

JOTTINGS FROM OUR PARISHES.

St. Alban's, Leura.—At the annual vestry meeting the rector, Rev. G. T. Earp, suggested that as St. Alban's had been so abundantly blessed over the last few years, we should show our gratitude by donating to the More Churches the control of the building of church (urgently needed), that nine other churches make similar gift church be built plan was adopted. Members of two parish have recently function.

Pilot-Officer T has received the order of his work. He has taken part in missions, the many distance flights and many of the dangerous conditions.

News has also Lieut.-Commander received the D.S.O. (Distinguished Service Order), been mentioned Lieut.-Commander mand of the "man," which was sweeper afloat. secret work in the managed to get Malta unescorted milk for the babies and ammunition for son on the island never be forgotten. Malta, who knew the Welshman," ally torpedoed off

QUEEN

Diocese of

ARCHBISHOP'S

At the June meeting of the Diocese that he had received from the Archbishop's signification, in which notified him of the July. On the morning of the 31st July, seconded Thomas, it was understood that the resignation as from 31st July regret.

The following re-archdeacon Glover mously:—

"The Diocese offers its warmest wishes to His Grace upon his appointment to Bath and

"The Council of the appointment honour to the but also a mark of the Diocese of Brisbane Archbishop has past nine years."

A great public farewell was tendered to the Archbishop and Mrs. Ward, at which a cheque for £400 was given to him as a farewell present.

was glad of the opportunity afforded me of preaching in St. Paul's Cathedral while in Dunedin.

"In Christchurch I spoke for the British and Foreign Bible Society, and twice for the Church Missionary Society."

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The King again Calls to Prayer.

FRIDAY, SEPTEMBER 3.

"At this fateful hour we turn as before as our fathers have turned to God Most High. Let us with one heart and soul humbly but confidently commit our cause to God and ask for His aid, so that we may valiantly defend the right as it is given to us to see it.

"WITH GOD'S HELP WE SHALL NOT FAIL."

Let us pray for the Nations of the World.

Almighty and Most Merciful God, whose love embraces every nation upon earth, and whose sovereign power ruleth over all: Hear us as we cry unto Thee on behalf of the nations now engaged in war. Turn the hearts of the peoples unto Thee. Enlighten all rulers with Thy heavenly wisdom. Overthrow the purposes and designs of evil men, and establish the cause of righteousness and truth. Look with compassion, O Lord, upon all who suffer. Relieve the needy; set free the oppressed; deliver the persecuted; and in Thy great mercy shorten this time of tribulation, and speedily send forth upon the nations of the world the benediction of Thy peace; for the sake of Jesus Christ our Saviour. Amen.

Let us pray for our Country and Empire.

O Lord our God, who in past days hast abundantly blessed us and granted us Thy protection and deliverance: We lift our hearts to Thee and pray for Thy help in this time of war. Save us, we beseech Thee,

from the dangers that threaten us, and be unto us a tower of strength from the face of our enemies. We commend to Thee our country, our Empire, and the cause we serve. Pardon our sins and shortcomings. Grant to us as a people the spirit of penitence, and a living faith in Thee; and make us more worthy of the victory and peace for which we pray; for the glory of our Saviour, Jesus Christ. Amen.

Let us pray for our King and those in authority.

Almighty God, who in Thy Holy Word hast bidden us pray for kings and for all that are in authority: We humbly beseech Thee to save and defend Thy Servant George, our King, and all those who bear rule under him throughout our land and Empire. Give wisdom to our statesmen and legislators; arm with Thy strength those who command our fleets and forces; and so guide them by Thy Holy Spirit in all their counsels and decisions, that they may know Thy holy will, and do always that which is righteous in Thy sight; through Jesus Christ our Lord. Amen.

THE KING OF KINGS CALLS TO REPENTANCE AND RENEWAL.

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**THE KING'S CALL TO
PRAYER.**

Friday, September 3rd.

"Should not a people seek unto
their God?"

The King calls his people again
to prayer. Each patriotic Chris-
tian should answer the CALL.
It is to be a Day of PRAYER,
not of demonstration and show
—but a DAY OF PRAYER.
"Lifting up holy hands."

NOTES & COMMENTS.

The Bishop of Chelmsford has
achieved "a good press" for his
recent outspoken criti-
cism of the moral at-
mosphere of to-day.

Incidentally, he can-
vasses the too prevalent custom
of present-day clergy of leaving
out the reading of the Ten Com-
mandments on the authority of
an unauthorised version of our
Book of Common Prayer. The
Bishop said: "Dishonesty is wide-
spread. The only remedy for
this is the recognition of the
Divine imperative, 'Thou shalt
not!' I wonder does the rising
generation know the Ten Com-
mandments? The modification
of the Communion Office permits
the occasional omission of the
reading of the Commandments,
and this appears to have become
the general discontinuance of
their recital! I hardly ever hear

them read to-day! Is the know-
ledge of these great cardinal laws
dying out?"

The Bishop may well ask the
question. In their over enthusi-
asm for what they term "The
Principal Service," many clergy-
men have, without any regard to
their ordination promises, cut out
the usual Morning Service to
which many people used to come
without necessarily staying for
the Holy Communion. The re-
sult of this new arrangement is
to bring to the Morning Service
practically only those who are re-
maining to communicate. Con-
sequently a glorious opportunity
of hearing the Decalogue read
has been inadvertently lost to
quite a large number of Church
attendants—old and young. The
attempt to "rope them in" for
the Communion Service without
communication is wholly contrary
to the spirit of the Service and
of our Prayer Book teaching.

We heartily concur with the
criticism of our would-be politi-
cal leaders which was
meted out to them by
a preacher in Sydney
last Sunday week. Both
Mr. Curtin and Mr.
Fadden were brought
under its lash.

"Neither of them appears to regard
this question, which is of vital im-
portance to the community, in a manner
indicating wise leadership and sound
statesmanship. If they cannot deal
effectively with the liquor traffic, it is
crystal clear that they are incompe-
tent to deal with the problems of
peace.

"The politicians who do not give
attention to moral issues are not likely
to make any contribution of perma-
nent value to the uplift of the race.
It is time that our leaders had suffi-
cient courage to deal with social evils,
in the economic and moral interests
of the community. When we are gov-
erned by principle and not by expedi-
ency we shall begin to travel the up-
ward way, and to experience content-
ment and peace.

"We cannot get rid of moral evil
by simply changing the social system.
The schemes and devices which are
merely human cannot bring healing
and comfort which would be perma-
nent. Christianity holds the key to
the solution of our problems."

Someone, without labour sym-
pathies, made the remark the
other day that the Liquor Trade
made such useful contributions to

the funds of certain political par-
ties that their silent approval was
secured and it became impossible
to get any useful legislation
against that trade. If this be true
let us hope that someone, with
decent moral principles, will ex-
pose such an iniquitous state of
affairs and bring before the bar
of public judgment the men who
are guilty of such treachery to
the public weal.

The Melbourne "Argus," in
dealing with the coming elec-
tions, has put up a strong
plea to Australian citi-
zens to push the party
idea into the background
and vote for candidates
on their individual merits. In its
leading article it says—

"Every candidate should be mentally
subjected to this test: 'Would this
man, if elected, be entitled to serious
consideration as a wartime Minister of
the Crown? Has he the intellectual
and moral equipment, the political
sense, to help make our war effort
progressively better and stronger as
the war goes on?' If these questions
can be honestly answered in the affir-
mative, such a candidate is entitled to
the votes of true Australians, what-
ever his party affiliation or lack of it."

This is well said. Pre-selec-
tion and party principles have
brought about a state of affairs
in which the best men of our
Commonwealth are not to be
found in our legislature. The re-
sult is that intellectual and moral
equipment are noticeably absent,
and even where there appears to
be adequate intellectual attain-
ment this is not always supported
by strong moral principle.

As a prominent preacher said
last week: "When we are gov-
erned by principle and not by ex-
pediency, we shall begin to travel
the upward way." And not until
then.

The following illuminating note
occurs in the English "Record":
"The Anglo-Catholics
Towards in Convocation (Can-
terbury) have once
again demonstrated
their detestation of 'practical
steps towards co-operation with
the Non-conformist Protestant
Churches. The proposal to auth-
orise the exchange of pulpits be-
tween Church of England and

Nonconformist clergy was welcomed by the House of Bishops with the one proviso that a Nonconformist should not be invited to preach at Holy Communion. To some even that proviso will appear to be unnecessary. In the Lower House the Anglo-Catholics, who had been busy circularising members, moved an amendment to restrict the interchange of pulpits to non-liturgical services of the Church. That would have excluded Matins and Evensong, and effectively robbed the proposal of the greater part of its value. Happily the bishops were unanimous in rejecting this limitation. Once again the Anglo-Catholics urged insistence upon their previous amendment, but were decisively defeated in the voting, not a quarter of the House giving them support."

The newly consecrated Bishop of Wangaratta, in recording the death and burial of the late Rev. W. A. J. Requiem? Cross, wrote in his diocesan paper: "At the Requiem which preceded the first part of the burial office I had the assistance of the Archdeacon and the rector of Bright." We wonder whether the bishop can justify the use of the term Requiem and the rite it stands for as consistent with the formularies of that Church whose Prayer Book and Articles he has, we trust, ex animo sworn to observe.

