

the ministry of the Church. The end came quietly, and after a service at St. Augustine's, Mentone, on April 2, I read the service at the grave at the Box Hill Cemetery."—From the Archbishop's Letter.

BUSH CHURCH AID SOCIETY.

The annual rally will be held at the Chapter House, St. Paul's Cathedral, on Monday, May 17, 1943, at 8 p.m. The chairman will be the Archbishop of Melbourne and the speakers will include the Archbishop of Sydney, Mrs. Donald Baker and Sister V. Page. A thank-offering will be made.

ANZAC IN LIGHT OF EASTER.

Anzac Day would survive as a national holy day only if three things were associated with it, Dean Langley said on Sunday at the people's service at St. Paul's Cathedral. It must be made a symbol of all sacrifice in the service of our country, whether in Gallipoli, France, Palestine, Africa, or New Guinea, and the heroic dead of this war as much as the last. The day would be preserved only by giving it a relevance to the present and the future.

Anzac Day must be to us something more than a renewal of comradeship and the stirring of deep emotion. It would never survive if it became an end in itself. It must help to recall the nation to a vital faith and set us marching with renewed purpose toward the goal for which the heroes fought.

Anzac in the light of Easter made the commemoration something more than a memory; it was the affirmation of an immortal hope. "We have the assurance," Dean Langley said "that those who died in the campaign are not dead, but live on in the unseen, and that they shall be seen again. The assurance of that hope of survival and immortality is the difference between a secular celebration and a Christian service."

"We must always remember that the brave men whose sacrifice made us great—made us a nation in the eyes of the world—died for a purpose. Only too sadly we who were delivered by their sacrifices failed to complete or even conserve their work. We must see more definitely what has to be done. We must remove the causes of war, develop a new and wider brotherhood, and make our nation right within."

GEELONG GRAMMAR SCHOOL SERVICE.

Sir Winston Dugan, Governor, attended the Anzac commemoration service at Geelong Church of England Grammar School on Saturday afternoon. He inspected the guard of honour drawn from the School Cadet Corps, and took the salute at a march past of the school, including the naval company, school cadet corps, ATC flight, junior school and Bostock House pupils.

In his addresses at the school war memorial, the Governor stressed the importance of maintaining those traditions for which the Old Boys had made the supreme sacrifice.

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jealousies which, as far as the Church of England is concerned, threaten to rend asunder the Body of Christ. (3) Our vision, in Tasmania, is too limited just now, to make a really wise, and unbiassed choice. (4) It should help

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

Church Record

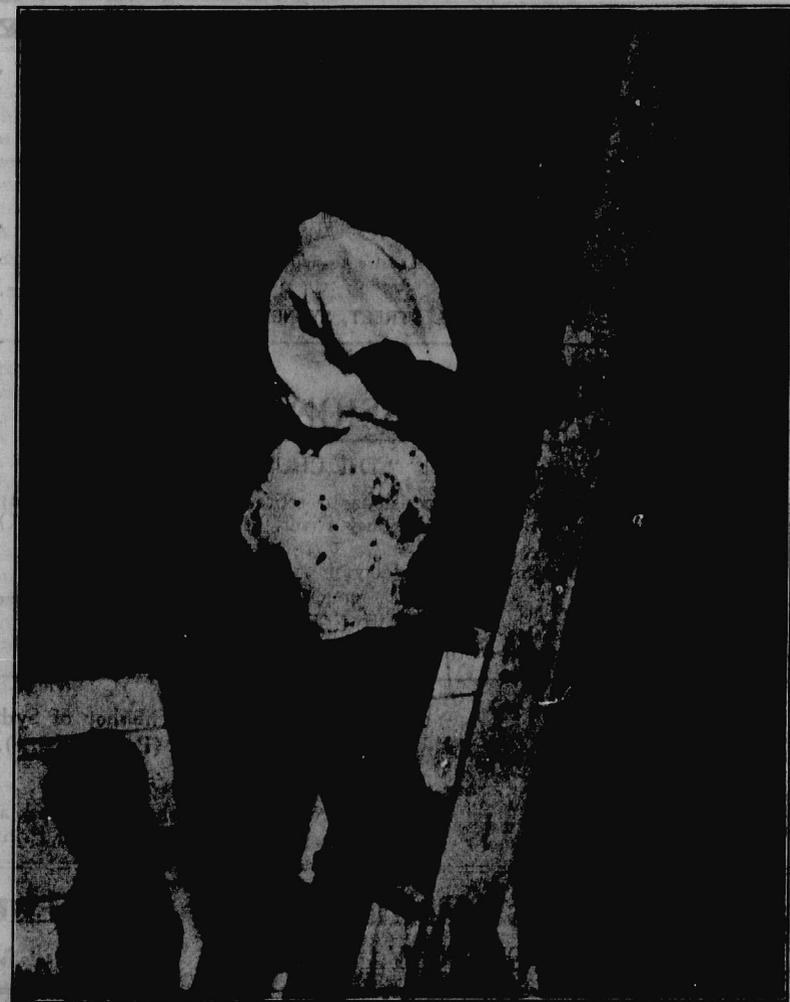
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NOTES & COMMENTS.

It is of interest to note our gracious King's interest in this movement. It is sometimes said that this is a day of youth—in fact, Youth's Day; and emphasis is placed upon the need of the Church fully recognising this and calling to Youth to give religion its due place in its life. Sometimes the emphasis is overdone, as if Youth had not only life with all its opportunities before it, but was also filled with all directive wisdom. They are not wise teachers that thus call to youth to claim its right in directing policies as if all wisdom and counsel were to be found alone in youth. But apart from such fallacious teaching, Youth is important in the life of a community or a church. Youth must be trained to recognise responsibility. The boy of to-day is the man of to-morrow; and as life's changes go on, the youth of to-day will find itself in the leadership of to-morrow. For that leadership youth is not really ready now, it has to be trained and guided by wise and sympathetic counsel so as to take its place when youth merges into manhood, and thus into the larger life of the community. The splendid enthusiasm of youth needs tempering by an experience which, while it may dampen youth's fire, will keep it within healthy bounds and render it all the more adequate for the bigger tasks of life.

Victoria the Good! Victoria the Great! It was a fruitful idea to immortalise the Empire Day, memory of a great personality and Queen by the consecration of the anniversary day of her birth to the remembrance of our great Empire, which came to conscious maturity in her reign. The insignificant patch of land across the seas, so circumscribed, so insular, has been the birth-place of an Empire in every way unique in the history of the world. In spite of the little minds that delight in exposing the peccadilloes of great people—the name of Victoria the Great and Good has been a unifying influence in the growth of the British Empire. She had not many inches in her stature, but she was every inch a queen, and the magic of her influence and the purity of her life and purpose were indispensable factors in the formation of a worthy court and the building up of a world-wide Empire, bound together not by the savagery of war, but by the strong affections of a governed people for the power by which they were governed, and for a great personality to whom they were drawn by the loyalty of a great devotion.

In Sydney and Melbourne arrangements are complete for the holding of Temple Days C.M.S. in support of the work of the Church Missionary Society. Melbourne leads off on Tuesday, June 1, and Sydney follows on Thursday, June 3, with services in the respective Cathedrals, closing in each case with a Thanksgiving Service in the evening.

Melbourne is asking for £3500 and Sydney for £6650 to meet their budgets.

The Archbishop of Melbourne writes the following commendation of the appeal:—

"I am glad to have the opportunity of writing a few lines supporting the Temple Day Appeal for £3500. As far as one can see, the Missionary work of the Church will be much strengthened by the experience of our men in non-Christian lands. Whatever the cause, between ourselves and some other countries our soldiers have seen

there is a great difference of behaviour, outlook and aim. Where Western Christian teaching has found an entry, there is a movement towards a way of life, cleaner, gentler, and more hopeful than that which they have known before.

"The reward of the long seed-time is now being seen. The Harvest is being reaped. A world survey will reveal many promising fields when the war ends. If we are hindered by debts due to the increased cost of our work overseas, we will not be ready to respond to our Lord's command, "Go ye into all the world and preach the Good News of God."

"If you can come to the Cathedral, offer prayer for the evangelisation of the world and for those who are bearing the burden of the front line, and leave a gift to help the Church Missionary Society to increase and extend the wonderful work to which God is calling us all."

There has been quite an interesting discussion in Sydney over the vagaries of a Liberty philosophical teacher of some repute in the University. There has been the usual smoke-screen to shelter the professor from a very natural and necessary criticism, and we are not inclined to think that the Senate of the University has shown all necessary wisdom and tact in its reply to Parliament. The Archbishop of Sydney, in his Diocesan Magazine, makes the following allusion to the matter:—

"The principles of free speech and free expression of opinion ought to be held sacred, but there are necessary limitations.

"The obligations of truth and morality are paramount, and, in addition, there may be special obligations resting on the speaker.

"One cannot conceive that it would be right for a high Army officer to retain his commission and at the same time publicly express his opinion that the cause he had undertaken to defend was wrong and unworthy of support."

The Rev. Dr. Tuomey, preaching at St. Mary's Cathedral, said more bluntly—

"In defiance of the amazing, grossly insulting, and unphilosophic statement made by Professor Anderson, every student of history is aware it was Christianity that brought our fathers out of barbarism. Any ordinary observer in our day, even with pretensions to philosophic lore, cannot escape the conclusion it is the decay of religion that is gradually bringing us back to pagan barbarity.

