

## ARCHBISHOP HEAD MEMORIAL.

Church-people have received most favourably the announcement of the projected memorial to the late Archbishop. It was suggested that it should take the form of (1) a portrait in oils to be hung in the Chapter House along with those of previous Bishops, (2) an Opus Sectile Tablet in the Cathedral, and (3) to establish and maintain a public fund for persons in Australia in various circumstances. Out of this fund to provide cottages for the use of necessitous and able retired clergy. In many parishes steps to publicize the appeal canvass of households in the Church of England, the opportunity of contribution towards the memory of a leader.

## B.C.A. RALLY.

The Bush Church annual Victorian Rally, 27. The attendance affected by heavy rain, brown-out, and other culties. But while the thing was much smaller the conditions outside, the rally was happy and encouraging.

Archbishop Booth warm welcome and chairman. The Bishop outlined what B.C.A. diocese in the Victorian need for and how wonderfully work had proved. Of the society's work by Sister Caroline R chiefly about the Kooris for Aborigines. The the Organising Missionary B.C.A. in action strong appeal for ever in the future.

At the present time been raised through.

Earlier in the day B. Auxiliary had its annual vicar of the parish, Raymond, welcomed Bishop of Ballarat, the sioner and the Victor. The Bishop explained meant to the Ballarat the past four years. Forest and the Otway been provided with a try which was deeply work in the Coorim was described and given showing the per-

this unusual ministry. Mr. Jones briefly told of other kinds of service provided by B.C.A. Afternoon tea followed, and it proved a very happy event, so pleasant that the visitors left quite reluctantly.

## DIOCESAN SYNOD.

The Archbishop has announced that he intends to call together the newly elected Synod (the elections take place during the next three months) on Monday, October 19.

## ST. JOHN'S, TOORAK.

Miss M. Dawson Vance, on relin-

## Confirmation

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

# THE AUSTRALIAN Church Record

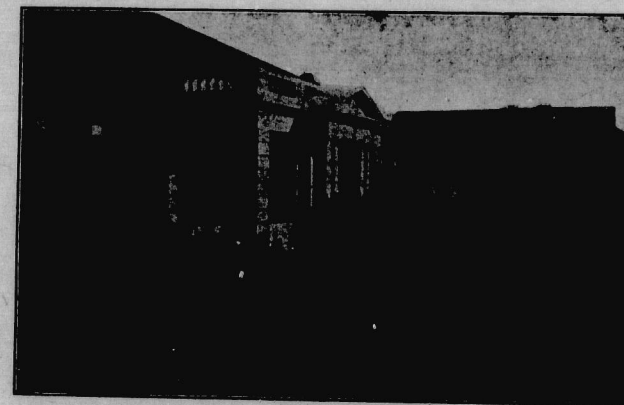
CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

13—New Series.

JULY 2, 1942.

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

## The Home of Peace



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gious denominations, or of none, are equally welcome if considered eligible by the medical officer. The question of finance need be no hindrance. The Home is supported by voluntary gifts, and the committee appeals to the public for assistance to carry on and extend this work, because God has laid upon all the obligation of caring for His sick and dying.

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gives a total of nearly 100 beds at present.

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Donations and subscriptions towards the general maintenance of the hospital will be gratefully received by the hon. treasurer, Mr. T. A. Strudwick, Home of Peace, c/o Home Mission Society, Diocesan Church House, George Street, Sydney, or at above address. Hon. Secretary, Miss F. M. Dibley, 40 Canonbury Grove, Dulwich Hill. LL2417.

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**Notes and Comments.**

A very general gratitude will be felt to the Archbishop of Brisbane for his timely and challenging protest against the unworthy anti-British propaganda spread abroad in Australia. Dr. Wand's little brochure is very readable and informative, and contains just the right corrective of this mischievous criticism of a country and people to whose bravery and sacrifice the world owes an unrepayable debt.