An interesting paragraph appears in some Brisbane news in the Sydney press. It reads as follows:—

Friends of the Soviet. BRISBANE, Friday.—Although the Australia-Soviet Friendship League would like to welcome Bishop Burgmann, of Goulburn, at the City Hall on September 3, the Lord Mayor, Ald. Chandler, to-night held out no hope of this. The Trades and Labour Council complained that the league had been refused application to book the hall for September 3, and that discrimination was being shown in the hiring of the hall.

Alderman Chandler said the application had been dealt with by the council's administration board, and there was no reason to suppose that the board had not taken into consideration all the facts placed before it. The hall was being used to the greatest possible extent to provide recreation and entertainment for troops on leave.

Perhaps the selection of September 3 will be changed in view of the King's Call to Prayer for that day. But evidently there is a feeling that the Brisbane city fathers are not enthusiastic supporters of the League in question although the Bishop of Goulburn stands sponsor for it. We cannot help the impression that the good bishop is not happy in his choice of friends. The League, which is the successor of the "Aid to Russia" Committee, has not shown any strong pro-British susceptibilities but rather the reverse. We cannot help thinking and deploring, with a recent columnist in the "S.M. Herald," that certain ecclesiastics are being used by the League as useful tools for the nurturing of Communistic ideals.

It will interest Churchmen throughout the Commonwealth, and more especially in the larger dioceses to find that the Archbishop of Melbourne has found it necessary to call attention to the proper routine in parishes in the diocese. The Archbishop, writing in his monthly letter, says:—

"The Patronage Act provides that three persons elected by Synod and three laity elected by the parish concerned, under the chairmanship of the Archbishop, shall nominate a clerk in full orders to the Archbishop for appointment. It is the duty of each parish with full rights to elect three nominators each year. If a vacancy occurs, the Board of Patronage is called to the Cathedral at 10.30 a.m. for Communion and prayer, after which the Board meets in the Archbishop's vestry.

"It is important that when the annual meeting of the parish proceeds to the election of its nominators it should choose men who are regular communicants and faithful workers in the parish. It is a tremendous responsibility to share in the choice. May I urge all persons so chosen to see that when the time comes for them to act they (1) pray for the guidance of the Spirit of God; (2) come to the Communion Service not to urge the acceptance of one person but to ask for the over-ruling of Almighty God; (3) have several names to consider at the meeting; (4) remember that the diocesan representatives are equally responsible for the final choice.

"Electors come not to get the man whom they want, but the man who is

chosen by the whole Patronage Board, under the guidance of God. I need not say how thankful I am that the clergy of this diocese exercise such caution when over-enthusiastic nominators ask them prior to the meeting of the Board whether they would come if asked. Parish priests do not canvass for appointment, and ought not to be asked to commit themselves beforehand. It has been my rule during the years that I have been a member of the Board to preserve an open mind. I look forward to the day when every priest in Victoria will have the chance of movement through the whole State. That will mean inter-diocesan co-operation in the choice of training of men for the ministry and a change in the method of appointment. It can be done, but it means a surrender of rights. The problem of sovereignty is one of the greatest difficulties facing those who are striving for a new world order."

We hope that clergy and laity will "read, mark, learn and inwardly digest" what Archbishop Booth so pertinently and clearly observes. It would save much misunderstanding, false accusation and heart-burnings if church-people generally and parochial nominators in particular would take to heart this timely warning. The appointment of a clergyman to a cure of souls is a very solemn and important task. If only the suggestions so excellently made by the Archbishop were followed, men appointed to parishes would go to their new work under a sense of God-direction, which would strengthen their ministry in every direction.

Our correspondent, J. Williams, in the last issue, has a distorted view of Church history. The Book of Common Prayer has been sanctioned by the two Houses of Convocation and is accepted by every priest in the very Ordinal which, according to our correspondent, delivers us from the taint of foreign Protestantism. "Will you then give faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded and as this Church and Realm hath received the same?"

When our correspondent talks of interpretations by State Courts he is singularly blind to the num-

ber of decisions in the history of the Church and wilfully depreciatory of the Order which our Church has adopted.

"The Latin Use" is a wide term including the modern Mass Service sadly degraded in the twelfth century, the earlier Ambrosian, Gelasian and Gregorian usages, as well as the Gallican Use. If our correspondent cared to investigate these various forms he would find that in many particulars there is a return to primitive usage.

There is grave ignorance of history displayed in the statement that the Church of England made a universal practice of insisting on ordaining presbyters who came over from Nonconformist bodies. The Church has accepted Presbyterian Orders more than once. To a rigid theory such as is outlined in our correspondent's letter, these exceptions are disastrous. To a view that the arrangement is part of the discipline of the Church only, they present no difficulty.

TRIBUTE TO ARMY CHAPLAINS.

The Under-Secretary for War recently made an announcement in the House of Commons that Fourth Class Army Chaplains who have served three years in the British Army are to have their pay increased. They will still, however, be the lowest paid officers in the British Armies! When he made this announcement, Mr. Henderson paid a tribute to the work the Chaplains have done, particularly those of the Eighth Army who had been with the Force all through its fortunes. He mentioned that in a recent casualty list two chaplains were listed as "missing, believed prisoners of war." They remained behind with the wounded and dying when the positions were over-run by the enemy.

There were also two chaplains who were killed in minefields after going forward to succour the wounded and bury the dead. Mr. Henderson went on to speak in general of the high value of chaplain's behaviour under the strain of battle conditions, and his words were received with cheers.

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QUIET MOMENTS.

GENERAL DOBBIE'S PERSONAL TESTIMONY.

(An address at the Advent Testimony Conference at Kingsway Hall, London.)

It is a very good thing that we have not got to talk about ourselves. It would be a dreadful thing if we had—dreadful for us, and dreadful for you. What we have to talk about is about One who has made all the difference in our lives—the Lord Jesus Christ. I stand here, just like my three predecessors, to tell you what the Lord Jesus Christ has been to me; and I have exactly the same story to tell you about Him as they have. We have found Him to be the same. He meets all our needs. The only difference in my story is that my experience goes back a little longer than theirs.

I came to the Lord Jesus Christ, and trusted Him as my Saviour, when I was a boy at Charterhouse School, getting on for fifty years ago. It came to me in this way. I felt the burden of my sin. Even boys can feel that, and I certainly did. And that burden was a very grievous burden to me.

One Sunday evening I suddenly realised that He had died in order to put away my sins, and to blot them out. And God, for Christ's sake, that evening forgave me my sins, and blotted them out; and I have not been able to doubt from that day to this that that was a real and final transaction, and that all my sins—even those which I have committed since then, and they have been many—have all of them been put away once and for all. I could not doubt that, because it depends upon what He did, and not upon what I have done. I am never tired of saying, and I am glad of this opportunity to say so once again publicly, that I owe everything to Him "who loved me, and gave Himself for me." He has dealt with the question of the past; He has blotted it out. He deals with the question of the present, as we have been hearing. He keeps

us and helps us in all sorts of circumstances. In all the vicissitudes of Army life I have found that He is able to keep and to help. I have tried Him in peace and in war; I have tried Him in all sorts of circumstances, and never once has He failed. And I am now speaking of a period that is getting on for fifty years.

I like what our friend from Scotland said—I am from Scotland myself—when he said it would be a poor thing to be in the Army if you were not a Christian. I would like to endorse that from the bottom of my heart. I would not dream of facing life in the Army or out of it, without Christ. I do not know how people can go on trying to live without Him, especially in these troublous and anxious days in which we live.

Many of you here, I know, have prayed for me in these last few years when I was abroad. I want to thank you for having done so, and to tell you how very greatly my wife and I valued your prayers, and what a difference it made to us to know that God's people in all parts of the world were praying for us. I really believe that, perhaps apart from the King, we were the most prayed-for people in the world, and it meant more to us that I can say. Many times, when things have been difficult, we talked to each other, and we have said: "Remember all the people who are praying for us," and it has been a tremendous help. I wish to thank you from the bottom of my heart for what you have done.

One of the things which has been on my mind in the last year or two is the subject in which this organisation is especially interested—that is the Return of our Lord. And when one sees the world in the terrible mess in which it now finds itself, one longs all the more for the Return of our Lord. Personally, I verily believe that He will come soon. I think so. What I have felt more and more in this last year or two is how necessary it is for us Christians to lessen our connections with this world, and to dwell in the heavenly places; for where

our treasure is, there will our hearts be also. It has been a great help to me to read such verses as those in the 12th chapter of Romans, telling us not to be conformed to this world, but to be transformed; to have our affections set on things above, not on the things of the earth. We have set before us a wonderful hope. The Lord's Return is the Hope which has meant so much to us. And, as these difficult days come and pass, it means all the more to us. That is the wonderful Hope which has been before us in Malta. I was constantly thinking of it; and although there are many things in connection with His Coming which may be difficult to understand, and about which I would not dare to dogmatise, yet we have His definite promise that He will come again to reign on this earth, and to put things right which cannot be put right in any other way. That is something which has meant a tremendous lot in the rough-and-tumble of the life which we have had to live.

My time has practically come to an end. Again I want to say that I owe everything to the Lord Jesus Christ, who has saved me from the guilt of sin. He has kept me from its power, and He has helped me in a very practical and real way through these many years of Army life. It is a really practical thing to put one's trust in the Living Christ, and to come to God by Him. I commend that Saviour to you, and especially to my comrades in the Services who are here to-night, so that they may find in Him, as I know they will, if they will give Him a chance, exactly what I have found, and possibly more still.

A GREAT THOUGHT.

