Rev. J. Mason and Mr. C. Feltham (Vice-President); Miss E. Whiteman (General Secretary); Mr. R. Rolls (Hon. Treasurer); Miss D. Sherrell, Miss Elva Kay, Miss F. Richards and Mr. Ian Cope (Committee Members).

The following is also represented on the National Youth Association and on the Council of Religious Education of New South Wales.

We wish the young people a year of further extension and we are sure that they will follow in the steps of their predecessors with the same enthusiasm and willingness to serve.

Diocese of Bathurst.

OPENING OF SYNOD.

The sessions opened with a festal evensong in All Saints' Cathedral on Tuesday evening, 9th May, at which service the Rev. A. G. Powell, Rector of St. John's, Mudgee, was installed as Canon of the Cathedral.

After the service the Cathedral congregation, consisting of parishioners, together with clerical and lay representatives of Synod, assembled in the Cathedral Hall. The Bishop presided over the crowded gathering, and gave a welcome to Mr. and Mrs. P. W. Gledhill, of Sydney, who had been specially invited to be present.

Mr. Gledhill gave a very interesting lantern lecture showing the progress of the Anglican Church in Australia, until the formation of the Diocese of Bathurst. He also showed the fine work of the Ven. Archdeacon Boyce, who was the pioneer clergyman of the West, having gone on horseback along the Bogan and Darling Rivers in 1871, and held services at Bourke and Wilcannia. In later years a fine bronze tablet was erected in the Bathurst Cathedral setting out the fine work of Archdeacon Boyce. Mr. Gledhill also showed many slides of the Cathedrals of Australia, giving many interesting details relating to each cathedral.

After the lecture Mr. Gledhill handed over to the Bishop of Bathurst a large-framed diagram showing the descent and formation of the original parish of Kelso.

The Bishop thanked Mr. Gledhill, first for his very interesting and instructive lecture which was appreciated by all present, and secondly for the gift of the excellent diagram which is of real historic value to the Diocese.

Diocese of Armidale.

WALCHA.

The service of Evensong at St. Andrew's Church on Sunday, 21st May, specially marked the third anniversary of the inception of the Young People's Fellowship. Members of the Fellowship and of the

Order Junior Anglicans entered the Church in procession to the singing of the hymn, "Lord, speak to me, that I may speak in living echoes of Thy tone" (Melcombe). Opportunity was taken to admit several probationers into full membership in the Order of Junior Anglicans. The service was conducted by the leader of the young people's organisations, Mr. E. E. R. Walker, Th.L., and the Vicar (the Rev. J. S. H. Cawte) preached appropriately to the occasion.

Church representatives who conferred with the Lord Mayor were Archdeacon Roscoe Wilson, Rt. Rev. Walter Maclean, Moderator, Presbyterian Church; Rev. Robert Williams, President, Methodist Conference; Mr. H. R. Grove, President, Baptist Union; Rev. F. W. Krohn, President, Congregational Union; Mr. E. L. Williams (Churches of Christ); Commissioner Dalziel (Salvation Army); Rev. J. Campbell Robinson (Free Presbyterian Church).

ANNUAL SERVICE FOR NURSES.

The annual service for nurses, held on May 14 at St. Paul's Cathedral by the Australian Nurses' Christian Movement, coincided with the anniversary of the sinking of the hospital ship "Centaur." The preacher was Archbishop Booth, and Major Eric Clarke, of the 7th Australian General Hospital in the Middle East and New Guinea, read the lesson.

Col. A. M. Sage, matron-in-chief, A.A.N.S., and Miss M. I. Lang, matron-in-chief, R.A.A.F. Nursing Service, were present, with other members of the services. Matrons, sisters, and nurses from public and private hospitals, and nursing staff of baby welfare centres and homes, were also present in uniform. There were about 1200 present.

The Archbishop, addressing the nurses, said he was speaking to members of an unselfish service. He felt that they were poorly rewarded for their services. Doctors and nurses were closely linked in their work, but the difference in reward for the same risks and service was very marked.