How needful this publication is can be judged from a recent utterance of General Smuts concerning the unity of the Empire. A further confirmation of the necessity is shown by a recent press item which is too important to be allowed to go unread. We reprint it just as it stands in the columns of one of our great dailies:—

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**IGNORANCE IN AUSTRALIA.**

British Part in Middle East

OUR STAFF CORRESPONDENT.

(Somewhere in Australia.)

A.I.F. officers in this area say they were amazed on their return from overseas at the ignorance of most Australians at the part played by British forces in the Middle East.

Questioning the rights of critics to criticise England, these returned men

ask: "What have they done to get Australia ready for this crisis in its history? How many of them helped to build an army in the years 1918 to 1939? How many helped to build aircraft and ships? The only difference between England and Australia is that the people of England have not only been threatened—they have been in the battle-line. There have been 50,000 killed in England, and more are being killed now.

**"Saved Humanity."**

"Have they ever complained? No. Instead, they have set an example that has inspired the free people all over the world. They have saved humanity by holding out all by themselves for 12 long months. We should try to do just as well and not be worried about escaping hurt.

"Must the privilege of dying for our country be reserved for the few who belong to our armed forces? For, believe me, when the day comes when people are no longer prepared to die for their country and take pride in dying, that people must be written off. Its day is done.

"Some people in Australia seem to have forgotten or not to have heard how the British and the A.I.F. fought side-by-side in all the campaigns in which the Australians have fought.

**Navy and Air Force.**

"People here should never forget the exploits of the Royal Navy around Greece and Crete.

"I have heard many stories, too, of the R.A.F. which, hampered by a shortage of aircraft, especially the more modern ones, got on and did its job as best it could. Often in Greece, hopelessly outnumbered pilots took the air again and again and suffered casualties far greater in proportion to the troops on the ground.

"The British people stand where they do to-day because they have been prepared to go out and fight and die. The people of England have shown themselves still ready. It is our turn. The world waits to know whether we shall stand our test."

As the old Greek poet Sophocles has it: "Somehow even among mortals the second thoughts are the wiser." Let us hope that Mr. Spender will learn the lesson; for if ever the adage "Chickens come home to roost" has been shown to be true, the ghastly tragedy of wet canteens for our military forces seems at length to have found recognition in Mr. Spender's unwilling mind. The scandal has been shrieking for utterance. In Newcastle things have

got to such a pitch that the Medical Officer of Health has made a stern public protest. Quoting from a Newcastle press correspondent.

"Excessive drinking by soldiers and war workers was destroying the efficiency of the war machine, said the Newcastle Medical Officer of Health, Dr. B. Van Someren, to-day. Any time of the day or night you can see soldiers apparently under the influence of liquor when they should be in hard training," he said. "Instead of building up their physical fitness to meet the enemy, they are lowering their vitality. I hope the military authorities will do something quickly to counter the menace."

"He believed, he said, that while beer taken properly was a food, some soldiers and war workers apparently tried to consume large quantities as quickly as possible. Dr. Van Someren said he would challenge anyone to contradict his statement."

And more recently Mr. Spender himself is deploring the orgy of drunkenness amongst civilians, men and women, and the men of the forces. Naturally he seeks for a scapegoat and the liquor seller is the handiest; but he forgets his own responsibility for the manufacture of drunkards among young men who have come from decent homes, and many of whom are causing heartaches amongst those who love them and have their best interests at heart. There have been some bitter complaints in the correspondence columns of the press recently and attention is being called in increasing measure to a preferential treatment of the liquor trade in the matter of shipping space that is "fifth columnism" of the most disgraceful type.

Churchmen generally, at any rate outside of Victoria, will sympathise with the desire expressed in the following note from the pen of the Bishop of Tasmania.