All have a share in the beauty.
All have a part in the plan;
What does it matter what duty
Falls to the lot of man?
Someone must blend the plaster,
And someone must carry the stone;
Neither the man nor the master
Ever builded alone.
Making a roof from the weather,
Or building a house for a king;
Only by working together
Have men accomplished a thing.

PERSONAL.

The Primate of Australia preached at a special service at St. James', King St., Sydney, on July 25. It was the first of two special services to celebrate the New Guinea Festival Mission in Australia. Dr. Le Fanu said that the Church should be proud of its place in the army of God.

Mr. Charles Penrose Acteson Taylor, managing director of Ballarat Courier Pty. Ltd., died at Eildon House, Ballarat, aged 72. He had been associated with the "Courier" for 52 years, and for a considerable part of that time managed its activities. Mr. Taylor was a member of Ballarat Orphanage committee, and recently served a term as president. He was a churchwarden of St. Peter's Church and a member of Ballarat Rotary Club.

There died last month at Lindfield, N.S.W., Mr. F. B. Tyrrell. He was the son of Archdeacon Tyrrell, of St. Peter's, East Maitland, and grand-nephew of Bishop Tyrrell of the Newcastle diocese.

On June 22, Jean Mary, daughter of the late Canon Cadell and Mrs. F. A. Cadell, of Merewether, N.S.W., was married to Captain John Henry Bowden, A.I.F., second son of Mr. and Mrs. A. N. Bowden, of Killara. The ceremony was performed by Rev. Canon B. C. Wilson.

Ruth Lea, youngest daughter of Mr. and Mrs. H. L. Allnut, of Maclean, N.S.W., and granddaughter of the late Canon Allnut, of Cobbitty, N.S.W., has announced her engagement to Hugh David Carr, eldest son of Rev. F. Hugh and Mrs. Hordern, of St. Paul's, Sydney.

On July 23, 1943, there passed on to Higher Service John Pearson, of Phillip St., Parramatta, N.S.W. Mr. Pearson came to Parramatta from England in 1899, and soon after joined St. John's Church Choir, and was a member of it till his recent illness prevented his attendance. His record of service in the choir was therefore over 40 years, surely a noteworthy performance. Mr. Pearson was the father of Mr. R. T. Pearson, who has been hon. secretary of the Sunday School Teachers' Association of the Rural Deanery of Parramatta for the past 16 years, and of Mrs. W. Woodward. Bishop Hilliard, who officiated at the funeral service, referred to the long and faithful service of the deceased. His widow was, and still is, jointly faithful in this great record of service.

The death occurred on August 15, at her residence, Elmore, 234 Brighton Ave., Toronto, N.S.W., of the widow of the late Canon A. C. Hirst, in her 92nd year. The late Canon Hirst was for many years in the Diocese of Newcastle.

News has been received from India that the Ven. Thomas Lenman was consecrated Bishop of Bhagalpur on the Feast of the Epiphany. The diocese, which has been formed by dividing the diocese of Calcutta, comprises the Province of Bihar, except the portion of that province in the diocese of Chota Nagpur. The new Bishop has been a C.M.S. missionary in the area since 1907, and almost the whole of his time has been spent in the Santal Parganas. The number of baptised Santal Christians in communion with the Church amounts to over 8000. Bishop Lenman became Archdeacon of Bhagalpur in 1940.

Rev. and Mrs. C. L. Oliver are receiving congratulations on the birth of a daughter. Mr. Oliver is the Precentor of St. Andrew's Cathedral, Sydney.

Rev. S. G. Davis, rector of Crookwell, in the Diocese of Goulburn, has accepted the nomination of the Wangaratta Diocesan Board to be rector of the vacant parish of Numurkah. We regret to learn that at the moment both Mr. Davis and Mrs. Davis are suffering from serious attacks of influenza.

On July 14, the Bishop of Wangaratta dismissed with the Church's blessing the Rev. R. A. B. Nicholls for service with the Australian Board of Missions in the Diocese of New Guinea. He had long and patiently waited for the opportunity, denied him by war conditions, of serving in the diocese which has suffered much at the hands of the enemy. Mrs. Nicholls hopes to join him when regulations permit her to do so.

Miss Brenda Rodda, the daughter of the rector of Violet Town, Victoria, is hoping to proceed to Africa for work with the C.M.S.

The Bishop of Ballarat, at the annual meeting of St. Peter's Church on July 27, referred to a unique record established by Mr. Theo. Saunders. That vestryman, the Bishop said, had not until that night, missed an annual meeting of parishioners this century. In sixty years, the Bishop continued, Mr. Saunders had missed only two such meetings, his previous absence being 45 years ago.

Very much sympathy will be felt for the Bishop of Bathurst on the recent death of his aged mother. Tragically enough, her old nurse, Miss Dalton, who had been with the late Mr. and Mrs. Wyld for many years, was taken suddenly ill and died just a few days later than the Bishop's mother.

We desire to express our sympathy with Mrs. H. M. Arrowsmith, on the death of her father, Mr. F. C. Emmett, of Randwick, N.S.W.

The death occurred last week of Miss Clara Theophila Schleicher, youngest daughter of the late Rev. J. T. Schleicher, some time incumbent of Hunter's Hill, and sister of the late Rev. B. A. Schleicher, M.A., some time Principal of Moore College, Newtown, N.S.W., and of Mrs. Robert Taylor, well-known in Sydney Mothers' Union circles.

Laura, the second daughter of Mr. and Mrs. H. E. Lofts, of Cremorne, N.S.W., was married on July 29, at St. Chad's Church, Cremorne, to Lieut. Hugh Fraser, second son of Rev. Canon and Mrs. A. J. A. Fraser, of Armidale, N.S.W.

By the death of the late Mr. A. B. Cruickshank, the Church of England in Tasmania loses one of her most consistent lay helpers, whose record goes back for nearly half a century. Forty years ago he was a lay reader and chorister at St. Martin's Church, Queenstown, before that in St. John's, New Town, and when about 25 years ago he came to New Town, he at once joined up with St. James', and until ill health forced him to resign last year, he was very rarely absent from his place. For many years he was the only lay reader at St. James', and the rector keenly appreciated his help. He knew the psalms and hymns by heart and many of the lessons. He was also hon. auditor of St. James' Church, and for the last few years lay representative in Synod, besides being chairman of trustees of church property of the Church of England in Tasmania. His wife, who was also a regular worshipper and ardent church worker, died about eight years ago.

Rev. A. N. S. Barwick, rector of Naremburn, has accepted nomination as rector of Wahroonga, N.S.W.

Rev. R. A. Johnson, of Sutton Forest, has accepted nomination as rector of Kingsford.

Capt. Moyes, R.A.N., of Melbourne, brother of the Bishop of Armidale, is offering himself for election to the Federal Parliament.

REFLECTIONS.

(By The Padre.)

Human nature is a strange thing. That judgment is not new, but it is just as true now as whenever it was uttered for the first time. Probably most of us have been guilty of something like the following:

We detest that scourge of domestic duties—washing-up. While we are young we use every excuse to dodge the unpleasant job. Perhaps we have to do our homework; we have a very sore finger; feel a headache coming on; or we are just missing when our name is called.

A certain time in our young lives arrives and we are invited out to an especial friend's home for tea. After the meal has concluded and the clearing away of the crockery has taken place, WE are the first to volunteer for that arduous task of washing-up. It is incredible, but true.

The job that is unpleasant at home has a peculiar virtue at somebody else's place. Perhaps "distant fields are greenest" or just that doing the job elsewhere offers a greater chance of applause. The very same disease may often attack us when the lawn is to be mowed or the front fence to be painted.

Because the disease is so prevalent there is no need for you and me to catch it. Probably more harm is done to our home life through this thoughtlessness and lack of co-operation than by some of the so-called major causes of marital upheaval. We find that men and women, and brothers and sisters grate on each other because they "won't do their share" of the chores at home.

Jesus Christ has indicated to those who follow Him that they are not to "call anything common or unclean." That goes for duties as well as nationalities. The greatest missionary or the best preacher gives way in eminence to that person who does the little jobs and the so-called menial tasks with a spirit of cheerfulness and a know-

ledge that their service is just as worthy if it is done as "their bit."

Take a pride in shining pots and pans, in the well-filled woodbox, the newly-cut lawn—and the greasy dishes cleaned up and on the shelf prepared for the next attack of appetite.

THOUGHTFULNESS; CO-OPERATION will change the discord of some of the days in our homes into a harmony which all will enjoy. Your life will be richer when you begin to think in terms of someone else's rights before your own feelings, and their feelings before your rights. The Founder of our Faith spent most of His years in the home co-operating, thinking of others, and the result of the years built a character unequalled in history. Listen to Him again—"Let him that would be greatest among you be the servant of all."

—From the "Western Grazier."

PROPER PSALMS AND LESSONS.

August 22, 9th Sunday after Trinity.

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

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

August 29, 10th Sunday after Trinity.

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

E.: 1 Kings xxii 1-40 or 2 Kings iv 8-37 or Eccles. xi 7-28; Matt. xiii 24-52 or Acts xxvii; Psalms 51, 54.

The main business of a preacher is not to be interesting. His main business is to touch the conscience.



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ALEXANDRIA

To Australian Churchmen

DOES GOD ANSWER PRAYER?

(Extracts from a Broadcast Talk by Rev. H. M. Arrowsmith, Acting-General Secretary C.M.S., N.S.W. Branch.)