SCHOOLBOYS BUILDING CHURCH.

Thirty boys from Geelong Grammar School spent their last vacation erecting a new St. Wilfred's Church at Mt. Duneed, to replace the building destroyed by fire in January.

LOOKING BACK MANY YEARS.

91st Birthday Celebrated.

Spanning 66 years of service in the priesthood with many happy reminiscences, Rev. Edward G. Veal celebrated his 91st birthday recently at a reception given at the Christian Club by personal friends and church leaders. Evidence of the esteem

38th ANNUAL CHATSWOOD CONVENTION

in Fuller's Road, off Pacific Highway, on

KING'S BIRTHDAY HOLIDAY — MONDAY, 12th JUNE, 1944

The Convention stands for Christian Fellowship and the deepening of Spiritual Life.

THE TITLE OF THIS YEAR'S CONVENTION:

Holy Scripture — THE WORD OF GOD.

Chairman: THE MOST REVEREND THE ARCHBISHOP OF SYDNEY.

Sessions.	Subjects.	Speakers.
11.15 a.m. to 12.45 p.m.	"THE HOLY SCRIPTURES AND THEIR INSPIRATION."	Canon T. C. Hammond, M.A.
	"THE HOLY SCRIPTURES AND ARCHAEOLOGY."	Mr. W. E. Porter, M.A.
2 p.m. to 3.30 p.m.	"THE HOLY SCRIPTURES AND THEIR MESSAGE."	Principal G. H. Morling, M.A.
	"THE WORD OF GOD IN CHRISTIAN WORSHIP."	Rev. D. J. Knox, L.Th.
4 p.m. to 5.15 p.m.	"THE WORD OF GOD IN CHRISTIAN LIFE."	Archdeacon H. S. Begbie
	"THE WORD OF GOD IN CHRISTIAN WORK."	Rev. W. H. Rainey (British and Foreign Bible Society)

Bring own Provisions — Tea ONLY Provided.

in which the veteran of the Victorian church is held was forthcoming in the form of many letters of congratulation, including a personal message from the Governor of Victoria (Sir Winston Dugan). Others were received from the Lord Mayor (Cr. Nettelfold), the Speaker of the House of Assembly (Brigadier G. H. Knox), the mayor of Malvern (Cr. G. H. Kilborn), the Crown Solicitor (Mr. F. G. Menzies), the Council of Churches in Victoria, and the Salvation Army.

Mr. W. G. Sprigg, secretary of the Sunday Observance Council, read the congratulatory letters and the Hon. W. H. Edgar, M.L.C., expressed pleasure in handing them to Mr. Veal. In doing so he emphasised the great influence that Mr. Veal had exercised in the young lives of many men who, to-day, had attained certain claims to greatness in the community. As a spiritual leader Mr. Veal held the affection of the Australian nation expressed in letters revealing gratitude for his influence on national, social, individual and family life of the people.

Mr. Veal came to Australia from his birthplace, Kent, England, on a sailing ship, 80 years ago. Recalling his early boyhood and family life he said he had always been conscious of Divine direction, which was the outcome of the teachings of his mother and father. Years had passed and yet no flight of time had been able to alter that consciousness and the realities of the Divine Word. It had been a very real thing to him during his lifetime. He was still convinced that a sense of reality was the main essential in religious life.

Always studious, Mr. Veal reads Hebrew, Greek and Latin and has produced "Lives of Five Bishops," a work which is awaiting publication.—From "The Age," 3/5/44.

In enclosing the above excerpt, the Hon. W. H. Edgar, M.L.C., gives this comment of interest:—

I am led to enclose an extract from the "Melbourne Age," referring to a reception given to the Veteran Vicar, the Rev. E. G. Veal, in his 91st year, and 66 years as a priest. A copy of the 91st Psalm was presented by the Editor of "C. of E. Messenger," suitably inscribed with the text, "With long life will I satisfy him."

Mr. Veal studies the Old and New Testaments in Hebrew, Greek and Latin, and takes part in the Citizens' Midday Service held every Tuesday in Assembly Hall.