"You will share in the extreme disappointment that I felt when a negative reply was given our suggestion to the Church authorities of the Province of Victoria that the consecration of Archdeacon Blackwood, the Bishop-elect of Gippsland, should take place at St. David's Cathedral, Hobart, on St. Bartholomew's Day, the actual date in 1842 of the consecration of Bishop Nixon, the first Bishop of Tasmania,

and of the formation of our diocese. We felt that there was reason to justify us in presuming to make this suggestion, seeing that our diocese, without coveting Sydney, which was the seat of the first diocese, that is, of Australia, is the oldest of the present named dioceses, we naturally thought that with this historic interest in mind, the service of consecration here would have given a fitting and distinctive feature to our Commemoration. But the authorities of the Victorian Province could not see their way to make an exception to the understanding that there is, that such consecration of Bishops for Sees in the Province should be by the Metropolitan at Melbourne, assisted by other bishops of the Province."

Is it too late for the bishops of the Victorian Province to reconsider their decision? We understand that the bishop-elect was born, educated and ordained in Tasmania.

All workers who are interested in the Christian development of our Aborigines will be interested in a movement that has been set in motion to establish a fund for that purpose in memory of James Noble, that great Christian, the first and only ordained Aboriginal clergyman. The following letter has been issued to the press indicating the strength of the movement.

#### FOR TRAINING ABORIGINALS.

##### Proposed Memorial to James Noble.

The Editor,  
Dear Sir,

At the recent annual meeting of the Victorian Aboriginal Group Council, the following resolution was passed:—

"That the time is opportune to give practical support to the proposal to raise a fund to fittingly perpetuate the memory of the late Rev. James Noble, of Queensland, and the first ordained Aboriginal clergyman in Australia, by providing higher education for promising students of his native race."

One hundred and fifty pounds will be required each year for several scholars to enter college for training in selected avocations. As a Preacher, Lecturer and devoted Missionary for forty years, and a wise Leader and courageous advocate in safeguarding the privileges of the 50,000 of his countrymen in the Commonwealth, James Noble won the trust and confidence of a wide circle of friends in Church and civic spheres throughout all the States.

Yours sincerely,

W. H. EDGAR.

Parliament House, Melbourne,  
June 8, 1942.

It is to be hoped that the fund will receive the generous support that it deserves at our hands.

This is still a live question and we trust will be kept alive in discussion until "the powers that be" realise the danger of muzzling the Press.

Mr. Menzies' broadcast address the other night was remarkably sound in its presentations of the privileges and limitations of the Press. We imagine that the speaker was inspired by his own experience when he urged the responsibility of the Press to be fair in their treatment of the public.

"So let's have a free Press and let's have free readers, whose letters will be published, even though hostile. Let's have honest and fearless criticism of politician by Press and of Press by politician, and let each be heard."

"If our diet is to become one of half-truths and prejudices and unfounded comment, either in Parliament or the Press, we shall become slaves."

We notice that one well-known Press organ omitted a very significant statement of Mr. Menzies. He said:—

"Last week I spoke with repugnance of the ever-present political temptation, particularly when the lash of the critic is still smarting, to suppress or issue orders to newspapers."

"There is at least an equal temptation on the part of the newspapers to claim the right to suppress the politician."

This is all too true. A self-respecting newspaper should err on the side of fairness to those who are opposed to their policy or to whom there is some personal antipathy. We remember, in the years of long ago, how that great U.A.P. leader, the Right Hon. W. M. Hughes, when standing for election, was so absolutely boycotted by a section of the Press that for all their readers knew he might have been dead and buried. It was the most appalling piece of effrontery we have known the Press to be guilty of. However the Hon. "Billy" was returned by many thousands of a majority. We are not sure in our own minds that

Mr. Menzies is not suffering from a similar "brown-out," to the detriment of our nation and Empire in these critical times.

#### DIFFUSERS OF LIGHT AND LIFE.

The value of Medical Missionary work is apparent. It is the spearhead of evangelistic work in many spheres. A most enlight-



ening view of the situation may be gained by looking at reports from world-wide sources:—

"An interesting sidelight on the value set in official quarters on the work of medical missionaries is given by an announcement from Uganda. The Government have decided to found two annual scholarships in memory of the late Lady Cook, one for a nurse and the other for a midwife, which will be awarded to African girls training in these professions."