The title of my broadcast this evening contains an age-old question. Down through the centuries in the history of mankind, there have always been those who harbour doubts as to the efficacy of the privilege and practice of prayer. We believe that this question can be satisfactorily answered by the assessing of undeniable proofs that God **does** answer prayer. In the long history of our Church Missionary Society, now over 144 years, there have been many unmistakable proofs of the vital connection between a loving Father and the supply of His children's needs. Should we begin to doubt now, it would be to deny the evidence of our deepest experiences. As we look back over these past years, especially those of our own day and generation, one thing glows with a shining radiance upon the horizons of memory: "The Lord hath done great things for us whereof we are glad!"

Now let us turn to another sphere. Travelling is an uncertain adventure in these days of war and lurking danger. Nevertheless, no missionary has been kept at home for this reason, and the story of God's preserving care over one and another reads like a miracle. We cannot, for obvious reasons, give any details, but we know, that of approximately 600 missionaries of the Church Missionary Society who have travelled by sea during the currency of this war, not one has suffered death from enemy action! "So He bringeth them unto their desired haven," sings David, and our hearts echo and re-echo: "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Then will you share with me in the wonder of the Hand of the Lord in the following story. Not long ago, eight of our mis-

sionary recruits were booked to sail on a certain ship bound for Africa. Passports were ready, boxes were packed, and the day of embarkation fixed as definitely as is possible in these days of uncertainty. Almost at the last minute, however, word was received at our C.M.S. Headquarters that the whole party had been off-loaded. At first we were dismayed. It seemed to us so essential for them to sail. Vacant posts had to be filled, and over-worked missionaries were breaking under a strain which would be relieved by the advent of fresh workers. We sent out an urgent call for prayer, and for several days, corporately and individually, we laid the matter before the Lord. Our prayers were supported by pressing the matter upon high authorities in the shipping management. In direct answer to prayer, these authorities unexpectedly intervened on our behalf, and passages were miraculously secured for the whole party on another ship. The result of this transfer was, not only a very quick transit to an African port, but £39 for each passage, a total of over £300 was saved in expenditure for fares. These eight missionaries, which include three clergymen, two triple-certificated nurses and a deaconess, are now all safely and happily settled at their work in the Diocese of Central Tanganyika.

Now let us turn to another part of Africa, and hear from a C.M.S. nurse how God miraculously intervened on her behalf. There was no doctor attached to the hospital in which she was working (more doctors is one of our greatest present needs), but occasionally, the medical practitioners who worked in private practices in the city, would come to her aid. There were many times, however, when it was not possible for them to come. In this

instance, it happened that an operation became unexpectedly necessary, and telephone calls to the doctors brought only negative answers, with the advice: "You must attempt it yourself, Sister." We will let her tell the story in her own words:

"Gloved and gowned I set about the hitherto untried task. Oh, the strength of conscious companionship with Christ in such critical hours! His Hand upon ours in answer to prayer is a precious reality. Fifteen minutes passed—long, anxious minutes, when suddenly a heavy step was heard in the hall, and into the theatre walked an Englishman. Being a complete stranger to me, amazement left me speechless! He broke the silence. 'I heard you need help, Sister,' came in kindly tones. 'I do if you are a doctor,' I replied. With a quiet smile, he assured me on that point, and soon he was deftly and skilfully completing the task which had seemed so difficult to me! His arrival was a complete mystery. A woman's voice had called him through the telephone, he said, and told him of our urgent need. A few weeks later we came into possession of the full knowledge of God's tender plans concerning us. Two or three miles from our hospital stood a similar building which ministered to the large Indian community of our town. In one of the wards lay a Hindu woman in like need to the dark-skinned African girl, over whom we had been so anxious. This other Matron had telephoned for the doctor. Unwittingly to him, yet known to God Who 'worketh for him who waiteth for Him,' the doctor had come to us! Most truly indeed, is prayer the pathway of divine ministry on our behalf."

Such things cannot be mere coincidences, and day by day, similar wonders of grace are brought before us in the working of God's plans and purposes for us His children.

Ah, yes! "He faileth not" is the Christian's well-trying, oft-proved sheet-anchor in the storms and problems of life. How wonderful, we say! But why should

it be wonderful that God keeps His word? Frances Ridley Havergal has spoken out of the depths of her own personal experiences for us. Let me close with her words:—

"He answered all my prayers abundantly,
And crowned the work that to His Feet I brought,
With blessing more than I had asked or thought—
A blessing undisguised, and fair, and free.
I stood amazed, and whispered, 'Can it be

That He hath granted all the boon I sought?
How wonderful that He for me hath wrought!
How wonderful that He hath answered me!
O faithless heart! He said that He would hear
And answer thy poor prayer, and He hath heard
And proved His promise. Wherefore didst thou fear?
Why marvel that Thy Lord hath kept His word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success!"

Australia's First Church

150th ANNIVERSARY.

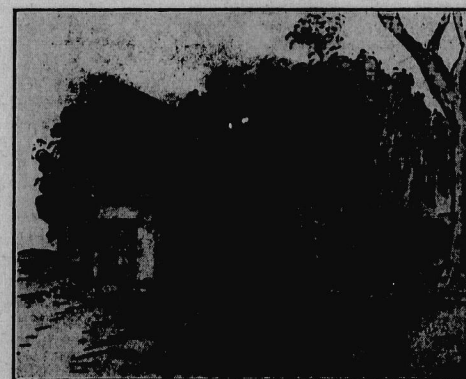
How many citizens who pass the junction of Bligh and Hunter Streets pause to examine the monument erected on a traffic island to commemorate the first Christian service and the first church built in Australia?

The following inscriptions are on its four sides:—

"This marks the site of the first church erected in Australia opened August 25th, 1793, burnt down October 1st, 1798. Rev. Richard Johnson,

memorator of the first Christian Service held in Australia, February 3rd, 1788. Rev. Richard Johnson, Chaplain, being the preacher."

Standing beside the monument, it is hard to imagine the original scene nearly a century and a half ago. Gone are the gum trees, and where the humble little church, made of cabbage palm and wattle boughs, filled in with mud, and roof framed of rough slaps of bark, stood, the restless traffic roars.



AUSTRALIA'S FIRST CHURCH.

Chaplain, being the first Minister.

"This foundation stone was laid by His Excellency Admiral Sir Dudley R. de Chair, K.C.B., Governor of New South Wales, on the 18th day of March, 1925.

"The text of the first sermon preached in Australia, 'What shall I render unto the Lord for all His benefits towards me?—Psalm cxvi. 12.'"

"To the Glory of God and in com-

The burning of the church a few years after its erection was suspected to have been the act of convicts, who disliked going to church. It was not until 1800 that another was built, the foundation-stone of St. Philip's Church, York Street, being laid by Governor Hunter. It took five years to build, and its bells still summon Sydney people to worship.

THE BIBLE IN THE WORLD.

The 139th annual meeting of the British and Foreign Bible Society was held at Kingsway Hall, London, on Wednesday, May 5, 1943. The new president, the Rt. Hon. the Viscount Sankey, P.C., etc., was in the chair, among those of the platform were General Sir William G. Dobbie, of Malta fame, Miss Mildred Cable, the well-known missionary and explorer, General G. L. Carpenter and Colonel Mary Booth, of the Salvation Army.

Viscount Sankey announced, amid great applause, that their Majesties the King and Queen have generously consented to become patrons of the Society.

A summary of the annual report was given by one of the secretaries, Rev. John R. Temple, D.D. He announced that during the year the Scriptures had been published in seven new languages, these include the Gospel of St. Mark in Gunwinggu, for Australian Aborigines, and the same Gospel in Rennellese for the inhabitants of Remel, one of the Solomon Islands. "The other first translations were for Indo-China, the Belgian Congo, Sudan, Abyssinia and Peru. These names of places, tongues and peoples bare witness to the amazing fact that there is no language, however crude or uncouth, into which the Gospel cannot be translated. Why? Because the Gospel is God's gift to the whole human race. It is the miracle and mystery of the Bible that it gets hold of the heart of Everyman, it matters not where he lives."

Among other items of news were the following: The Bible Society is supplying through the British Sailors' Society, Testaments and Psalms for ships' rafts and lifeboats, and already 9000 copies have been placed. Prisoners of war are not forgotten. Every week a parcel containing 100 Bibles and 200 Testaments is sent, via Geneva, to camps in Germany and Italy. A lady writing to the Bible House quotes from a letter from her son:—"On the 9th October you sent 50 Testaments to my son, a prisoner of war in Italy. He is a Chaplain, and says: 'They are tremendously welcome and will be wonderfully used, for we are sadly hampered in our theological work through the shortage of Bibles. You can have little conception of the amazing spiritual opportunities there are in a camp like this. The first thing men need after turning to God is a New Testament, and I've had to say not once or twice, but dozens of times, 'I'm sorry, but I haven't got one.' Now I can say, 'Here is one.' Our theological society grows, we have over 36 members. Eleven candidates are training for Holy Orders."

Owing to disturbed conditions and delays in correspondence, it was not possible to announce, as is usually done, the annual circulation. It was announced, however, that the number of copies distributed in India increased by 225,000, and that in Latin America

there had also been an unprecedented demand for the Scriptures. In China, on the contrary, where in a normal year the circulation is about 7,000,000 books, only 1,214,600 were distributed.