"It is a grave injustice to our university students that they should be compelled to accept, for their examination tests, teaching which the great majority of our people regard as absolute falsehood, and even blasphemous falsehood."

The Bishop of Willochra says some straight and useful things in "The Willochran."

The Next Day of Prayer. Recently, in view of the calls to prayer that we have been receiving, the bishop was led to stress the need for a true national and individual humiliation. Dr. Thomas wrote:—

"When we have our next Day of Prayer I hope we shall be called upon to set it aside of a day of humiliation as well. There is a tendency in us as an Empire to thank God that we are not as other men are, and to disparage the achievements of other nations. We are inclined to minimise our glaring faults and to speak lightly of our sins. While we can be thankful to God for all He has allowed us to do and be and give Him the glory, we must recollect that we have misused the advantages we possess, and we allow evils to flourish in our midst which but for our indolence and carelessness would not exist. Above all, God is neglected in our daily life, especially in times of worldly prosperity, and we do not give Him the worship which is His due. We are as a people intemperate in many of our habits, and our outlook is largely pagan. Those who like to be thought of as good people are often a stumbling block to others by their lack of consideration and charity. I could add to this list, but I have written enough to indicate that we are far from being what we ought to be and could be if we were Christ's faithful followers.

"Our enemies may deride us because we humble ourselves before God, but that doesn't matter. We want to put ourselves right with God—that is the main thing—remembering that a humble and contrite heart He will not despise. We must plead earnestly for forgiveness for our many sins and failings. We cannot build anything worth while and enduring upon an unforgiven past."

The Adelaide Church Guardian contains, inter alia, items of news from the parish. **Holy Week Customs**—ingly hardly responsible for some of the **Protest** vagaries of lawless presbyters. In its April number the following description appears in a parochial contribution from St. Barnabas, Croydon:—

"The beautiful and ancient ceremonies of Holy Week, as performed by the Church of England for centuries, will soon be enacted again in hundreds of churches throughout the world. Some of our readers who belong to parishes where there is little ceremonial may be interested to know what the ceremonies are.

"On Palm Sunday there is a procession, headed by servers bearing palms. The palm crosses are blessed and given to the congregation by the priest in the Sanctuary. Unfortunately the 1662 Prayer Book has eliminated altogether the proper Palm Sunday Gospel.

"On Maundy Thursday (the day of the Institution of the Blessed Sacrament), after the Mass, the Reserved Sacrament is taken from the high altar to the side chapel, where it is, as it were, in the Tomb. Continuous prayer is usually maintained at this altar until Good Friday morning service. The only flowers in the church are massed here. The church is stripped of all ornaments and hangings in preparation for Good Friday.

"Holy Communion is not given in any Catholic Church on Good Friday or Easter Eve (except to the dying), and the Mass of the Pre-Sanctified and Veneration of the Cross is the principal service. No organ, black vestments, no Communion, one feels that the Lord is dead. Then on Easter Eve the Blessing of the Fonts, the New Fire, the Paschal candle, and later the beautifying of the church, flowers appear, pictures are on the wall, the frontals are seen and then the Queen the Festivals—Easter."

We are glad to see that the Rev. C. W. J. Gumbley, of St. Luke's, Adelaide, has not allowed the matter to pass, without protest, for in the May number of the "Guardian" the following letter appears, unfortunately without editorial disavowal of responsibility:—

HOLY WEEK CUSTOMS.

Dear Sir,

Who was responsible for the really extraordinary statements in the first half of column 1, page 8, of the April number? The phrase, "as performed by the Church of England for centuries" is disingenuous, leaving the uninstructed reader to assume that the ceremonial concerned is still Anglican, whereas it was removed from Anglican usage at the time of the Reformation (or later, under the influence), and is to-day practised only by those who, to use an editorial phrase (see note on "F.E.D.'s" letter), "arrogate to themselves the right to revise the Book of Common Prayer." But the chief objection to such practices is not that they are contrary to the Prayer Book; it is that they are non-Christian, indeed, anti-Christian, having their origin in pre-Christian heathendom, its fear and hopelessness. The long prayers

before the "reserved sacrament," the withholding of the Holy Communion on Good Friday, and all the morbid mournful ceremonial mentioned are reminiscent of the ancient Tammuz cult, brought to Jerusalem from Babylon and condemned as long ago as the days of Ezekiel (Ezek. 8: 14-15, and Frazer's "Golden Bough"). This degrades the message of Easter and of the Gospel, which is a message of victory, not defeat, of Life, not of death, of the joy of sin cleansed with not a stain left behind. Anything less than this is less than the Gospel we are commissioned to preach.

I am, Sir, yours faithfully,
C. W. J. GUMBLEY.

We confess to some feeling of surprise and pleasure on reading the following sub-leader in a recent issue of the 'Sydney Morning Herald':—
Saul Amongst the Prophets!!
"THEY THAT ARE WHOLE —"

The Bishop of Goulburn, in his annual address to synod this week, complained very justly of the apathy and ignorance of their faith of the vast majority of professing Anglicans. Doubtless leaders of other denominations would agree that the problem is theirs also. Dr. Burgmann, however, went on to make the astonishing explanation that, in larger towns, it was impossible for the parish priest to find and keep in touch with all professed Anglicans, as his time was fully occupied in dealing with the faithful and the more or less faithful! Could there be any more devastating criticism of the complacency and worldliness of the Church, or of how far it has strayed from the ways of its Founder? Who was it said, when criticised for feasting with publicans and sinners: "They that are whole need not a physician; but they that are sick: I came not to call the righteous, but sinners to repentance"? Never has the world been in more urgent need of moral and ethical guidance. The Bishop has placed his finger with unerring precision upon a spot which should make the conscience of every honest Churchman squirm. And this not only in the Anglican Church, nor only among priests, since the fight for higher spiritual values is an all-in war, and not merely one to be left to the clergy. If the Churches are to play their part in this fight they must, like the soldier, go out among people and places where they are often least welcome.

We are just wondering if the writer was enjoying the experience of catching "Homer nodding," and wrote, so to speak, with his tongue in his cheek. But in any case, like Caiaphas of old he

QUIET MOMENTS.

THE OTHER SIDE OF DEATH

(By Rev. W. F. Pyke, B.D.)

has spoken a true prophecy—perhaps even truer than he knows. It is one of the soundest complaints against our church-going people that as a rule they make demands upon clerical visitation that is altogether unjustifiable in view of the large majority of people that are as sheep without a shepherd. Church-goers get their full share of a clergyman's ministry in the ministration in the church and in the home when sickness or sorrow comes. They should be Christ-minded enough to expect their minister to devote the greater portion of his visiting time and powers to those who, for one reason or another, never darken the doors of the House of God. We are grateful to "Gran- nie" for this well-timed reminder.

GENERAL MacARTHUR'S FAITH!

The following testimony is from the Archbishop's letter in the Sydney Diocesan Magazine for May:—

"It is encouraging to receive from General MacArthur the following reply to a letter of congratulation sent him, on behalf of the Standing Committee, on the result of the Bismark Sea Battle and appreciation of the testimony he had given to his own Faith:

"Your Grace,—I wish to thank you so sincerely and through you the Standing Committee of the Synod of the Diocese of Sydney for your heartening congratulations and good wishes on the results of the Bismarck Sea Battle. This victory, even making due allowance for all human courage, foresight and efficiency, was so extraordinary and singular that some Divine Power must have intervened. It is this, provided that we make the maximum human effort possible, that will bring us victory.

Most cordially yours,

"(Signed),

DOUGLAS MacARTHUR."

"Dignity is one of those nice things which cannot be preserved in alcohol."

When finished reading this paper, pass it on to a friend.

At this season of the year the Resurrection of Jesus Christ from the dead is brought vividly before our minds. This great fact has changed the colour of human life and altered the course of human history.

There are people who dismiss the Resurrection as a superstition and say that this present life is the only one we can be sure about—that the life beyond is pious imagination.

A great deal of modern scepticism is mere prejudice or the result of superficial thinking. It is due to the fact that people are so absorbed in secular activities that they are saying, "One world at a time!"

To-day the world war has brought home to us the need of some definite belief about the future. A young officer was recently going into battle. He came to the Padre and said, "I wish you would tell me what you think about it. Is there really anything afterwards? Do you go on living in any sort of way, or do you go out? You must not think I am an atheist or am sceptical, or anything like that. I used to go to church pretty regularly. I never doubted any of the things I was taught. I took them as they came. I supposed they were alright. Anyway, I didn't bother. BUT NOW I WANT TO KNOW!"

Perhaps our Church teachers have soft-pedalled or underestimated this belief in Immortality. It is vital to us to-day. The heart of many a parent craves for assurance about the future life of their boy who gives his life for his country.

We shall always honour those gallant heroes who are laying down their lives, not only for their King and Country, but also for those basic Christian values as freedom, truth and justice. But there is nothing in the New Testament to suggest that brav-

ery and self-sacrifice alone will constitute a passport to eternal bliss. Christianity definitely states, "There is none other Name under heaven whereby we must be saved, but in the Name of Jesus." He alone is the Saviour of men. Of course there is no limit to God's mercy. His boundless grace may grip and arrest a man on the battle-field, even at the very brink of death. The penitent thief at Calvary is a warning to us not to set limits to God's mercy.