This movement was launched twenty-eight years ago, during the last Great War, the Rev. A. A. Ebbs, of 'St. Matthews', Manly, being one of the founders. Mr. Veal preaches nearly every Sunday, supervises the Mollison Library at St. Paul's during the week, and is an expert gardener, and grows a very special specimen of apples. He is alert and does not wear glasses. He came into my life 70 years ago, and it is a joy to meet every Tuesday in prayer to strengthen Friendship.

A reference in your Church Journal, with a copy sent to the Primate would cheer this noble church man of outstanding consecrated gifts.

TASMANIA.

CHURCH OF ENGLAND MENS'

The annual Corporate Communion of the C.E.M.S. was attended by 100 men in the Cathedral on Anzac Day. This was followed

by a Breakfast at the Church Hut. The Lay President, Bro. M. I. Crawford, occupied the chair. 74 members attended the Breakfast, which is a record.

SPECIAL PRAYER.

The Archbishop of Canterbury has spoken of the importance of facilities for prayer on the occasion of the opening of the second front. He has stressed that when news of the starting of operations has been received, special services of intercession and dedication should be arranged in each locality so that people may have ample opportunity of attending them. A similar direction has been issued by the Free Churches.

The Roman Catholic Archbishop of Westminster and the Moderator of the Free Church Federal Council have joined with the Archbishop of Canterbury in another statement setting aside Sunday, 9th July, as an occasion on which the Churches will remember in prayer the officers and men of the Royal Navy, the Merchant Navy and the fishing fleets.—"Protestant Newsletter."

MY OLD TEACHER.

I wonder if he remembers—that good old man in heaven—
The class in the old red school-house, known as the noisy seven?

I wonder if he remembers, though we caused him so much pain
By our thoughtless, boyish frolics, that his lessons were not in vain?

I wonder if he remembers how restless we used to be,
Or thinks we remember the lesson of Christ and Gethsemane?

That voice, so touchingly tender, comes down to me through the years
With a pathos that seems to mingle his own and the Saviour's tears.

I wish I could tell the story as he used to tell it then;
I'm sure that with Heaven's blessing I could reach the hearts of men.

I'd love to tell him how Philip, so brimming with mirth and fun,
Now tells the heathen of China the tale of the crucified One.

I'd like to tell him of Joseph and Andrew and Jack and of Jay.
How they are honoured among the Churches—the foremost men of the day.

I'd love to tell him of Harry, the merriest one of all,
From the blood-stained fields of Schilo went home at the Master's call.

Perhaps he knows it already—Harry has told, maybe,
That we all are coming—coming through Christ of Gethsemane.

I'd like—yes, I'd like to tell him what his lessons have done for me,
And I am trying to follow the Christ of Gethsemane.

How many besides I know not will gather at last in Heaven,
The fruit of that faithful servant; but the sheaves are surely seven.

Bishop Hart commenced a series of lecture on St. John's Gospel, at the Central Bible School, Nicholas Hall, Wesley Church, on Wednesday week.

SPECIAL PSALMS AND LESSONS.

June 4, Trinity Sunday.

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

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

June 11, 1st Sunday after Trinity.

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

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

June 18, 2nd Sunday after Trinity.

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

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

"I am very, very sorry that I have to record the passing of the Rev. Charles Meredith. I came to have a very great affection for him as a friend, and his work in the parish of St. Paul's, Malvern, has really been outstanding. His quiet courage during a period of illness made great demands upon him. The service in the church on Saturday, May 13, will be long remembered. Our hearts go out to those members of his family who will only now begin to realise how great has been their loss."—Archbishop of Melbourne's Letter.

"Would you excuse me, please, if I turn on the wireless?" said Mrs. Jones. "But it is 5.40 p.m. and we always listen to the 'C.M.S. Calling' session from 2CH on Sunday evenings. It is so interesting and inspiring, to hear of God's work overseas."

"I must jot that down," said her friend. "5.40 on Sundays, from 2CH, did you say?"—Adv. t.

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