Reference was made by several speakers to the wonderful opportunity which will await the Society in the post-war world. In many countries, such as India, China and Russia, illiteracy is on the decline. All these new readers must be supplied with the Scriptures. Moreover, the stocks in many of the depots are depleted, and, owing to the scarcity of paper, it is difficult to replenish them. After the war, huge editions will have to be printed to enable us to do this.

The Society's income during the year was £359,000, an increase of £35,000 over the previous year. It is estimated that it will be possible to set aside £80,000 for post-war development work.

The Bishop of Lichfield, who was the closing speaker, also had a word to say about the post-war world. "You can hardly pick up any newspaper without reading about plans for the world to come. And, like 1919, we have not missed the opportunity, and there is much evidence that the planning is as good and careful as the mind of man can make it. The Bible is the best handbook for the post-war world. The purpose and the power of all the good life, the personal worth of every human being, the satisfying social fellowship of man with man—the Bible is full of these things from cover to cover. Thanks largely to the outspoken messages of the Archbishops, the ordinary man has come to know that Christianity is not something to be wrapped in churches on Sundays, but is related to the whole realm of human life. This message of man's social redemption is in the Bible. Think of the demand of social righteousness in Isaiah, Hosea, Amos, Micah and the Psalms. Think of all the New Testament has to say about the kingdom of God, which is a state of affairs to be realised on this earth where the love of God for man, and in man, determine the whole of human society."—W.H.R.

PROTESTANT INFLUENCE INCREASING IN FRANCE.

Speaking as a Protestant at a meeting of the British Council of Churches in London, recently, Monsieur Andre Philip (Commission for Labor and for the Interior in the Fighting French National Committee) said that the Christians, on the whole, in France had been true to their faith. They were able to see God at work in the midst of the ordeal and suffering through which the whole nation was passing. The Protestant Church in that land, whose influence had been increasing in recent years, had been a leading centre of resistance for the whole French community, he stated. —The Sentinel.

WITH EAST AFRICAN TROOPS IN EGYPT.

(By the Bishop of Uganda.)

When the invitation came to visit our troops in Egypt, I was not at all sure if I was meant to go. I had just been pointing out in a sermon that a good Christian should do his ordinary work as well as it could possibly be done and not gad about all over the place; I was also in the midst of some knotty problems in Uganda. However, every one else seemed to think that I ought to go, and the way opened up, so I went. Now I am quite sure that I was meant to go.

I went by air to Cairo, and as we stopped at Khartoum on a Sunday night I had the great privilege of preaching in Khartoum Cathedral that night. I was nearly seven weeks in Egypt, during which I confirmed thirty-nine times; the candidates were almost 1,200 African soldiers. I thoroughly enjoyed it. I got there just as the Germans were pushing us back, which prevented me from seeing some of the places I would have liked to see, but possibly enabled me to be of more use than otherwise. I was very cheered indeed on the religious side! It filled me with great joy to remember that these men had been brought up in C.M.S. Missions, and that in all the strangeness and beastliness of war they really were holding on to their religion. All else was difficult but God was real. Nearly all of them have their Bibles and Prayer Books—no light matter for a soldier—and they meet in little groups each night for prayer. Five African clergy are with them, and two Europeans; but they also have their own chosen Church leaders in every unit (they are often very split up).

In one camp where I was for ten days, I had a Holy Communion service every morning at 5.30, and usually from 100 to 150 were there out of an available 300 many of whom would be Roman Catholics or pagans), and these is no doubt that these services meant much to them.

I was very pleased indeed with the work of our African chaplains—particularly the Rev. Musa Kiwanuka. One of the purposes of my going to Egypt was to ordain priest a Musoga deacon, Yovan Weira. Padre Unwin (formerly C.M.S. Missionary in Eastern Uganda) had planned for me to take him, together with twenty others, round the Holy Places as a sort of ordination retreat and ordain him in Jerusalem; but when the German push came all leave was stopped, so I brought him to Cairo and left him in charge of a European chaplain there while I continued with the troops. He was unfortunately taken ill and had to go to hospital. I waited as long as I could, but at last, just before returning to Uganda, I went to hospital and

ordained him there at a very nice little service, which was attended by the matron and others.

The troops everywhere had a wonderful welcome for me, because I came from East Africa. Of course, the Baganda were most pleased, for many of them knew me, and I could talk to them and tell them about their homes; but the troops from Kenya, Tanganyika, etc., and also the Roman Catholics, Moslems, and pagans all gave me a great welcome. The Baganda and Ateso in Tobruk, when they heard I was coming, collected 68/- to give to me as a personal present. They guarded it carefully all through the retreat, and when at length I found them near Alexandria they gave it to me. (With their consent, I handed it on to the clergy fund in Uganda.) In another place the Baganda asked to see me alone, and after we had had much talk, one of them got up and said that it was, as I knew their custom to give a visitor a present, but as it was not possible to get eggs or chickens in the desert, they had collected their cents to buy a bottle of lemon squash—a most welcome gift! Everywhere they flocked round me, and I collected a number of names and addresses of their friends and relatives to write to on my return.

I had arranged to be in Cairo one week-end, which chanced to be the time when the Germans were pressing forward, and it seemed only too possible that a few hours might see their arrival. I shall never forget the evening service in the cathedral. That fine old man, Bishop Gwynne, led the prayers, after which I was privileged to preach. Then the huge congregation sang with mighty voice the hymn, "City of God"; it was wonderful.

Most of the time I went round in Unwin's desert truck, but for a short time when at the base I was lent a staff car with a British driver. This man said to me one day: "You know, sir, I've never known much about missions and I've known much about Africans; I always thought them surly. But I do like to see the way their faces light up when they see their padres." This has been a most worthwhile visit, for which I thank God.

NEW BROADCAST SESSION.

The Case for Protestantism—Principles Stated Objectively.

Commencing on Sunday, August 22 at 6.15 p.m., a new broadcast session will be conducted from 2CH Sydney. This will be a regular weekly feature and is presented by the Council of Churches of N.S.W. in co-operation with the Loyal Orange Institution of N.S.W. The subject for the first broadcast is "The Right of Private Judgment."

NEW ARCHBISHOP OF BRISBANE.

The Rev. Reginald Charles Halse, Bishop of Riverina, has been appointed Archbishop of Brisbane in succession to Dr. Wand.

Bishop Halse, who is unmarried, is an Englishman. He was born at Luton, Bedfordshire, in 1881.

He went to Brasenose College, Oxford, and graduated in 1907, and from Oxford he went to Kelham Theological College as a student teacher.

Until 1912 he worked in East London. A year later he came to North Queensland as second warden of the Bush Brotherhood of St. Barnabas.

In 1920 Bishop Halse founded All Souls' School, Charters Towers; from 1920 to 1925 he was headmaster.

In his college days he was captain of cricket and football and a champion runner.

Bishop Halse has won for himself the respect and friendship of the dwellers in the vast spaces of the Riverina and will carry their good wishes in his new sphere.

DOYEN OF SYDNEY JOURNALISTS.

The death occurred on the 7th inst. of Mr. William J. O'Neill, one of the oldest and best known of Sydney journalists. He had reported religious news for "The Sydney Morning Herald" for many years, and was a well-known and much-respected visitor at the Diocesan Church House, where his unfailing courtesy and gentleness had won him many friends.

Mr. O'Neill, who was 80, worked on the "Herald" until a few weeks ago, and had been associated with newspapers from his boyhood. He began by learning the printing trade from his father, who was a newspaper owner and printer at Queanbeyan, where Mr. O'Neill was born.

When Mr. O'Neill decided to enter metropolitan journalism, he came to Sydney, joined the staff of the "Daily Telegraph," and became a special writer on cricket, football, and billiards. He also wrote music and drama criticisms.

During the last war, he became deputy news editor and later news editor and chief sub-editor of the

"Telegraph," and helped to pioneer photograph journalism in Sydney by specialising in pictorial displays.

Mr. O'Neill some years ago published books of Australian nursery rhymes.

His widow, one son, and a daughter, Mrs. Eileen Marks, of Randwick, survive him. He also left three grandchildren and two great-grandchildren.

"BUILDING FOR TO-MORROW"

The Federal Council of the Church Missionary Society is alive to the present world-situation, and it is weighing carefully its responsibilities in the post-war situation. C.M.S. has always specialised in the extension of the Kingdom of God in Africa and the East. There are three factors in the present situation which require that C.M.S. future planning must be bold and far-sighted. These are:—

1. In Africa, in the Middle East, in India, China and in North Australia the C.M.S. is already in action at the points of greatest tension, danger and opportunity, in working out the post-war pattern—a working out that has already begun.

2. In all these countries the war has revealed the Church to be firmly rooted, but still needing the experience and specialist help of the older churches.

3. There is a definite rekindling of spiritual faith on the part of Christians in Australia, and a deepened conviction that the missionary task must be in the very forefront of the Church's life, and this is reflected in the sharp upward trend of the Society's income.

This all goes to show that in the world-wide ministry of C.M.S. there will be need for a large number of missionary recruits if the Society is to play its part in the post-war world. They are required to enable C.M.S. to repair ravages in life and health due to the war, to aid effectively in the building up of the younger churches, and also with gradual thoroughness to reinforce the work already undertaken.

Especially stress is placed upon the necessity for training native

leaders for ministry among their own people.

It is the desire of C.M.S. that Sunday, September 5, should be observed as C.M.S. "Building for To-morrow" Sunday, when clergy will be asked to preach special sermons and to mention the work of the Society.