In the Niger Diocese nearly twenty maternity homes have been opened or are in course of erection, all of them staffed by Christian African nurses who were trained at the C.M.S. Iyi Enu Hospital.

## Quiet Moments.

### CHRISTIAN FAITH AND RESPONSIBILITY.

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

It is no small privilege to be a Christian in these days of great responsibilities, and to have been called to be a witness to the Christian gospel during the present upheaval in human society.

We are called to maintain the cause of Christ in the face of the loosening hold of Christianity upon our Western civilisation; the growing menace of dark and evil things which have broken upon the world in the calamities of to-day.

An outstanding result of the world war is that the Church is being challenged by the world to explain its nature, clarify its message and make good its claim.

The Church must vindicate that she not only holds the secret of the true way of life for man and nations, but is able rightly to relate the events of the world's history to the will of God, and to the redeeming love of Christ. This is a grave responsibility laid upon the Church to-day.

Our first responsibility is for self-examination and repentance, in the light of God's demands and the greatness of His promises. And not only must there be penitence, but a desire to use the opportunity of stress for a new consecration in meeting the fresh demands made upon her.

Behind the grim events of these days the Christian sees the age-long spiritual conflict between good and evil, truth and falsehood, light and darkness. There can be no "neutrality" in this war. None can hope to win without sacrifice and pain. The stark fact of human wickedness and its consequences, shows the need of the Christian Gospel. The utter failure of human wisdom and its best-laid plans to avert disaster shows how necessary it is for the "true wisdom which cometh from above."

God's care for the world has not ceased and even in the depths of iniquity men are not forsaken

by God nor does His Holy Spirit cease to come to them in their need.

The facts of the war, in which precious things are destroyed, homes broken up and loved ones separated from one another, anxiety and bereavement, have led to a dull resignation or embitterment of spirit. It is for the Christian to meet such tragedies with the strength of faith.

If we are to hope for a new world order which satisfies the longing of mankind, we must be sure of our starting point. We hear a lot about world-planning, social revolution and political schemes for the Post-War world. But the Church must emphasise very clearly that the only starting point that will rebuild a shattered world is a Christian basis of life. God's purpose cannot fail, but we can fail Him.

The Christian has his reply to those who in every age have ridiculed his hopes and criticised his efforts. His ultimate hopes reach out beyond the frontiers of earth into the future and all Christian endeavour and achievement is related to that eternal order "whose builder and maker is God."

The great declaration of confidence and certainty in the midst of adversity is the words of the prophet of old, "Be not afraid or dismayed, the battle is not yours—but God's." The battle is His and the victory and the power and the glory. "Great and marvellous are Thy works, Lord God Almighty—just and true are Thy ways, thou King of saints."

#### FOOD FROM GRASS.

Stalin's scorched earth policy brings to mind a recent report sent to the American Chemical Society of a method of making grass palatable for human consumption.

This is done by quick-drying it in a flash high temperature. Then it is powdered and can be made into pancakes, breakfast foods, candies, cookies and bread.

It has been claimed that twelve pounds of powdered grass hold more vitamins than 340 pounds of fruit and vegetables.

(How about Nebuchadnezzar! There is nothing new under the sun.—Ed. A.C.R.)

"The Hospital is known all over the Northern Sudan as a place where the patient is well cared for, and among many as a place where God works." This is the position in public esteem which the C.M.S. Hospital at Omdurman has reached. The hospital has been selected as an A.R.P. unit to deal with casualties, for Egypt and the Northern Sudan have had to prepare for a possible war emergency.

"The real and chief help one can get in the mass movement work is from the hospital. People of all castes and creeds live together, and are fed and looked after by our Christian people." The writer is an Indian clergyman, and his reference is to the small C.M.S. hospital at Pachwad in Western India.

Purulia, one of the largest leper settlements in the world, which is staffed by the C.M.S. and financed by the Mission to Lepers, has completed fifty years of service. It was a wonderful gesture when some of the Christian lepers by setting aside a portion of their daily rice, raised £18, and sent it as a gift to the leper colony at Zaria in Northern Nigeria, which was in urgent need of funds.