What will happen to those who are unrepentant and die without faith? The Scripture says very definitely that they will suffer "an eternal loss." It is obvious that those who have never had a chance will be given one by Divine Love and Justice. The Judge of all the earth will do right.

What kind of life is in store for those who do accept the Gospel? Sometimes enthusiastic Christians have spoken and written as if they knew all about heaven and have constructed celestial geographies and have drawn up classified directories of heaven's inhabitants.

There is much obviously that we shall never know of the future life until we get there. But certain things are clear.

Eternal life does not necessarily mean a life of endless duration. It means life of a new and richer quality, not so much of length but of greater depth. A deeper fellowship with God and of service in His Kingdom.

Science is no bar in the way of belief in Immortality. It can neither prove nor disprove it. Our faith rests on quite different grounds. The essential nature of man, with his ambitions, hopes and purposes, stretches far beyond the limit of time. God did not plant these in man to mock him at the end. We need another life to make sense of this one. The grave cannot be the end if this world is rational at all. There is a life beyond, just as surely as when Columbus brought back specimens, they knew there was a "west land." Jesus Christ came back from the grave to confirm faith in Immortality.

What happened to Jesus will happen to us all. He is the first of them that slept. Jesus Christ changed death into life and immortality.

Some people believe in the Resurrection of Jesus but hesitate to believe in the resurrection of themselves and their fellow-men. It appears easy to believe that the Lord conquered death and now reigns in triumph, for was He not the Son of God, and not as other men?

St. Paul counts this as the sophistry of faithlessness, the rejection of all that faith stands for. If the dead are not raised then Christ has not been raised. To deny it renders the witness of Easter as an idle tale, and condemns Christianity to a vain delusion.

The Resurrection of Christ finds its witness here and now in Christian experience, justifying the conviction that the future life contains for us an ever-abundant life. He who knows the strength and joy of this life has discovered enough of its potencies to believe with a hope amply justified by daily experience in the Resurrection of the dead and the life of the world to come.

The last letter of a "Missing Airman" had to be posted home to his mother and bore the brief P.S. "If I don't come back from this trip—well, I'll see you later!" May we have such a faith.

NAZIS ACCUSE BIBLE OF SUBVERSIVE INFLUENCE.

Christian students in Holland, in the service of the Bible Society, used to present all Dutchmen pressed into service in the enforced labour gangs in Germany, with a copy of the Bible. Recently, however, the German authorities prohibited these activities, explicitly forbidding the students to provide the workers with Bibles as, so the Germans claimed, by the reading of Holy Writ the workers would be subjected to its subversive influence and their political outlook be adversely affected.—From the Netherlands Indies Government Information Service.

PERSONAL.

After active service in Syria, Palestine, Egypt and New Guinea, Staff Captain E. S. Owens (son of the Rev. W. J. Owens, of Balgowlah, West Manly), attended a School for Senior Staff Officers at the Military College, Duntroon. On the completion of the course recently he was promoted Major and appointed a Brigade Major. Previous to his enlistment in the A.I.F. in 1940, he had been Sunday School Superintendent of All Saints' Sunday School, Balgowlah, Honorary Lay Reader in the Parochial District of West Manly, and a Synod Representative for the Parish of Riverstone.

The Ven. Weston Henry Stewart has been designated by His Grace the Archbishop of Canterbury to succeed the late Dr. George Francis Graham Brown as seventh Anglican Bishop in Jerusalem. Archdeacon Stewart went to Palestine in 1926 as British Chaplain in charge of St. George's Cathedral, and since 1928 has been Archdeacon in Palestine, Syria and Trans-Jordan. He has been the trusted adviser of two bishops and twice locum tenens during the vacancy of the bishopric. He brings to his new duties a ripe experience gained in the practical administration of the many phases of the work with responsibility second only to that of the bishop himself, and personal knowledge of the intimate workings of all parts of the jurisdiction gained when serving for considerable periods in Cyprus, Syria and Iraq, as well as in Palestine.

Mrs. Marianne Selina Buffet, who died on Norfolk Island on March 1, was the last survivor on Norfolk Island of the 194 members of the Pitcairn Island Community who landed there in June, 1856. Norfolk Island, previously the headquarters of the Melanesian Mission, is now under the ecclesiastical jurisdiction of the Archbishop of Sydney and the Church there receives help from the Home Mission Society of the Diocese of Sydney. The present chaplain is the Rev. Harold Sloman.

The Archbishop of Sydney will preach at St. Alban's, Muswellbrook, N.S.W., on June 17, on the occasion of the centenary of the church.

We offer our congratulations to the Rev. and Mrs. C. C. Short, of Campsie, N.S.W., on the celebration of their silver wedding last month. Their eldest son, Stephen, is amongst the missing in Malaya.

Mr. Alan Miller, who has been assisting on the Roper River Mission has arrived in Sydney. He was married on Saturday last to Miss Nancy Mansfield, at St. John's, Parramatta, by Bishop Hilliard. Mr. and Mrs. Miller are to assist at Mulgoa among evacuated Euralians.

The death occurred on May 9, at a private hospital, North Sydney, of Mary Edith Ryves Croft, beloved sister of the Rev. W. H. Croft, rector of All Saints', Cammeray, and Edward G. L. Croft, and daughter of the late Albion C. and Mary B. J. Croft, in her 72nd year. The late Miss Croft was for over 40 years a Sunday School teacher and has been her brother's right hand worker in the various parishes he has occupied.

Archdeacon K. D. Norman, rector of Wellington, N.S.W., since 1931, has been appointed Rector of Parkes, N.S.W., in succession to Canon W. J. Conran, who recently assumed the offices of Canon and Sub-Dean of Christ Church Cathedral, Grafton, N.S.W.

After a considerable period of ill-health, Miss Edith Stephen Hart, a sister of Bishop Hart, formerly of Wangaratta, died on April 19 at a nursing home in Armadale, Victoria. Much sympathy will be felt for Bishop Hart in this his second bereavement in a comparatively short space of time.

The engagement is announced of Miss Ursula Mary Brown-Beresford, daughter of Rev. and Mrs. J. H. Brown-Beresford, the Rectory, Lutwyche, Q., to Lieut. Harold Maxwell Venn Brown, A.I.F., son of Mr. and Mrs. Harold Venn Brown, of Longueville, N.S.W., and nephew of Archdeacon F. E. Haviland (retired), of Austimner, N.S.W. Prior to his joining the A.I.F., Lieut. Venn Brown was a keen worker in the Parish of St. Aidan, Longueville, and was also actively interested in matters concerning the Australian Board of Missions. His father is an enthusiastic churchworker and Sunday School supporter at Longueville.

The Bishop of Adelaide has appointed the Rev. E. C. Loan to the "Short" Canonry, vacant through the death of Canon E. H. Bleby.

Rev. A. E. Kain has accepted the offer of the incumbency of St. Paul's, Adelaide, for which he was nominated by the Patronage Committee.

EASTER IN ENGLAND.

We record with interest that in the recent Final Medical Examination in the Sydney University, among the successful candidates were Mr. John Knox, son of Rev. and Mrs. D. J. Knox, of Gladsville; Mr. Noel Stephenson, son of the Bishop of Nelson and Mrs. Stephenson; Miss Margaret R. Taylor, youngest daughter of the Rev. and Mrs. Stephen Taylor, of Mount Colah; and Mrs. L. Hare, nee Miss Alice Adams, daughter of Mr. and Mrs. W. C. Adams, of Turramurra, and granddaughter of the late Mrs. M. M. Monk, of Woollahra.

Rev. W. V. Lloyd, vicar of Broadmeadows, Victoria, has been appointed to the parish of Hastings with Somerville, Victoria, and will be inducted about the end of May.

An Archbishop of Brisbane for the second time in the history of that See is to be translated to an English See, and that the Bishopric of Bath and Wells. Dr. Wand has been for some nine years in Brisbane. The best wishes of the Church in the Commonwealth go with Archbishop and Mrs. Wand for a safe journey to England and a fruitful ministry to the souls of men in their new sphere of work.

The Bishop of Adelaide has appointed Mr. D. R. Ross, LL.B., Barrister, as Chancellor of the Diocese of Adelaide, and also as one of the Wardens of the Cathedral. Mr. Ross was admitted to both these offices at the Cathedral during Evensong on Easter Day.

BACK-BONES WANTED

A Negro preacher spoke in the Church one Sunday on "Bones." There were, he said, some people in the Church like "Wish Bones," always wishing but never doing anything. Then there are the "Funny Bones," who are so touchy and easily hurt; the "Jaw Bones," who are gossips; the "Dry Bones," who are prim and proper, but dead as a door knob; the "Tail Bones," who are always behind in their work and in their subscriptions. Then there are the "Back Bones," who are the spiritual support of the whole Church.—Exchange.

The restoration of the church bells gave a special character to Easter celebrations in British churches throughout the land. The bells of great cathedrals as well as those of the smallest village churches were ringing again, although in some cases it was not easy to muster sufficient ringers. Some churches had to join forces and a team of bell-ringers made up from two or more churches visited belfries in turn and rang the bells for a short time in each tower. Among the many services and addresses broadcast during the week-end the wireless address given by the Archbishop of Canterbury on Good Friday night stood out for its vigorous challenge and plain speaking. "We thank God," said the Archbishop, "for the splendid qualities our people have shown. Courage in danger, comradeship in service, perseverance in effort." The Archbishop then went on to speak of things which were "not altogether well with us." After dealing with the moral problems resulting from the war he concluded: "We make plans for the future—for peace among nations and for social security at home. That is right enough and to neglect it would be wrong. But all our plans would come to a shipwreck on the rock of human selfishness unless we turn to God, not once only and then turn away again, but in daily recollection of His Righteousness and His love, in daily renewal of our dependence on Him."