THE FATE OF THE PROTESTANT CHURCHES IN SPAIN

The following information concerning the situation of the Protestant Churches in Spain has reached us from a trustworthy source:—

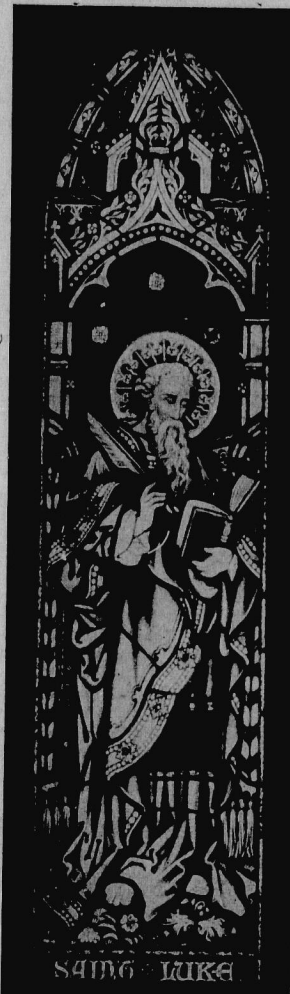
"At present it is only at Madrid and Seville that Spanish Protestant Churches are open; and the Protestant school at Madrid is closed. Throughout all the rest of Spain the churches are closed. A certain number of pastors have had to leave the country to escape persecution; others are being persecuted more or less openly. Not only the pastors, but also the members of the various Spanish Protestant Churches are undergoing persecution. In the great cities the situation is bearable, thanks to the numerous foreign enterprises which sometimes help the Protestants; in the country, however, there are even peasants who are not able to sell their products because they are Protestants, not to speak of the labourers and office workers who cannot find work and do not receive Government assistance if they are known to be Protestants. Any Spaniard who wishes to enter the civil service or to obtain the school-leaving certificate is obliged to submit to instruction in the Roman Catholic religion. Every soldier or officer on military service is obliged to attend mass. The same conditions apply to those in hospitals.

"The hardest blow has been the prohibition of the Bible. The stocks at Madrid were burnt. In the country the prohibition of the Bible was carried to the extent of confiscating the copies owned by individuals.

"Permission to open a church for Swiss Protestant services was given fairly quickly. At first no reserve was made. A fortnight later, however, instructions were given that the sign outside the church must be taken away and no mark would be tolerated showing that the building was a church; no propaganda could be made; only members of Swiss nationality were authorised to attend services, the authorities stating expressly that they reserved the right to examine at any moment the passports of those attending the Church."

—I.C.P.I.S., Geneva.

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BALANCE SHEET ON 30th JUNE, 1943 (including the figures of the London Branch by cable)

To be presented to the Shareholders at the Ordinary General Meeting to be held at the Head Banking House, 343 George Street, Sydney, on Friday, 20th August, 1943.

LIABILITIES	
Capital—	
Authorized	£12,000,000
In 480,000 shares of £25 each	
Issued—379,121 shares of £25 each	£9,478,025 0 0
Less: Reserve Capital of £12/10/- per share	4,739,012 10 0
Paid up	£4,739,012 10 0
Reserve Fund (wholly used in the business of the Bank)	4,300,000 0 0
Final Dividend proposed	177,712 19 5
Balance of Profit and Loss Account	122,836 18 2
Total Shareholders' Funds	9,339,562 7 7
Deposits, Bills Payable and other Liabilities, including provisions for contingencies	69,724,532 14 6
Notes in Circulation	13,542 10 0
Balances due to other Banks	216,929 2 1
	£79,294,566 14 2
Contingent Liabilities (under Letters of Credit, Guarantees, etc.)	£1,712,950 11 3
ASSETS	
Coin, Bullion, Notes and Cash at Bankers	£6,051,736 4 6
Cheques and Bills of other Banks	976,449 13 8
Balances with and due from other Banks	214,427 19 8
Money at Short Call in London	875,000 0 0
Treasury Bills—Australian Government	8,165,000 0 0
Public Securities (excluding Treasury Bills)—	
at or below market value (including	
£4,000 lodged with Public Authorities)—	
Australian Government Securities	12,937,172 2 8
Special War-Time Deposit Account with Commonwealth Bank of Australia	11,982,000 0 0
Bills Receivable and Remittances in Transit	2,925,838 14 6
	£44,127,624 11 7
Loans, Advances and Bills Discounted—after deducting provision for debts considered bad or doubtful	33,603,346 12 8
Bank Premises, Furniture and Sides—at cost, less amounts written off	1,133,096 5 0
All other Assets	430,499 4 11
	£79,294,566 14 2
Contingent Assets (as per contra)	£1,712,950 11 3
ORWELL PHILLIPS } Directors.	E. R. KNOX, Chairman of Directors.
G. F. HUGHES }	C. DARVALL, General Manager.

AUDITORS' REPORT TO THE MEMBERS OF THE COMMERCIAL BANKING COMPANY OF SYDNEY LIMITED.

We have examined the above Balance Sheet and compared it with the books at the Head Office and with the returns from the Branches. We have verified the Bills and counted the Cash at the Head Office. We have obtained all the information and explanations we have required, and in our opinion the Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Company's affairs according to the best of our information and the explanations given to us, and as shown by the books of the Company.

In our opinion the Register of Members and other records which the Company is required to keep by law or by its Articles have been properly kept.

HARRINGTON B. COWPER } Auditors.
F. W. HIXSON }

Sydney, 28th July, 1943.

PROFIT AND LOSS ACCOUNT.

To Interim Dividend for the half-year ended 31st December, 1942, at the rate of 7½ per cent. per annum, paid on 26th January, 1943	£177,712 19 4
Reduction of Bank Premises Account	15,000 0 0
Balance proposed to be dealt with as follows—	
To Dividend for the half-year ended 30th June, 1943, at the rate of 7½ per cent. per annum	£177,712 19 5
.. Amount carried forward	122,836 18 2
	300,549 17 7
	£493,262 16 11
By Amount brought forward from 30th June, 1942	£119,165 2 0
Profit for the year ended 30th June, 1943, after payment of all expenses of management (including Directors' Fees, £23,750) and provision for taxes and for rebate on current bills and accrued interest on fixed deposits, and for bad and doubtful debts and other contingencies	374,097 14 11
	£493,262 16 11

ORWELL PHILLIPS } Directors.
G. F. HUGHES }

E. R. KNOX, Chairman of Directors.
C. DARVALL, General Manager.

BIBLE SOCIETY SUNDAY, AUGUST 29th.

Clergy and ministers are asked to speak of the work of the Bible Society on Sunday, August 29th. An afternoon Service will be held in St. Andrew's Cathedral, Sydney, at 3 o'clock, when Rev. D. J. Knox will preach the sermon. Friends and supporters are heartily invited to the Service.

Literature has been posted to the clergy, and additional copies can be supplied for distribution. Thanksgivings envelopes for gifts can also be supplied. Retiring offerings will be gratefully received, and these can be allocated, if so desired, to the Service Testament Fund.

The Home Society held its annual meeting in London in May, and, as usual, the verbatim report is full of good news. Dr. John R. Temple summed up the work of another year in this phrase: "It is the miracle and mystery of the Bible that it gets hold of the heart of Everyman, it matters not where he lives."

THE FUNCTION OF THE CHURCH.

(By the Rt. Rev. C. T. Song, Bishop of Western Szechwan.)

Introducing the Bishop:

Some of our readers probably met Bishop Song when he came to Australia a few years ago. They, as well as those to whom he is only a name, will appreciate this tribute from one of the leading American missionaries in Western China: "In Bishop Song you have a church leader who is known, respected, and loved throughout Szechwan and who wins respect for the Church among large numbers of non-Christian friends. Medical missions, public health work, and relief activities all owe much to the service of your missionary and Chinese workers. Although you have an important field of your own and responsibilities which you must carry in Christian evangelism and service, yet the Sheng Kung Hui here is one of the most co-operative of all Christian bodies and is doing much to further church co-operation and the ideal of Christian unity."

We are now faced with Satanic power, threatening to overthrow us and our civilisation. Our enemies are trying their best to change the truth "Right is might" into "Might is right." Your country and our country, your people and our people are joining hands together to fight our common enemy in order to save this world from perdition. The struggle is long, hot, and painful, but it is

well worth while. In spite of the awful pain and bleeding our Government and people are maintaining our cause with cheerfulness. I am sure that your Government and people are doing the same. For we are fighting not only for ourselves and our own nations, but for the justice, righteousness, democracy and peace of the whole world. So we feel sure that final victory belongs to us. The clouds will be scattered, and the sun will come out eventually.

In order to bring out a new world order from this present chaos, one of the most vital and important movements we must push is religious. We need to convert, clarify, and enrich the religious ideas and ideals of our people. East and West are sharing a good many things to-day. We are sharing our political and economical ideas with each other. We are sharing tremendously in the material line, and permit me to say that some of this sharing is not very healthful. This is indeed a great sharing age. But we need to share more fundamentally, that is, the religious ideas and ideals which we have held dear for generations. I believe that the life of your people will be richer and more peaceful if you have more of Confucius; and our people more of Jesus Christ.