The C.M.S. Hospital at Pakhoi, now in charge of Dr. Milch, of Vienna, has collaborated closely with the Chinese authorities in meeting the needs of civilians, prisoners, and refugees with the result that its volume of work has considerably increased, and there are many signs of the confidence with which it is regarded.

Recently in Australia's own diocese of Central Tanganyika, Dr. Hannah reports 180 cases of meningitis treated with only a 10 per cent. loss.

It costs ten shillings to save a life and preach a Gospel that anybody could fully understand.

VERGERSHIP.—The undersigned, who has been gardener of a well-known city church, desires position as vergers or vergers and gardener, Loyal churchman and communicant. John H. Martin, 114 Kent Street, Sydney. Can supply testimonials.

## Personal.

The Archbishop of Sydney has announced the following appointments, consequent on the resignations of the Ven. Archdeacons Langley and Hammond:—The Rev. J. Bidwell, rector of Summer Hill, to be Archdeacon of Parramatta; the Rev. Canon Denman, rector of Marrickville, to be Archdeacon of Redfern; Archdeacon H. S. Begbie, to be Archdeacon of Cumberland. Archdeacons Langley and Hammond will retain their title of Archdeacon.

The Queen Victoria School at Auckland has suffered a sudden and severe loss by the death of the Headmistress, Miss Summerhayes, who for the past sixteen years has been a member of the staff; for ten years as First Assistant Mistress and for the last six years as Headmistress.

Rev. Leicester Johnson has been appointed organist and director of the choir of All Saints', Singleton, N.S.W. Mr. Johnson, who is a member of the Guild of Church Musicians of London, was organist for long periods at St. Saviour's Cathedral, Goulburn, and All Saints' Cathedral, Bathurst. It was at the conclusion of his term as organist at Bathurst that he was ordained.

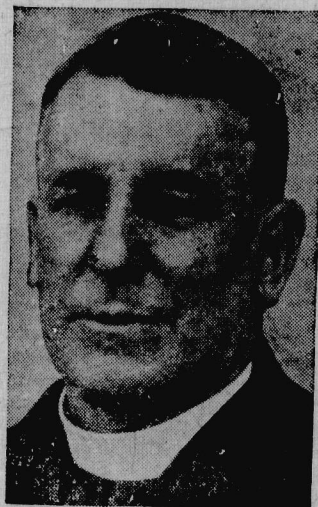
After two years' work as Principal of the Deaconess House, Melbourne, Deaconess Kathleen Sheppard has had to resign owing to home claims. The Archbishop of Melbourne has appointed Sister Mary Lloyd as the new Principal. She has been for many years in the foreign mission field, in Japan, and has had wide experience in institutional work.

A wedding of some ecclesiastical interest was celebrated by Archdeacon Begbie at St. Bede's Church, Drummoine, Sydney, last Saturday, when Miss Ruth Alderton, daughter of the rector of St. Bede's, was married to Dr. Stephenson, son of the Bishop of Nelson.

On Sunday, July 12, at the 11 o'clock service, at St. Aidan's, Annandale, Sydney, His Grace the Archbishop will unveil and dedicate a window, in memory of the late Rev. F. W. Reeve, first rector of the parish. If practicable the sermon will be preached by Rev. Canon Hinsby (Chaplain) who in past years was a member of the church.

The death is announced of Dr. George Adam Smith, formerly Principal of Aberdeen University and a Theological Scholar of world repute.

Churchmen generally will regret to hear of the resignation, by reason of illness, of the Ven. Archdeacon William Leslie Langley, sometime incumbent of St. George's, Royal Park and St. Philip's, Collingwood, diocese of Melbourne, and rector of St. Stephen's, Newtown, and from 1914 rector of All Saints', Woollahra, diocese of Sydney. The Archdeacon has exercised a great ministry and his wise counsel and genial presence will be missed in a multitude of organisations and committees with which he was connected. He was one of the found-



The death is announced of the wife of Canon Bloyce, of Nelson.