Generous Giving in British Churches.

Figures of church giving now coming in for the past financial year show encouraging results.

Thus the Church of Scotland records an increase of over £100,000 sterling in the total gifts which have come in from the British Isles.

American Activities.

On Easter Sunday morning there was a special service at sunrise in Hyde Park for American soldiers, airmen, nurses and naval officers. About 1000 attended. Those taking part in

the services were Chaplain Chester McClellan, Brigadier-Gen. Pleas Rogers, Colonel J. L. Blakeney, Bishop A. W. Leonard, Bishop Leonard, in whose arrival there has been a great deal of interest, addressed a press conference in London at the end of last week. He spoke of the mission he had received to investigate the report upon the provision of Protestant Chaplains throughout American theatres of war. He also told the press-men of the general feeling in American Church circles concerning the path to be followed if victory was to lead to a just and durable peace.—From the Protestant Newsletter.

SPECIAL PSALMS AND LESSONS.

May 16, Third Sunday after Easter.

M.: Numbers xxii 1-35 or Isa. lvii 15; Mark v 21 or Acts ii 22; Psalms 124, 125, 126, 127.

E.: Numb. xxii 36 or xxiii 27-xxiv; John xi 1-44 or Rev. ii 1-17; Psalms 81, 84.

May 23, Fourth Sunday after Easter.

M.: Deut. iv 1-24 or Isa. lx; Luke xvi 19 or Acts iii; Psalms 129, 130, 131.

E.: Deut. iv 25-40 or v or Isa. lxi; Luke vii 1-35 or Rom. ii 18-iii 6; Psalms 145, 146.

May 30, Fifth Sunday after Easter.

M.: Deut. vi or Isa. lxii; Luke xx 27-xxi 4 or Acts iv 1-33; Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1 or Isa. lxiii 7; John vi 47-69 or Rev. iii 7 or Matt. vi 19; Psalm 107.

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To Australian Churchmen

The Destiny of the British Empire

In the great changes and mighty movements of our day are involved the Destiny of the noblest Empire that has ever risen and flourished on the earth.

Notwithstanding our many grievous and national sins and shortcomings God has greatly blessed and prospered us above all the people of the earth. All through our history our armies have been victorious in war. Our commercial enterprises have prospered in peace.

By the good hand of God upon us, we have spread to every quarter of the globe and have extended our dominion over one-third of the earth's inhabitants. Half the wealth of the world has been in our custody. The whole world has felt the influence of our language and of our institutions.

To the British people, since the apostasy of Israel, has been entrusted the custody of the Bible. Through us the Word of God has increased and been carried to people in over 700 different languages.

To-day we are facing the greatest national peril in all the history of mankind. The Bible does not occupy the place it did a generation ago. Our leaders once bowed to its authority, but they do not now.

Does it mean that we are to witness the greatest national overthrow, ruin and disaster the world has ever seen? What shall we say to these things? "Be not high-minded but fear; for if God spared not the natural branches, take heed lest He also spare not thee" (Romans 11: 19).

Our fathers feared God and trembled at His Word. Above all nations of this or any age, the British people have been the people of the "Open Book," which stands for freedom of conscience and the "Atlantic Charter."

Accordingly God has blessed us. But how have we used this freedom? Within a generation

all has changed. This change, in its magnitude and suddenness, is without parallel in the history of the nations.

We have entered the dark shadow of this present world conflict. Let us make no mistake. We are witnessing a struggle unprecedented in the history of mankind; not merely England's national supremacy but her national existence is at stake. We in Australia are bound up in that struggle.

The destiny and the interests of America are bound up with ours. It is not for nothing that England and America, and all for which they stand for, are being challenged by the Axis—trinity of evil. We do not doubt that God will save our nation. We know that the nations are dedicated to the great cause of truth, justice and goodness. But can we honestly expect victory at the present time? Is our national life like a healthy branch of a vine? Does a rich sap of loyalty to God and devotion to duty run through the body politic?

A very great deal depends on the earnestness and faithfulness of churchmen. Leaves without fruit are a sorry spectacle. Beautiful churches, beautiful services, without the fruits of religion are a sad perversion of truth. The Church in the truths which Christ proclaims holds the key to unlock the treasures of faith which nothing can destroy. Let our voice be heard, loud, clear, definite and full of assurance. Let us not fail one another.

John Buchan, in his book, "Memory Hold the Door," says, "Our peril has been indifference to the things of God. The challenge with which we are now faced may restore in us a manly humility which alone gives power. It may bring us back to God, in this case victory is assured!"

We are still in the season of Easter, which provides such a glorious message of encouragement. As we stand by the empty

tomb we know that Right is Might; to be on the side of Good is to be on the winning side: that evil in the long run secures nothing but its own destruction. Easter is a living proof that somehow and some day Good shall triumph over evil.

God still needs us and our Allies to fight His good fight to-day. Abraham Lincoln, in his fight for freedom, was overheard praying one morning in the White House, "O God, I cannot see my way, give me light; I am ignorant, give me wisdom; our country is in peril, O God, it is Thy country, save it for Christ's sake." Lincoln fought and won because he believed that God was Commander-in-Chief. All who die in Christ and for Christian ideals in every age can claim this consolation for themselves and for their dear ones. May we all have such a faith as this.

"Say not the struggle naught availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be in you smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back through creeks and inlets making,
Comes silent, flooding in, the main.

And not in eastern windows only,
When daylight comes, comes in the light,
In front the sun climbs slow, how slowly,
But westward, look! the land is bright."

A MIS-HAP.

In the last issue of our contemporary, the "Church Standard," a curious misprint has occurred in a heading line to some Tasmanian news. It reads, "A MEMORIAL TO DR. HAP." Happily the letterpress makes apparent the reference to the late Bishop Hay!

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amount: Rev. Newby Fraser 8/-.

IS THIS ANGLICANISM?

We referred in a former article to "A Little Litany of the Saints" to which "The Church Standard" gave hospitality. It contains the following petitions: "Holy Mary, Mother of God, S. Augustine, Apostle of England, S. Boniface, Apostle of Germany, S. Joan of Arc, Protectress of France, S. Willibrod, Apostle of Holland and Belgium, S. Vladimir, Apostle of Russia . . . St. Francis Xavier, Apostle of China and Japan . . . Pray for them."

We are entitled to ask by what authority prayers like these are commended? The growing license manifested in many directions seems to have invaded the Church. Any individual now claims shelter for his peculiar views under the aegis of the Church of England. This has damaged Church authority and perplexed Church-people. It also destroys any hope of a reasonable comprehension within the circle of the Church of England.

The 1928 Prayer Book.

The promoters of the 1928 Prayer Book urged the plea that the Prayer Book, since it was revised to suit modern conditions, would secure a measure of uniformity and enable the Bishops to check irregularities. The 1662 Book was still to be the legal standard of doctrine. The 1928 Book would offer a wide range of "permissible variations." These hopes were doomed to disappointment. Those who regarded them as illusory had not long to wait for a confirmation of their opinions. The ink had scarcely dried on the 1928 Book when certain clergymen exceeded the limits therein laid down.

We are offered another evidence of capricious variation in the incident under review. The 1928 Book knows nothing of the inclusion of petitions to departed saints. Yet here in Australia this form of worship, which is alien to the Prayer Book, finds encouragement in a Church newspaper and is apparently part of the propagandist activity of The Australian Church League.

Dr. Pusey's Hesitation.

Dr. Pusey, who was no violent Protestant partisan, had some serious misgivings as to this cult of the saints. He wrote: "Since then the lawfulness or usefulness of asking the saints to pray for us is alone laid down as 'of faith' there is a large scope for providing that, in case of a reunion, our people should not be flooded with these devotions, which to us are most alien. Nothing which seems to interfere with exclusive truth and reliance on Jesus will, without some great revolution gain hold of the hearts of the English people" (Eirenicon, Vol. I, p. 111). Again he wrote: "The intercession theory upon which the difficulty turns, is not that general intercession of all the inhabitants of that realm of love and holiness and vision of our God, for all of us, who are struggling here, but the special intercession for individuals obtained by direct prayers to them" (Ibid., Vol. II, p. 35). Dr. Pusey, in our judgment, did not perceive clearly that he could not minimise, as he undoubtedly did, the evil of saint intercession without opening the door to extravagance. Still his testimony may on that account be all the more valuable to the fact that such devotions are "to us most alien."

The Attitude of Church of England Divines.