This is the function of the Christian Churches in China—to introduce Jesus Christ. And this is what this diocese is doing every day. I feel sure that you will be interested to know just what we are doing in this Western Szechwan diocese. Our work is three-fold; evangelical or religious, educational, and medical. Evangelically, we have ten churches in ten districts and many out-stations. We have fifteen missionaries and ten Chinese pastors and assistant workers and Bible women. Apart from the Sunday services, which are opened regularly in every district, we have Bible classes, night and day preaching in the churches, and a great deal of visiting and personal work. Educationally, we have a kindergarten, a primary school, and a junior middle

school in Mienyang, one of our big centres. We have several hundred students, boys and girls, and from them we cultivate our Christian leaders. We have a very able principal, and a good staff in the school. They are doing their best and most in teaching. Medically, we have a big hospital in Mienchu, another big centre in this diocese. We have a new superintendent who is doing his best in the work, and a staff of doctors and nurses. This hospital answers the need of many districts. We also have several dispensaries, from which people get medicine and cure.

In this present war situation every one of our workers is underpaid, so much so that it is a big problem for many of them to keep body and soul together. We have done our utmost to raise the self-supporting fund. For example, Chengtu church used to give twenty dollars per year ten years ago. Now is giving 2000 dollars per year. But the price of things grows so rapidly that it is different from day to day. What you could buy with one dollar ten years ago, you have to pay about two hundred dollars now. However, we shall all continue to do our best and most for the Christian work as a whole.

As the Bishop of this diocese, I think, you friends who are deeply interested and concerned about the progress of this diocese, and some of you are our supporters for many years, will be glad to know our present situation, and I want to say "thank you" for all your past, present, and future effort to help us.—C.M.S. Outlook.

A BIT MIXED.

Cross marriages between two families produce some queer mix-ups, but the situation created by an American takes some beating.

He married the daughter of his own daughter's husband by another wife, thus making him the son-in-law of his son-in-law.

His daughter therefore became his step-mother-in-law and his bride her own step-mother.

His wife has given birth to a daughter. She is her step-grandmother's sister, her own mother's step-aunt, and her father's step-sister-in-law.

IN MEMORIAM.

SIR ROBERT WILLIAMS.

Colonel Sir Robert Williams, Bt., V.D., T.D., D.L., a director of Williams Deacon's Bank and for many years president of the Church Missionary Society, died at Bridehead, Dorchester, on April 15 at the age of 94.

A Tribute by the Bishop of Worcester.

In the death of Sir Robert Williams, the Church has lost one of its most faithful and devoted sons, and the nation a loyal servant. A man of deep spiritual insight, with a stern sense of duty, humble in mind and gracious in manner, he endeared himself to all who knew him. As a banker his links with the world of commerce were many; as a Member of Parliament he was always listened to with respect. But his chief interests in life were religious. For nearly twenty years I worked in close personal touch with him. His lovable personality and readiness to help anyone in need endeared him to all who knew him. His greatest service to the Church was probably through the Church Missionary Society. For twenty-six years he was its president, served on its committees for more than sixty years, and he, with members of his family, have made a notable contribution to the life and work of the Society.

Sir Robert Williams was one of the great Victorian Evangelicals, big-hearted, liberal and generous, a type of Church laymen who have enriched the whole Anglican communion by their lives of devoted, voluntary service.

B.C.A. MARKET DAY.

The B.C.A. held the annual meeting of its Women's Auxiliary in the Bible House, Sydney, on 13th inst. In spite of the very inclement weather there was a splendid attendance, eloquent of the popularity of this branch of Christian work. The Market Stalls had a return of over £125—a total which must have enheartened the enthusiastic band of willing workers.

"You cannot identify Our Lord with any academic theory or school, Tory, Manchester or Marxian, and when we try to do that I think we make a profound error."—Baldwin.

"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?"

CHURCHMAN'S REMINDER.

"People are never so near playing the fool as when they think themselves wise."—Anon.

August.
22—9th Sunday after Trinity. The old use of "prevent" as going before to help (and not only to hinder) tell us we depend on God to prepare our lives and happenings that we may do what is right, and to follow us in order to rectify the effects of our misdoings.

24—Tuesday. St. Bartholomew. Identical with Nathanael. He has the status of an Apostle. Tradition says he was of noble birth. Perhaps this accounts for the selection of the Gospel of the day.

29—10th Sunday after Trinity. One of the many prayers about prayer in the Prayer Book. There would be more answers to prayer were there more prayers which pleased God. One may wonder what the Almighty thinks of some of our prayers. Indeed, His Word declared much of the divine opinion of various kinds of human petition.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

CONFERENCE OF S.S. TEACHERS.

A conference of S.S. Teachers will be held under the aegis of the Board of Education at St. Andrew's, Roseville, on August 31, at 8 p.m. There will be a talk on "The Place of the Adolescent" by the Rev. A. W. Morton, to be followed by group discussion. Teachers of classes in all grades will find much of interest in this conference.

C.M.S. ANNUAL MEETING.

The N.S.W. Branch of the Church Missionary Society held its annual meeting in the Chapter House on July 26th. The predominant note intended to be, "The Lord hath done great things for us; whereof we are glad," was partly overshadowed by emphasis upon the tremendous nature of the task still undone; the challenge being strikingly thrown out in the fact related that the meeting-place of Stanley and Livingstone and the place of the latter's burial is now without Christian witness and is but one of many such areas. How is the position to be remedied? By more man-power, a bigger understanding and sympathy for an awakening Africa, more and better teaching and additional funds.

The Acting-General Secretary, Rev. H. M. Arrowsmith, referred to the many spheres of work of C.M.S. at



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home, an interesting feature of which is the great volume of broadcasting now undertaken on forty different stations throughout Australia. A glad note was sounded in his account of new candidates coming forward, and a new emphasis on prayer in the Society's work; of which work, Mr. Arrowsmith said, God has done it, and we are glad to be used in His service.

The Treasurer, Mr. Dakin, told of a budget of £18,000 exceeded by £558, an increase of 15 per cent. and 40 per cent. respectively over the receipts for the previous one and ten year period. In addition to this sum, an amount of over £9,000 had been donated to appropriated funds. The budget for the current year is set for £25,000.

His Grace the Archbishop touched on work to be enlarged and maintained. The need for a full-time secretary for country deputation work, increased work among Chinese nationals in the city, and expenses due to the increased living costs of missionaries in China would all need increased funds.

Speaking of the work in Africa today, His Grace likened it to the position of the India of yesterday. Africans returning from the war would want a full partnership in their own country; African clergy would expect to lead the African Church. There will be opportunity to guide and shepherd the work, but the ways of the African will not necessarily be our ways. Our responsibility will be to see that better provision is made for the

schooling of children of Christian parents, and for more adequate theological training.

Mrs. Kidner, speaking of Tanganyika, told how she felt, when speaking to a Moslem inquirer of Jesus Christ, the sense of a huge responsibility being placed upon that life. She insisted that in like manner, the facts of need being brought before the gathering, laid upon each a responsibility unavoidable on the score of ignorance.

In challenging accounts of places without Christian witness, of one place in which she had lived, where no less than nine out of every ten children born failed to survive; of another place where a theological college had been closed down for the war's duration, she endeavoured to rouse a self-examination with the questions, "Why are these things so?" "Where is the fault?" "Are the parishes at home doing their job?" she asked. "How many candidates for the mission field, the ministry are they supplying?" "And what of our homes?" Children are growing up ignorant of the world need.

Archdeacon Kidner traversed the work in Central Tanganyika. In a particular older missionary district, he said, could be seen the fruit of early labours, in faithful pastors, teachers and evangelists. Here there was a move towards decentralisation and growth into almost self-supporting parish units. He spoke of the opportunity in many areas, but also of the shortage of men. In the Government Teachers' Training School at Mpopwa daily Christian teaching could be undertaken if staff were available. A need exists for more African Church literature, which Mr. Cordell is attempting to overcome, in part, by his labours with a hand printing press.

Of the future, he said that the biggest change to be expected would be the request by Africans for African leadership. There will be need for us to stand by to advise and supervise, to give of our best and deepest. It is a huge task, but the solution is of God. We are the channels. Final victory must come, though "through toil, sweat, blood and tears." It was to Jesus Christ alone the work was being done and for His glory until the kingdoms of this world are become the kingdoms of our Lord and of His Christ.

All addresses of the evening were informative and to the point, and it is to be hoped that greater knowledge will mean greater response to this front line work of the C.M.S.

SUNDAY SCHOOL TEACHERS' CONFERENCE.

A lantern lecture on "China As It Is" by Archdeacon G. T. Denham, of St. Paul's, Harris Park, and the China Inland Mission, was the principal item on the agenda of the 124th quarterly

conference of the association, which was held at St. Paul's, Harris Park, on August 9.

The Archdeacon officiated throughout the various meetings, and together with the officers and teachers of St. Paul's, welcomed and entertained visiting clergy, officers, and teachers from sixteen Sunday Schools of the district.

Tea in the school hall, was followed by a service in the church. A devotional address was given by the Archdeacon. Visiting clergy were the Revs. O. G. Dent (Lidcombe), C. W. Clarke (Granville), L. S. Richards and W. A. Watts (Guildford), C. R. Flatau (Parramatta).

A resolution was passed unanimously congratulating and supporting the Guildford-Merrylands Ministers' Fraternal on the stand they had taken against Sunday desecration, and recent local organised sporting carnivals held on the Lord's Day. It was further decided to forward a letter from the conference to the Chief Secretary and local authorities concerned, protesting against Sunday carnivals, and asking for the withdrawal of any permission granted for the holding of such events.