Mr. Wilfred Currington has been appointed by the Bishop of Carpentaria to replace Mr. Cook at the Mitchell River. Mr. Currington has had long association with the Cathedral at Thursday Island.

Rev. T. Tinniswood is to have charge of Christ Church, Geelong, Vic., during the absence of Rev. D. M. Deasey, who has been appointed resident chaplain at Heidelberg Military Hospital for six weeks.

The Rev. W. T. Price, B.A., has accepted the oversight of the parochial district of Brighton-le-Sands, Sydney. The former incumbent, Rev. L. T. Lambert, has been appointed as Chaplain to the Forces.

Exchanges of parishes have been made between the Rev. F. A. Reed, of St. George's, Glenmore Road, Paddington, and the Rev. E. C. Coleman, of Pitt Town, N.S.W., in the diocese of Sydney.

We are glad to note the return from New Guinea of Mr. H. S. Taylor, son of the Rev. and Mrs. Stephen Taylor, after a strenuous journey of 250 miles by schooner and 350 mile trek over mountains and through jungles in New Guinea. He is an officer of the Amalgamated Wireless Company.

## PROPER PSALMS AND LESSONS.

July 5, 5th Sunday after Trinity.

M.: 1 Sam xvii 1-54 or Wisdom i; Mark vi 53-vii 23 or Rom xiii; Psalms 26, 28.

E.: 1 Sam xx 1-17 or xxvi or Wisdom ii; Matt. vi or Acts xiv; Psalms 27, 29, 30.

July 12, 6th Sunday after Trinity.

M.: 2 Sam. i or Wisd. iii 1-9; Mark vii 24-viii 10 or Rom xiv 1-xv 7; Psalms 31, 32.

E.: 2 Sam. vii or xii 1-23; Matt. vii or Acts xv 1-31; Psalms 33, 36.

July 19, 7th Sunday after Trinity.

M.: 2 Sam. xviii or Wisd. v 1-16; Mark ix 2-32 or Phil. i; Psalm 34.

E.: 1 Kings iii or viii 22-61 or Wisd. vi 1-11; Matt ix 35-x 23 or Acts xvi 6; Psalm 37.

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W. S. LESLIE, M.A., Headmaster.

## IS THE LORD'S SUPPER THE MASS?

By H. H. HALL.

The Parish Magazine is a valuable index to the condition of the Church in any given neighbourhood. It shows what sort of teaching is now being given in the Church of England. The sample sent to us, entitled "The Eton Mission Chronicle," indicates the present set of the tide and, consequently, has some value, as it emanates from the Eton Mission, which the Editor claims is "largely supported by one of the best—many would say the best—educational establishments in the world." This scribe exhorts us not to "get excited over what he has written." He may rest assured that he has caused not "excitement" but rather a feeling of amazement and sorrow at the audacious attempt to foster his fabrications upon those entrusted to his care. He says: "The Mass or the Holy Communion is the same service the Roman Catholics use."

Now, no assertion could be more gross or inaccurate than that our Communion Service is the Mass. The Church of England has no "Order of Mass," but an "Order for the Administration of the Lord's Supper, or Holy Communion." Preb. Sadler, a well-known sacerdotalist, wrote: "The Eucharistic Service of the Church of England is substantially a new service. If we take even the Communion Office of 1549 and compare it with the Canon according to Sarum, we find the greater part of it is new." Cardinal Gasquet and Edmund Bishop have placed this beyond controversy by printing side by side in parallel columns the Liturgy of 1549 and the use of Sarum with the result of showing that "every expression which implied a real and proper sacrifice had been weeded out. The Canon was so mutilated that only here and there do the two books agree." A committee of "Anglo-Catholic" priests issued a series of tracts on our Communion Service, in which they declare: "There is here clearly no notion of sacrifice nor of the obligation to hear Mass. . . . It is not a fit or tolerable vehicle of Catholic worship. . . . It has no adequate expression of belief in the

real objective Presence of our Lord in the Holy Sacrament, but is found rather to express the views of Bucer: a Presence vouchsafed only to the worthy receiver. Consequently, there is no trace of adoration, but rather the contrary is enjoined" (1927). But if the Rev. "Father" Bell wishes to have authoritative Roman Catholic opinion on the Communion Service he should read the following, from section 31 of the "Vindication," addressed by the whole Romish Episcopate in England to the two Archbishops in 1897:

"To put the matter briefly, if the First Prayer Book of Edward VI is compared with the Missal, sixteen omissions can be detected, of which the evident purpose was to eliminate the idea of sacrifice. Moreover, whereas even after this drastic treatment, there still remained a few phrases and rubrics on which Gardiner could fasten, endeavouring to understand them as still asserting the Real Objective Presence and the True Sacrifice, all these phrases and rubrics were altered in the revised Prayer Book of 1552."

These admirable statements leave nothing to be desired in respect either of frankness or truth. Of course, we do not agree with these writers that the doctrine of the Prayer Book is heresy. It is really Bible truth which superstitious zealots have always loved to brand by the name of "heresy" (Acts 24: 14). But the point we have proved is that Romanists and candid "Anglo Catholics" admit that our Prayer Book is Protestant, and has discarded the Mass.

It is suggested by the Romanising party that "the Mass and the Communion" are synonymous terms. In proof is quoted the First Prayer Book of Edward VI, where the title is given "The Holy Communion, commonly called The Mass." The simple truth is that it was necessary to use in a guarded way the only term which the people would have understood, and so the title of the Office read: "The Supper of the Lord, and the Holy Communion, commonly called The Mass."

In a short time the First Book was repealed, and its future use made illegal when the Second Prayer Book was authorised. Amongst other changes "commonly called 'The Mass' was

dropped, the word "altar" was put aside, and in every place where the word "altar" had been used in the former book, the word "table" was used in the latter. And this is in all essentials the Book we enjoy to-day. In our Communion Service we find the "Lord's Table" is spoken of six times in the rubrics, once in the Second Exhortation—that "The Table" is spoken of four times in the rubrics—that the "Holy Table" is spoken of once in the rubrics, and twice in the "First Exhortation"—but not once even is the Lord's Table called the "altar." The Reformers not only erased "altar" from the Prayer Book, but overthrew it in the Church, on the avowed ground of its connection with the Sacrifice of the Mass. (It is useless for the editor (as he does) to appeal to the Reformers, for Ridley says: "I do not take the Mass as it is at this day for the Communion of the Church; but for a Popish device whereby the people of God are miserably deluded. . . . Instead of the Lord's Holy Table they give the people, with much solemn disguising, a thing which they call their Mass; but in deed and truth it is a very mockery of the true Supper of the Lord.")

It is enough to say that the Mass is a term which the Reformers not only discarded but caused the people to abandon because they identified it with the Roman doctrine of the Sacrifice of the Mass, which is that our blessed Lord is made "really present" in the elements by the priest's consecration, and that He is offered by the priest as a sacrifice for the sins of the living and the dead to His Father. This is the blasphemy which the Mass casts on the full, perfect propitiation wrought by our Lord on the Cross. "To call the English Communion Office," says the late Archdeacon Thorpe, "which is completely different in doctrine from the Roman Catholic service, and which is said in English, by a mongrel Latin name is, as the late Bishop Stubbs said, in one of his visitation charges, 'a piece of silliness.'"

We conclude with the testimony of the late Dean Hook: "The whole principle of our Reformation consisted in turning the Mass into a Communion; whereas at present we find the whole object of some is to change the Communion into a Mass."—From "The Churchman's Magazine."