Dr. Pusey is hesitant but plainly uneasy about this practice of invoking saints. The divines of the Church of England in past times were of a very different judgment. They were not uneasy, they were quite frankly hostile and would have rejected with scorn any suggestion that there would be no difficulty in reunion if saint-intercession were kept within the narrow limits of the Council of Trent. We may take as illustrative of the attitude of the Church of England in the period two figures. The first is Dean Stanley, Fellow of Corpus Christi College, Cambridge, Prebendary of St. Paul's, Archdeacon of London, and finally Dean

of St. Asaph. He wrote: "And the belief which they have of the saints hearing them, and their practice of praying to them, is no proper encouragement or instance of true devotion: for all devotion is properly toward God, and therefore the making addresses to any other cannot possibly have any direct tendency to exalt our devotion to Him, but is really a great hindrance: for it takes men's minds off from God, and sets them on His creature. . . . They have no assurance that (the Blessed Virgin) or any other saint, hears them; nor can they show how the saint can be rationally supposed to know everything that we do or say; but they are well assured that God hears them: for He is styled 'the God that heareth prayer'; which prerogative of His by every prayer to a saint, they may at least suspect that they entrench on." (Gibson's Preservative from Popery, Vol. VIII, p. 75.)

The second witness is Bishop Beveridge. Beveridge is too well known to require much introduction. We would only remind our readers that he refused to take the Bishopric of Bath and Wells when Ken was deprived at the Revolution. He was raised to the See of St. Asaph in 1704 and died in 1708. In his valuable work on the Articles, first published in 1716, eight years after his death, Beveridge writes: "This is the argument whereby St. Athanasius proves against Arius, that Christ is God, because he is prayed to." "For none," saith he, would pray to receive anything from the Father, and the Angels or any other creature; so that we are to join no creatures with God in our daily prayers. And truly if we are to pray to any creatures in heaven, why not to the Angels as well as saints? Yet the Council of Laodicea determined long ago "That it is not lawful for Christians to leave the Church of God, and name Angels and make congregations which are forbidden, and if anyone therefore be found to follow this secret idolatry let him be accursed, because he hath left the Lord Jesus Christ, the Son of God, and gone to idolatry." The occasion of which Canon Bule-

mon saith was, "Because that the devil suggested sometimes to some, that Christ was not to be called upon for help, but the Angels," so that it is calling upon angels that is here accused; and therefore Theodoret saith, "The Synod which met at Laodicea, which is the metropolis of Phrygia, forbad by a law, that none should pray to angels." So that praying to angels was so long ago forbidden as idolatry, as cursed idolatry. And what shall we then say to that doctrine that saith, we must pray to saints? Certainly we can do no less than conclude it to be a bad thing and repugnant to the word of God; and say with the ancient Council of Franckford, "That no saints should be either worshipped, or invocated, or prayed to."

The Ground of this Attitude.

It is seldom that any greater unanimity of condemnation exists over a long period in authorised formularies than that which meets us when we trace the history of the reformed Church of England. We can trace the beginnings of doubt as to the wisdom of praying to saints in Latimer's answer to his accusers about 1533 or 34. At that time Latimer held, apparently with some hesitation, that saints could be regarded as mediators of intercession and could be prayed to. He wrote, "There be many saints that never prayed to saints. And yet I deny not but we may pray to saints: but rather to him, which can make us saints."

How different his language in 1552. "But to call upon them is not a worship, but a detestable idolatry: because, as I said before, we must call upon God only, and not saints. For when we call upon them, we make them gods: and then we put God out of His seat, and place them in it, which manner of doing God cannot suffer unpunished, and therefore beware."

What happened in the meantime? Fortunately we can trace the steps with great clearness. In the English Litany of 1545, there are the following suffrages: Saint Mary, Mother of God our Savi-

our, pray for us. All holy angels and archangels, and all holy orders of blessed spirits, pray for us. All holy patriarchs and prophets, apostles, martyrs, confessors and virgins and all the blessed company of heaven, pray for us. In 1549 these last relics of prayers to saints were removed never to be restored. In 1550 an Act of Parliament contained the clause, "Provided always, and be it enacted by the authority aforesaid, that any person or persons may use, keep and have and retain any primers in the English or Latin tongue set forth by the late King of famous memory, King Henry the Eighth: so that the sentences of Invocation or Prayer to Saints in the same primers be blotted or clearly put out of the same."

Not only so but every collect for a recognised Saint's Day in the Prayer Book of 1549 was rewritten. The object of this rewriting may be ascertained by comparing the old Collect of the Annunciation of the Blessed Virgin, containing the clause, "We, who believe her to be truly the Mother of God, may be helped by her prayers," with the 1549 Collect, "that as we have known Christ thy Son's incarnation by the message of an Angel." Here the change is so definite as to be unmistakable.

The Article which declared the invocation of saints, "a fond thing, vainly invented and grounded upon no warranty of Scripture but rather repugnant to the word of God," was once more subscribed by Convocation in 1563. At the same Convocation Nowells Catechism was adopted and sanctioned for use. It contains the following question: "Shall we not then do well to call upon holy men that are departed out of this life or upon Angels?" The answer is: "No! For that were to give them an infiniteness to be present everywhere, or to give them, being absent, an understanding of our secret meanings, that is, as much as a certain godhead, and therewith partly to convey to them our confidence and trust that ought to be set wholly in God alone, and so to slide into idolatry . . . to whom

we are by no scripture directed, whereupon our faith may surely rest, but are unadvisedly carried away, trusting only upon the dreams, or rather dotages of our own head."

Anglicans can trace the history of their Church and can recognise that no body of responsible leaders ever advocated the invocation of saints until the fatal influence of Romanism in later years revived a practice that had been discarded in the light of Bible knowledge.

OUR CHAPLAINS.

One of our chaplains, Rev. T. G. Gee, has sent some interesting notes regarding Easter services and the men of our Forces:—

27th, 10 p.m.

I have returned from the usual service (with the Commandos); as usual it was a happy affair. Two of the lads—one a Lieutenant—who never miss the service, walked eight miles, arriving in time for tea, attended service, made their communion, had supper, then prepared to walk the eight miles back. We were able to take them three miles along the way, but that left them still with five miles to do at 9.30 p.m. How's that for keenness!

Good Friday.—I had two wonderful services this morning. For the 8 o'clock communion service the church was packed out and some who couldn't find a seat had to stand in the doorway—87 made their communion.

At 10 o'clock I held service in one of the camps and there were over 300 present.

Easter Day.—The 8 o'clock service in the parish church was well attended and reflected the true Easter spirit of joy. I came back here for a service at 9.15; then to my next centre at 10. This was an open-air service attended by about 600 men. And we had a band—it was thrilling! Those who desired to make their communion "stood fast" while the others marched off to the strains of the band. Then we went to the C.A. Hut where the Holy Communion was held.

I had a service 6 miles out at 7.15 p.m., and then raced back in time to address a big united service; the place was packed out.

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CORRESPONDENCE

"A MODICUM OF GREEK."

(To the Editor, "Church Record.")

Rev. and Dear Sir,

May I again trespass on your space to answer Mr. Gilhespy's letter concerning the above caption. I very much fear he partly misses the central theme of the original argument. The idea is, as I understand it, not to decrease but to increase a student's knowledge of the Greek language. It is an elementary principle that a good superstructure must be laid upon a firm and solid foundation, and the suggestion to alter Part I of Th.L. in Greek is merely following the lines which my University laid down for candidates for the B.D. degree some fifteen years ago.

Yes, Mr. Gilhespy, we have heard of Archdeacon Wade, and it is quite possible that there are some ordinands upon whom Archdeacon Wade could leave no impression. Again, why bring in the literate's hood? A hood is merely a collegiate germ which is very apt to beget intellectual snobbery.

Bias once remarked very wisely: "Know, then do." The aim of a collegiate or university course is to teach a student first to know, and then he will be able to do, i.e., to read his Greek fluently and with understanding.

The disdainful remarks of ministers of other denominations on our poor standards may be treated for what they are worth. We have only to remember that Archdeacon Wade would not stoop to utter such remarks; he is too great a scholar, and too much of a gentleman. Let us learn our Greek, and pass over such remarks with a merry laugh.

Yours faithfully,
A. B. SIDWELL.

Berowra Grammar School,
Park St., Berowra.
May 1, 1943.

PLAIN WORDS.

(To the Editor, "Church Record.")

Dear Sir,

My attention has been drawn to your criticism of my book, "Plain Words, A Guide to Sex Education." May I commiserate with you in having presented an astoundingly accurate case for the Church's growing ineffectiveness in grappling with fundamental moral and social problems which threaten our very national existence?

Your condemnation—I hesitate to call it a balanced criticism—proves that you are completely out of touch with the most progressive and inspirational Anglican thought both in Australia and Britain.

You say, "as a book designed for the growing lad or lass we very plainly can give no encouragement for its circulation." Am I to understand by the words that you condemn Bishop Burgmann as a man incapable of giving moral guidance in such matters? You deliberately refrain from men-

tioning Bishop Burgmann's name when you speak of the preface which he wrote for "Plain Words," but with an attempt to misrepresentation unworthy of your calling you say, "bishops are not always wise." Can it be that you were fully aware of the Bishop of Goulburn's high standing in Australia's intellectual life and feared that his name and opinion would have carried commendation to many of your readers whereas you were bent only on prejudiced condemnation?

You take upon yourselves a terrible responsibility in condemning any educational book at a moment when immorality and disease is sweeping Australia like a plague.

It may interest you to know that, primarily, the book was written for my children, after having found that neither school nor Church gave any guidance in matters pertinent not only to their own happiness, but ultimately to the nation's welfare. My daughter is a 16-year-old high school student.

Incidentally, Colonel T. Pelzman (V.D. Controller of the U.S. Army), in recently addressing 2000 Australian V.A.D.s, commended "Plain Words" in these terms, "This (book) should be included in every high school and university curriculum."