Satisfactory progress reports of forthcoming events were announced, viz., the Kindergarten Teachers' Training Week-end, and Exhibition of Teachers and Children's Work, on September 10, 11, 12, at St. John's, Parramatta. The United Witness of Christian Youth Procession and Service at Parramatta on Sunday afternoon, September 19, and the Teachers and Leaders' Educational Fellowship monthly meetings.

Superintendents were invited to form a study group in connection with Sunday School problems.

At the close votes of thanks were conveyed to Archdeacon Denham and his teaching staff for the welcome and kindly services rendered in the successful and very helpful conference, which concluded with the National Anthem, Doxology and Benediction.

HOSTEL FOR MEN OF THE NAVY.

The Rev. R. F. C. Bradley, of St. Peter's Rectory, Watson's Bay, has just opened a hostel there for the men of the Navy. There will be accommodation for 25 men. There is a debt of £45 for beds. Who will help this war effort? We will be grateful if any of our readers who can help in any way will kindly communicate with the Rev. R. F. C. Bradley, Telephone FU7629.

VICTORIA.

Diocese of Melbourne.
CHILDREN'S SERVICE.

More than 2000 children over the age of 9, and teachers from about 70 Sunday Schools attended the annual children's service in St. Paul's Cathedral on August 1. Mr. A. F. Thomas, lately Professor of English

at Tokio University, who took as his theme "Our Children in Heaven," told the children it was important for them to remember that God was Father of all nations. He begged the children never to be ashamed of Christ. They should be willing to face every sacrifice for their religion. Only in that way could Christianity become the religion of the world.

C.M.S. MARKET FAIR.

If the phenomenal success of the first big C.M.S. effort made after formulating plans for advance can be taken as an earnest for their fulfilment we can go forward in faith and trust.

This refers to the Market Fair, arranged by the C.M.S. Women's Missionary Council, which was held in the Chapter House on Thursday and Friday, July 29 and 30. Months of preparation, thought and prayer resulted in success beyond expectation, the gross takings in two days being over £650 with more to come. Perfect weather, willing helpers, eager buyers, all contributed to this success, and, as in former years, a wonderful atmosphere of fellowship existed, and friendships were renewed in happy intercourse when time permitted.

The Chapter House was transformed by lovely banners, kindly lent by the Bible Society, various stalls, well stocked with articles of good value, a wonderful bower of flowers and plants being in front of the platform. As the time of opening approached, a throng of over 500 people had assembled. Owing to indisposition, Lady Dugan was unable to perform the official opening, but we were honoured by the presence of His Excellency the Governor, who acted in her stead. He was received by His Grace the Archbishop of Melbourne and Mrs. Booth, Bishop Baker and Mrs. Baker. After a happy speech His Excellency declared the Fair open, whereupon Bishop Baker proposed and "seconded" a vote of thanks.

Stalls were as follows, parishes and those in charge appended:—Fancy Goods: St. Matthew's, Prahran, Mrs. Montgomerie; Arts and Crafts, Misses Chapman and team; Refreshments: St. Mark's, Camberwell, St. Catherine's, Caulfield, Mrs. P. W. Robinson (first day), St. John's, Toorak, St. Stephen's, Richmond, Mrs. Hudson; Aprons and Pillowcases: St. Columba's, Hawthorn, St. Agnes', Glenhuntingly, Mrs. Wenzel, St. Barnabas', Balwyn, Mrs. Maling; Miscellaneous: Mrs. Wilmot; Kitchen Good and Tea Towels: St. Hilary's, E. Kew, Mrs. Doulton; Opportunity: Miss Kitchen and team; Books: Miss Hughes; Produce: St. Mary's, Caulfield, Miss Moller, St. Jude's, Carlton, Mrs. Banks, Travancore and all outer parishes; Cakes: St. Clement's, Elsternwick, St. John, E. Malvern, Mrs. Marshner, St. Thomas', Essendon, St. Paul's, Ascot Vale, Aberfeldie, Moreland, St. James', Moonanee Ponds, Mrs. Raymond; Flowers: St. Matthew's, Prahran, Mrs. B. Friend; Sweets: Vermont,

assisted by St. John's, Footscray, Mrs. Philbey; Handkerchiefs: Hampton, Mrs. Norman, Heidelberg.

Donations towards expenses amounted to nearly £40 and many gifts from country friends were received. Unsolicited help came from about a dozen boys of the Cathedral Choir, who worked right heartily setting up stalls and assisting on the Friday afternoon. Heartly thanks are tendered to them and the many others who helped in a hundred and one ways, especially to Dr. Floyd, who once again allowed us the use of his room for the refreshments.

When proceedings closed and results were announced the Doxology was sung with full hearts.

MISSIONARY CONFERENCE.

A most successful missionary conference, arranged under the auspices of the Victorian Branch of the National Missionary Council, was held in the Reception Room of the Assembly Hall, Melbourne, on Saturday, July 17. The purpose was to discuss and consider missionary problems in reconstruction in Asia and the Pacific, after the close of hostilities, to utilise the knowledge and experience of the many evacuated missionaries and missionaries on furlough at present in Victoria, and to give direction in the formulation of post-war missionary policy. A most representative gathering of members of the National Missionary Council, missionaries and home base leaders, made this initial conference an outstanding success, and it is hoped that it will be the first of many profitable and inspiring conferences. Seventy missionaries were present, 34 home base workers and leaders and three missionary trainees. Thirty-three missionary societies (covering fourteen countries) were represented. Much interest was added to the conference by the presence of a party of missionaries passing through Melbourne en route to the field. These included Miss Fay Sroese, of the United Church of Canada, who was returning to India; Miss Florence Jack, also of the United Church of Canada, who was journeying back to West India; Mr. B. Rothchaser, of the Reformed Church of America, returning to India after furlough; and Mr. K. H. Beck, of the Reformed Church of Philadelphia, who was on his way back to China. Their up-to-date information was of great help to the conference.

Rev. F. A. Marsh, Chairman of the Victorian Branch of the National Missionary Council, presided at both sessions. Six speakers participated in the afternoon session, representing five different fields, as follows:—Dr. C. I. McLaren (Japan, Korea and Formosa); Rev. Hedley Bunton (China and Manchuria); Rev. C. B. G. Chambers (India, Burma and Ceylon); Dr. Heywood (Pacific and Netherlands East Indies); and Mr. and Mrs. S. C. Port (Aborigines). At the close of each session, reports were given and findings discussed. These were dealt with along

the following lines:—(1) Outline of the conditions which will probably obtain after the war in the regions concerned; (2) To indicate the kind of preparation desired on the field, and and at the home base; (3) To identify aspects of the missionary task which call for special attention. During the discussion the need for unity was stressed, and it was urged that there should be closer co-operation and co-ordination between the Societies.

The basket tea proved a very happy hour, and the whole conference was characterised by real interest and keenness. In the evening session, the presentation and discussion of further reports proved a fitting culmination to the proceedings. Many suggestions were brought forward which will stimulate a clearer and more intelligent understanding of the complex missionary problems which will mark the post-war years.

Diocese of Wangaratta.

DIOCESAN SYNOD.

The Bishop is summoning Synod to meet on Tuesday, September 28, at 2.30 p.m., in Holy Trinity Parish Hall, Wangaratta. The Synod Communion will be on Wednesday, the 29th, at 7.30 a.m., in the Cathedral. The same day, before afternoon tea, opportunity will be afforded for presenting the Bishop Hart portrait painted by Mr. W. A. Dargie. In the evening, as it is anticipated synod business will be completed, Bishop Armour will preside over a conference of his clergy, all of whom are requested to be present.

It is hoped to invite to synod special speakers, who will address members on the important subjects of Missionary Work and Christian Education.

The Bishop will conduct a short retreat for clergy.

SOUTH AUSTRALIA.

Diocese of Adelaide.

ST. LUKE'S, ADELAIDE.

The past month has seen the passing of two old and faithful friends of St. Luke's, in Frederick Michael Kingsborough and Cecil Augustus Motteram. Both were married at St. Luke's, Mr. Kingsborough fifty-four years ago, in the time of the late Archdeacon Farr, while Mr. Motteram's took place sixty-

two years ago, when the late Mr. Pollett was rector. Throughout long and honoured lives they were loyal members of their Church, which had meant very much to them and even when removal and distance, with advancing years, prevented their attendance their devotion to it still continued. Mrs. Motteram passed away several months earlier than her husband, but Mrs. Kingsborough survives her late husband.

TASMANIA.

THE SYNOD.

The first session of the 29th Synod of the Church of England in Tasmania, adjourned from April 27, will be resumed on Tuesday, 24th August, the scene of action being the Town Hall. There will not be the same excited atmosphere which attracted the record attendance in April, but there is a good deal of routine and necessary business to be dealt with, and the triennial elections to various council and committees will be full of interest, especially those for the diocesan council under the new conditions.

The Rally.

An innovation is to be tried on the eve of this Synod, one of those new-old features gathered from the treasure store of past experience. On Monday, August 23, at 8 p.m., in the Town Hall, Hobart, will be held a rally of all church members, a conversation, a social,—call it what you will—a gathering of the family of the Church, with the head of the family—the Vicar-General, to welcome us, where we may exchange greetings, renew friendships, listen (or not) to gems of music, sparkles of wit, masterpieces of oratory, and have a thoroughly enjoyable family party. But you must all come and fill the hall.—From Church News.

Rev. W. A. Brown, until recently locum tenens of St. Mark's, Islington, Diocese of Newcastle, has been appointed rector of Adaminaby. He was recently married to Miss Isobelle Price, of Islington.

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