In some future issue of your journal may I bring to your readers' notice the method adopted by the C.M.S. in dealing with the sex education of the half-castes on Groote Eylandt. I feel, for the dignity of the Church, that it would be better to discuss this matter in the "Church Record" rather than expose the extraordinary situation in the daily press.

Yours faithfully,

W. J. THOMAS.

31 Parklands Ave., Lane Cove,
Sydney, May 7, 1943.

P.S.—I trust you will find space for publication of this letter.—W.J.T.

ARCHBISHOP OF SYDNEY'S WINTER APPEAL!

"I shall be making my annual Winter Appeal in May, and would ask that the times of broadcast will be noted by Church people and all who are interested. They are as follows:—

Sunday, May 16, 1943.
2GB 6.05 p.m.
2BL 6.53 p.m.
2CH 8.30 p.m.
2GZ 9.00 p.m.
2KA 9.00 p.m.
2UE 9.30 p.m.
2UW 10.00 p.m.

"As we realise the need of others at this time, I am sure many will respond to the appeal to supply 'Sunshine to Winter Shadows.'"

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Tasmanian Notes.

(By Hobarton.)

C.M.S.

The Hobart Branch of the Church Missionary Society is to be congratulated on its further advance in occupying the front shop in the main street, and transferring its tea-room from the back lane-way (in the same building) to the main thoroughfare.

On acquiring the property some few years ago, it was necessary to let the main shop to provide revenue to meet the interest, but the building now being practically paid for, and the tenant having vacated, the committee felt itself able to occupy the whole building as the C.M.S. headquarters. It provides more space for the tea and luncheon rooms, and a very useful committee room, and the name "Church Missionary Society" in full across the large window, and the words "C.M.S. House" on the door and over the verandah keeps the society continuously before a larger public.

BISHOPRIC ELECTION.

A special Session of Synod summoned to consider the election of a new Bishop in succession to the late Dr. R. Snowdon Hay was held on April 27. It was probably the largest Synod assembled for many years, practically every parish being represented. Many had travelled long distances at considerable expense in the confidence that the Synod of 1943 was quite as competent as the Synods of past years, which elected the two previous Bishops, but to the amazement of many, it decided, by the narrow margin of three votes, that it was not competent to proceed with the election, and delegated the responsibility to the Archbishop of Canterbury.

The "Act" provided, that, before nominations could be received, Synod must decide to adopt one of three courses: 1, To proceed to the election of its own Bishop, or 2, to delegate the responsibility to the Australian Board of Bishops, or 3, to place the election in the hands of the Archbishop of Canterbury, in consultation with two Bishops in England selected by Synod.

The latter course was moved, and became the motion before Synod, then the first course was immediately moved as an amendment, and a lively debate followed, in which the supporters of the motion affirmed that they did not know sufficient about the qualifications of any likely candidate, to accept such an important responsibility; whilst the supporters of the amendment declared that there were men in Australia of great spiritual leadership, and great scholarship, eminently suitable to be a worthy successor to the late Bishop, and were prepared to submit a nomination and support it with all the information Synod may require. As stated, however, the amendment was lost, and we now have to wait an indefinite period before an election can

be finalised. Synod then proceeded to elect two Bishops in England to confer with the Archbishop of Canterbury; six nominations were received and the ballot resulted in the election of the Right Rev. Dr. Wilson Cash, Bishop of Worcester, and the Right Rev. H. Crotty, rector of St. Pancras, London.

C.E.M.S.

The Church of England Men's Society organised a March of Witness through the city streets on the eve of Good Friday, which, considering the weather, which was very unsettled, was fairly well attended, although on second thought, realising that an invitation had been extended through the Council of Churches to Christians of other denominations (and numbers of them participated), it was not nearly as large a witness as it should have been.

On arrival at the Town Hall a United Service was held, presided over by the Vicar-General, the Ven. Archdeacon H. B. Atkinson, and with him on the platform were the Archdeacon of Hobart (Ven. W. R. Barrett), the Lord Mayor (Ald. J. Soundy, M.H.A.), the Moderator of the Presbyterian Church (Rev. Dr. Munro Ford), and the Rev. L. C. Parkin (Congregational), representing the Council of Churches. Addresses were given by Archdeacon Atkinson and Dr. Munro Ford.

CONFIRMATION.

Advantage was taken recently of the chief visit to the State on military duty of the Bishop of Bendigo, to confirm candidates who had been prepared prior to the death of the late Bishop. A service was held in St. David's Cathedral, to which a number of clergy brought their candidates.

In view of the fact that it may now be some time before a new Bishop of the diocese is appointed, the Administrator has authorised the preparation of candidates, and has promised to try and arrange for a Bishop from the mainland to visit the diocese for the purpose of holding Confirmations.

A MINISTER'S QUALIFICATIONS.

Some years ago a paragraph with the above caption appeared in a Canadian paper, "The Evangelical Christian." The writer quotes the Los Angeles "Churchman": "In this day and age a priest must be everything from a business man to a spiritual leader. He must be an able organiser of bazaars, clubs, Boy Scouts, dances, money campaigns and numerous other activities. He must be a scholar of some attainment and something of a saint." The Canadian writer comments: "With the exception of the last two, we think this is an excellent summary of all that a minister of the Gospel need not be." We agree with him.

Indeed, it is a far cry from the Los

Angeles "Churchman" to Acts vi 2-4, where we read, "Then the twelve called the multitude of the disciples unto them, and said, 'It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word.'"

The Church of God to-day is "cumbered about with much serving"; she is unable to do her spiritual work properly because of the top-heavy mass of organisation which is slowly but surely crushing the spiritual life out of her. Many a young man, at his ordination, dreams of the way in which he will study to know the Word of God, in order to bring light and life to the flock entrusted to his care, only to find, as soon as he is appointed to his first parish (if not during his curacy) that a good three-fourths of his time is devoted to the organisation of the parish. There is the usual round of clubs and societies to be kept going, and these usually look to the rectory for leadership. Actually, such things should be the responsibility of the lay people, so be it that they conform to the qualifications recorded in Hebrews v 12-13, and it is the sad experience of many ministers to find the organisations of the parish in the hands of unspiritually-minded lay people, or alternatively, left to his own care.

The minister should be "a scholar of some attainment." The general lack of this quality is one of the distinguishing marks of the Australian Church. To become a scholar, one must begin young, and there are some older men who deliberately put obstacles in the way of their assistant curate's attempts to acquire an education in excess of the modest standard attained in the examinations of the Australian College of Theology. The ambitious curate so treated resolves that he will pursue his studies as soon as he is in a parish of his own, only to find that, should he attempt to do so, the round of meetings, clubs, guilds, etc., soon stifles any attempt to attain a reasonable standard of education.

As the years pass, the young clergyman is appointed to a lesser or greater number of committees, some useful,

"It's Uncle George's birthday next Thursday. What can we send him? There are coupons for ties, and coupons for handkerchiefs. We must send him something."

Mr. Jones threw out his chest.

"The problem's solved! C.M.S. can help, in 101 ways. I have just arranged for him to get the 'Open Door' for a year. The annual subscription was only half a crown posted."

PRAYER FOR THE JEWS.

The following statement has been issued by the Archbishop of Canterbury and the Moderator of the Free Church Federal Council:—

We do not doubt that in all congregations prayer is throughout this time being offered for the Jews of Germany and the occupied countries who are suffering so terrible an affliction and over whom the threat of extermination is hanging. It is a bitter grief that our nation can do so little to help, but short of victory in the war there is no way in which we can ourselves effect anything comparable with the need, and the massacre goes on day by day. We should be united in constant prayer to Almighty God that this monstrous evil may be checked and the Jews delivered from their tortments; and as a focus for such united prayer we urge that special intercessions be offered in all Churches on the first Sunday of the New Year.

WILLIAM CANTUAR,
J. S. WHALE, Moderator.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

HAMMOND'S SOCIAL SERVICES.

"During this past month I have joined the committee of Hammond's Social Services and would like to draw attention to the report for March which the Court Missioner gave to the committee. Mr. P. J. L. Kenny, so well known for his work in connection with the Father and Son Movement, has succeeded the late Mr. Jack Creagh. From a very large number of cases I select the following:—

"A first-timer aged ninety years and six months attributes his presence in the yard to his drinking too much rum and beer and eating too little food. His bushy beard and the short, stubby pipe which he smokes continuously lead me to warn him of the danger of a "bush" fire, at which remarks he laughs. He is admonished and discharged and leaves the Court, a sad contrast to some of the stalwart Christian nonagenarians we have known."

"A man of over seventy here for the second time, the former occasion being forty years ago."

"A girl of nineteen, who appears

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some worse than useless, but all helping to fritter away what little time remains to him. The larger the committee, the more time it wastes. So the dream of a good education fades into the background, and when he comes to middle age it is his turn to be dubbed by other young men, their dreams still rosy, as "an ignoramus who never opens a book."

Now this is not a modern difficulty; the apostles faced it soon after Pentecost. They also found a solution to it. Their essential work was to make themselves "something of saints," if we may borrow the idea of our Canadian writer. They realised that their spiritual ministry must die unless they gave themselves "continually to prayer and to the ministry of the Word." They solved their difficulty by calling upon the lay people to carry out the routine tasks of the ministry. And they were prompted by no spirit of laziness; who can doubt that the infant Church profited by the fact that its pastors had time to pray and study the Word of God? And that is just what modern pastors do not get time to do. Nor will they, until their brethren of the laity realise that it is to their own interest to free their ministers from some of the routine work of the modern parish, so that they may have time to give themselves to prayer, and to equip themselves rightly to divide the word of truth.

A recent number of the "Church Record" contained an article entitled "A Modicum of Greek," in which the ridiculous methods of teaching Greek to divinity students were exposed. It is the sad truth, that most of our clergy leave college with little real knowledge of Greek, gained in such an indigestible way that they are reluctant to continue the study of the language. And incalculable is the loss to the flocks to which they minister during their ministry. What little time for study can be squeezed into the week's duties will be spent on some book written in English, usually a modern work, which, in the usual fashion of most modern books, merely passes over the subject like a zephyr over the summer sea.

Truly, the Church to-day needs leaders who are of respectable scholastic ability, and more important still, are "something of saints." Many of the clergy long for these qualifications, but between them and their goal stretches the wilderness of the endless round of routine duties of the modern parish. When will our lay people step into the breach, thus lightening the burden of business from their minister's shoulders, that he may exchange it for the burden of souls, and that they themselves may benefit from a ministry both more informed and more full of grace?

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oblivious to her new surroundings. The police have picked her up, scantily clad and stone cold as though dead. She is not brought into the Court until all the others have been dealt with and taken out. With a rug wrapped around her, tottering as she enters, she presents a very sad spectacle. This is her initiation to a Police Court. May her bitter experience prove a deterrent to further escapades.

"A young mother with the tiniest baby of eight weeks I have ever seen. The police all comment on its smallness. The mother has not been before a magistrate before. As she signed the pledge I plead with her for the sake of her babe to become a total abstainer."

"A young woman of about thirty-two. She has appeared several times before. Her good handwriting leads me to enquire whether she did well at school; to which she sadly replied, "I was a public school teacher for years until this cursed thing got me."

"A young married man, the father of several children, is greatly distressed, his only comforting thought being that, as he is on night shift, his wife is not likely to learn of his arrest and appearance in Court. He resolves that he will get his children back to Sunday School and the Church choir and give up the drink entirely."

"It is not surprising that Mr. Kenny concluded; 'I never enter the yard but I think of the frightful wastage of life and man-power. The time may come when the electors will demand drastic reform. From conversations with magistrates, police and accused themselves I believe that the general opinion is that the human race would benefit considerably . . . were strong drink banished entirely.'—From the Archbishop's Monthly Letter.

FLOATING THE FELLOWSHIP!

On Easter Monday, April 26, a happy band of young people assembled at Man-o'-War Steps, Sydney, and in due course embarked in a launch which they hired for the occasion. So it came about that nearly 200 young people enjoyed a cruise on the Harbour under the auspices of the Church of England Fellowship, Diocese of Sydney. What was left of the piano on the launch was pressed into service, and groups of young people joined in singing choruses and hymns.

Passing Nielsen Park, the launch glided under the Spit Bridge and up into the beauties of Middle Harbour, where a shark, recognising the importance of the occasion curvetted merrily. Altering course, the launch returned

and drew in to Balmoral Beach. Here, by special arrangement with the Mosman Sunshine Club, the young people were able to use the Club Hut as a commissariat. After lunch beside this beautiful portion of the harbour, the launch was again filled, and made the trip right up the Parramatta River to Cabarita Park. Here, while the young people waited for the water to boil for their tea, an open-air meeting was held at which the Chaplain for Youth Work and the Director of Education took part. After tea, while the sights of Sydney began to shine across the waters, the company set out on the homeward route. Alighting upon Man-o'-War Steps, they had the extra thrill of picking their way in the dark through chains and cables and various other tripping devices, which had been thoughtfully prepared in their absence! Certainly they carried with them to the rumble and noise of Circular Quay a memory of a day spent very happily amid the wonders of God's world. The Diocesan Fellowship will be organising further excursions from time to time and it is hoped that young people will feel free to come along, even if they have not yet joined a branch Fellowship. Watch and listen for announcements in the Spring. Meantime, reserve the date, Saturday, May 29, for a Young People's Rally in the Chapter House at 7.30 p.m.

MEMORIAL TABLET TO THE LATE JAMES MCKERN.

"In memory of James McKern, a faithful servant of Jesus Christ, for 27 years Superintendent of St. Clement's afternoon Sunday School. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." In such wording, the tablet to the above was unveiled on Easter Sunday at St. Clement's Church, Mosman, the Rector, Rev. R. Hewett, officiating, by Mrs. James McKern. Mr. McKern was a teacher for 72 years in the Church of England, and a lay reader for many years. His position as Inspector of Audit (afterwards Deputy Director-General) took him hundreds of miles from Sydney and he never missed the opportunity of preaching the Word, while his travels were also used by God to show the great need of the outback. He and Mrs. McKern worked hard for B.C.A. at and after its inception. He was also parish councillor and parochial nominator at St. Clement's, but his work was best known therein with the children.

MORE CHURCHES.

Eastlakes.

On April 24 the Archbishop dedicated the much-needed building at Eastlakes in the Mascot parish. The Rev. H. R. Smith, who is in charge of the parish, reports on a happy and encouraging gathering.

West Wollongong.

On Saturday last, May 8, the Archbishop journeyed to West Wollongong

to lay the foundation stone of the new church. The congregation was large and the parishioners are much encouraged with the start of the building.

Other Buildings.

In his monthly letter to the diocese the Archbishop writes:—

"Through the generous gift of Mr. Albert, the Church Hall at Pagewood on the site already purchased will soon be erected, and, through the generous gift of Mr. F. de V. Lamb, in memory of his son, Ronald, the Church Hall at Lane Cove (Burns Bay Road and Cullens Street) will also be erected. In addition I hope that the much-needed buildings at North Bexley, North Brighton, Beverley Hills, Avalon, Greystanes, South Granville and Denistone will soon be in course of construction, and the building at Glenorie rebuilt. South Coogee, Dover Heights and Palm Beach, too, will, I believe, soon have their building. While I look at the money needed to be raised locally at West Wollongong, South Coogee, Dover Heights and Palm Beach, the other buildings and their furnishings will require substantial help from our central fund; this, I hope, will be provided from all parts of the diocese, as well as by local effort. I make this appeal only because it is urgent that the spiritual needs of these localities should be met. In these centres church people are too far from a church easily to reach it. In most cases Sunday Schools have been held in garages or other buildings or rented halls for some time, and, if we are not to find the rising generation growing up uninstructed in the Faith and the occupants of new homes allowed to drift away from the church, these very simple structures must be speedily put up, each to serve as a meeting place as well as a place of worship and of religious instruction until it is possible to build more permanent structures. Then the buildings will be useful as church halls or kindergarten rooms. I have asked the Rev. George Conolly, rector of All Saints', Woollahra, to assist Archdeacon Begbie in making this appeal widely known, and I trust it will meet with a generous response. It is estimated that £3000 is the amount we need, after reckoning how much has been already raised from local sources, and the balance in hand in the More Churches Fund."

FOR YOUNG PEOPLE.

The Young Evangelical Churchmen's League will hold its next monthly meeting on Friday, May 14, at 7 p.m., in St. Philip's Rectory, York Street, Sydney. Canon T. C. Hammond will give his second talk in the series: "Ruling Ideas in the Epistle to the Romans." The subject will be "The Moral Disintegration of the Jewish People." All young church people are invited to attend.

HOME MISSION SOCIETY, DIOCESE OF SYDNEY.

Owing to war conditions the annual



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festival of the Home Mission Society has again this year been cancelled.

The Council appeals to parishes to forward the two guineas usually given in lieu of a tea meeting table and thus avoid a serious loss to the society's funds. Last year the response was excellent, and it is hoped that this year's help will be equally generous.

C.M.S. TEMPLE DAY.

Tuesday, May 25, Day of Prayer in the Cathedral.

Thursday, June 3, Temple Day in the Cathedral.

About £6680 required to balance the budget.

THE CHURCH MISSIONARY SERVICE LEAGUE.

(Communicated.)

We have heard many warm testimonies with regard to the annual meeting of the Missionary Service League, which was held in the Chapter House on May 4. Those who were privileged to be present felt the impulse and inspiration of a deeply spiritual atmosphere. The Archbishop, who occupied the chair, spoke on the importance of the Missionary Service League in the world-wide sphere of work which is the responsibility of every home church. He related the opportunities provided by the League for the study of these great world conditions and problems, with the essential outcome of this acquired knowledge—the work of intelligent and importunate intercession.

Three members of the League gave brief addresses, each one dealing with a different aspect of the work. They touched upon our special opportuni-

ties in China and India, and the young people's part in maintaining the impetus of the League.

In his closing addresses, Dr. Paul White was brief and practical, in his own inimitable way. He pointed out various ways in which each one could fit in with the great scheme of things in God's wide field. There was a place for prayer, a place for gifts, and a place for each individual talent which, consecrated to the service of our beloved Lord, could be used to bring forth an hundredfold to His honour and glory.

The whole spiritual core of the meeting, with its expression in practical service, was represented in striking alliterative posters, prepared by the M.S.L. secretary, Mrs. A. Bragg, and which were displayed round the galleries of the Chapter House.

The Master Seeks Labourers.
Millions Seek Learning in China.

Many Schools Languish in Africa.

Multitudes Still Longing in India.

The Master Still Looks to Australia.

The message brought to us in a duet and tableau touched the whole urgency of the appeal for a definite revival of zealous missionary effort in our parishes—"Send Forth the Gospel—For Jesus' Sake—in Jesus' Name."

We pray that as a result of this gathering many may have come back to that place of such devoted service, that we will see in the year which lies ahead for the Missionary Service League, the opening of the "windows of heaven" and the pouring out of so great a blessing, that "there shall not be room enough to receive it."

Diocese of Newcastle.

"The Dean-elect (the Venerable Archdeacon A. E. Morris) expects to arrive in Newcastle on either the 11th or 12th of May. He will be installed on May 12, at 7.30 p.m., and welcomed at a social gathering in the Masonic Hall immediately after the service.

One short, but highly important, meeting over which I had to preside this month was the annual meeting of the Council of St. John's College. The Council is a small body, but makes up in quality what it lacks in quantity, for it consists of the bishops of all the dioceses of New South Wales with the exception of Sydney, which has its own college. The meeting was not a long one, because under the extremely efficient management of the present Warden (Rev. T. M. Robinson) the accounts for the past year and the budget for the next seldom call for any comment or criticism. The number of students in residence at the college is, of course, greatly reduced owing to war-time conditions, but even so the Warden is hopeful that the budget can be balanced without making any extra call upon the dioceses. It will

be a wonderful achievement if he succeeds in his endeavour.

"St. John's College is, strictly speaking, not a diocesan but a provincial institution, but I make no apology for wanting to enlist your interest in its affairs, because its importance to you all is really very great. The clergy are not the Church, though men often speak of them as though they were; but more than any other of the Church's members they serve to set the standards of Churchmanship and personal religion, and as ministers of the Word it is their business to apply the Gospel of God to the affairs of men. If they are to do this effectively they must understand them both; they must be men of God, and—in the best sense—men of the world also. For this they need and deserve the best and fullest training which it is in our power to give them. We ought to be greatly helped in this respect by the establishment in Newcastle (next year, as we hope) of a University College which, amongst other advantages, will offer facilities for reading for a degree in Arts. But I am sure that the Church in Australia must take this matter of training its clergy much more seriously than it has done in the past. At present we are not doing a fair thing by our candidates, some of whom must eventually be called to posts of leadership in the Church."—From the Bishop's Letter.

Diocese of Goulburn.

THE TWENTY-SECOND SYNOD

Synod assembled, for the first time for nearly four years, on Tuesday, May 4. The attendance was good, especially when the difficulties of war-time transport are taken into account. The Bishop's address was printed in the May issue of the "Southern Churchman." An improvement in procedure was the labelling of synodsmen, clerical and lay, with their names and parishes. Even Simon, the diocesan mascot, did not escape. The registrar moved the expression of Synod's indebtedness to the life and work of its members departed, viz., Canon Hirst, Messrs. A. C. Hake, Geo. Cameron, Geo. A. Gray, H. E. Mitchelmore, E. W. Johnson, Dr. W. Cleaver Woods, C. M. Shaw and C. J. Boutcher.

In the afternoon Synod resolved itself into a committee of the whole, with closed doors and the Bishop in the chair, to consider the question of the provision of a residence for the Bishop in Canberra and the appointment of a Coadjutor Bishop. A useful discussion took place. The fo-

lowing resolution was framed in committee and subsequently passed without dissent in Synod: "This Synod, recognising that Canberra being the national capital is the responsibility and opportunity of the whole Church of England in Australia and Tasmania, respectfully urges the Bishop and the diocesan representatives of the Provincial Synod and General Synod to bring the matter to the notice of the authorities concerned, and in the meantime until the Church of England in Australia and Tasmania is roused to the responsibility and opportunity, asks the Diocesan Council to provide a residence in Canberra for the Bishop of the Diocese in order to make further provision for the work of the Church in the National Capital." The same procedure was observed in the discussion of the appointment of a Coadjutor Bishop.

Festal Evensong at 7.30 p.m. included an impressive synod procession. Bishop Cranswick, Chairman of the A.B.M., delivered the occasional address. Preaching from the text, "I will build my church," the Bishop said that Christ built His Church on two foundations—the confession of faith in Him, and the willingness of men and women to suffer and sacrifice for that faith. He illustrated this from missionary experiences in many parts of the world, especially recent sacrifices of missionaries in New Guinea. It is the task of Christians to go forward in the faith of Christ, if need be to face suffering and sacrifice, to build the Church of Christ.

At the evening session the Rev. H. M. Arrowsmith, General Secretary of the C.M.S., and Bishop Cranswick delivered missionary addresses. Mr. Arrowsmith referred first to the opening of the C.M.S. House in Sydney, pointing out that the building was now effectually free of debt. He gave an interesting account of the world-

SYDNEY MISSIONARY AND BIBLE COLLEGE, CROYDON.

The Old Collegians' Fellowship invites you to a conference on May 29, at the College.

Subject: "Should we change our methods of reaching Youth?"

Speakers: Rev. Graham Delbridge (Diocesan Missioner), Mr. H. Alex Brown (Children's Special Service Mission), Sister Pite, Miss G. Wilkinson, B.A., Messrs. W. E. Sykes and Henderson.

8.30, 6.30. Basket Tea, 5.30.

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wide range of C.M.S., and of its work in building up the oecumenical Church. A good example of the progress of the work, he said, is the Diocese of Central Tanganyika, where tremendous progress has been made since its foundation in 1927. Mr. Arrowsmith spoke at length of the inconceivable sufferings of the Chinese Church, and of the excellent response already made to the C.M.S. China Relief Appeal. His address, which was followed with great interest, showed that C.M.S. is taking a leading part in meeting the tragic needs of the world.

In his address Bishop Cranswick spoke of the great revival of missionary work in the English Church, due particularly to the Oxford Movement. The Church is now seen as a holy fellowship, Christ's chosen instrument of evangelisation. In the last century, the Christian population of the world has doubled itself. Dr. Cranswick spoke of the great work of Bishop Selwyn and Bishop Patteson in Melanesia, and of the establishment of the A.B.M. through Bishop Selwyn's inspiration. In Melanesia and New Guinea, the Bishop said there has been created not a mission, but two daughter Churches. He stressed the sufferings of the young Churches, and pointed out that the destruction of so much work offers a great challenge to the Church in Australia to make possible not only rebuilding, but a further advance.

NEW ZEALAND.

Diocese of Nelson.

PERSONALIA.

(From the Bishop's Letter.)

"I have arranged for a temporary exchange between the Rev. C. E. Tanner and the Rev. K. G. Aubrey. Mr. Tanner has not fully recovered since his recent illness, and it is hoped that a few months at Picton will give the change he needs. I am under a further debt of gratitude to Mr. Aubrey for the readiness with which he accepted my proposal that he should go to the Amuri to relieve Mr. Tanner. The new arrangement will commence early in April.

"I have received the resignation of the Rev. W. Bell as vicar of Takaka. Mr. Bell was ordained by Bishop Sadler in 1925 and has served in the diocese ever since. The last eight years have been in Takaka. He goes to the Diocese of Waikato, and I am sure he and Mrs. Bell will carry with them the prayerful good wishes of their many friends as they commence their new responsibilities. The departure of the Rev. H. E. Rowe on War Service and the resignation of Mr. Bell have seriously depleted our ranks, and will increase the difficulty of maintaining our work as we wish to do.

"On Sunday, April 11, at 10.30 a.m., in the Cathedral, I propose to ordain the Rev. E. O. Harding to the priesthood. I am sure he will be grateful for your prayers at that time. I hope that as many as possible will make an effort to be present at this important occasion."

KATOOMBA CHRISTIAN CONVENTION.

MID-YEAR RALLY

will be held on

SATURDAY, JUNE 6,

at

ASSEMBLY HALL,
Margaret Street, Sydney.

Chairman: The Archbishop of Sydney.

Speaker: Rev. Lionel Fletcher. "A Challenge to Christian Youth."

7.30 p.m., Reports of last Katoomba Convention by Secretary and Treasurer, etc.

Intercessions, National and International, by Youth Leaders.

8.15 p.m., Rev. Lionel Fletcher.

PERSONAL.

Our congratulations to the Rev. and Mrs. Roy Innes, of Ayr, North Queensland, upon the birth of their first daughter. Mrs. Innes is a daughter of Dr. Charles Taylor, of Brisbane, R.A.A.M.C., and granddaughter of the late Canon Robert Taylor, of Newtown, Sydney.

We regret to note that Senior Chaplain Hulme Moir has been confined to hospital with eye trouble. He is, we understand, now on the way to recovery.

SYDNEY MISSIONARY AND BIBLE COLLEGE, CROYDON.

"Every Preacher a Practical Evangelist."—REV. LIONEL FLETCHER will commence a series of lectures to Preachers and Christian Workers in WESLEY COLLEGE on June 4, continuing for twelve successive Friday evenings. Time 7.30. First Lecture, "Why do so many Preachers Fail?" What is the secret of success in Christ's work.

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SUBJECT: "THE CHURCH IN ACTION."

In the Parishes. Rev. N. Fox and Deaconess Baker.

Amongst Youth. Rev. G. R. Delbridge.

Social Services—Children's Court. Rev. G. H. Smec.

Soloist: Mr. F. Taplin.

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