# STERLING HOME PAINT

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ALEXANDRIA

## To Australian Churchmen

## THE FORTUNES OF WAR

The lot of a general in a democratic country is not always a happy one. If he succeeds he is loaded with honour. If he fails spectacularly he may be equally fortunate. He has caught the imagination of the mob. But if he fails without the spectacular addition that catches the imagination a life of service to his country may be neutralised in a few short weeks. Nor is that the worst. A general who fails through negligence may deserve at least oblivion. But sometimes the blunderer is at home concealed under the cloak of the political demagogue. The life of Kitchener of Khartoum makes sorry reading from this aspect. There is another aspect which is frequently overlooked—the general has to utilise the machinery of war with which he is supplied. The army of manufacturers and workers have much to do with success or failure, yet neither the manufacturer nor the worker is ever pilloried. There are advantages in democracy, but, as at present constituted, there are grave disadvantages.

## Sobering Reflections.

We have been told by the English press, and it has been exaggerated over here, that misleading information came over from Cairo. No doubt there is a great deal of truth in that. But when will our people realise that radio news can never be a reliable source of information? Having asked the question, we ask liberty to define further. In our judgment nothing can excuse deliberate falsehood, especially in relation to engagements which have taken place. We repeat continually that we are a democratic people and do not need the soporifics of those in dictator countries. This seems to be a misconception. A form of government does not alter a people's morale overnight. It certainly does not spare them to face the unexpected calmly. Probably what is meant is that our democratic

methods have arisen from a certain type of national character, and the habit of telling the truth at least in great crises, is an important element in the forming of our character. With that we are heartily in accord. But are we losing this element? The fact that there is such an insistent demand that we should be told the truth indicates that in the judgment of some we are not able any longer to bear it and they give us something else.

## The Problem of Radio War News.

What we have written is a sobering reflection enough. It is somewhat compensated, however, by a second reflection that arises out of our question. The radio-operator in Cairo has at least three distinct classes in view or if he has not he ought to have. There is the watchful enemy. Every message that goes over the air reaches the Germans and the Japanese. They are the driving powers. The Italians also hear and they are close at hand, and if they do not drive they can be driven. The facts concerning completed arrangements are known to the enemy. Caution has to be exercised regarding further movements of ships or land forces and nothing can be said that would give a clue to any such re-dispositions. Only an expert can determine how far this pre-caution extends. In the initial stages it certainly seems to cover reports of actual losses as such information would enable the enemy to gauge more accurately our further powers of resistance.

But the radio-operator has to consider most carefully statements regarding re-inforcements and grouping of the re-inforced armies. This is not always borne in mind. A frank avowal of our weakness in certain particulars would be a direct invitation to the enemy to strike. Sometimes when we think on these things we imagine a general fondly hop-

ing that he could anticipate a movement by destroying all home radio installations. But Democracy will not stand for that and yet will heap abuse on the poor radio-operator who seeks to tread an awkward course amidst these obstacles.

## The Second Problem.

The radio-operator particularly in a place like Cairo, has to consider the native peoples. It is sometimes forgotten that Egypt is an independent country with a large population that might easily be swayed in one direction or another. The history of Europe in the present war may serve to illustrate this fact. How many neutral countries were enlisted finally on the side of the Axis powers? This has been due to internal propaganda, but the effect of wireless news cannot be overlooked. There is in Egypt, as in every country at that particular stage of development, an uneasy class. Rumour spreads from mouth to mouth. The very hint that our armies were unprepared in any way would be magnified into portents of a complete debacle and the local authorities would face a new and dangerous situation because of our thirst for accurate information. Might we not reflect that the wireless has, in point of fact, less to do with our disappointment than the reversal from brilliant achievement in twice driving the enemy back in Libya to the less pleasant duty so often thrust upon us of assessing our inadequate resources so as to avoid defeat? When Rommel was on the run the radio uttered occasional warnings. The local press ignored them and revelled in purple patches concerning the heroism of our troops. We should remember that.

## The Third Problem.

But the third and, in some respects, the most difficult problem of the radio-operator emerges here. We constitute the gravest difficulty. There are two things which must be done and it is not easy to do the two together. A fairly accurate picture of military operations must be presented. The difficulties connected with that must be related to what has

been written concerning information of value to the enemy and the effect on native peoples of the information transmitted. That task singly is by no means easy. But, in addition, the news must be presented in a form that will not weaken further public morale at home. And, as the outcry when disaster falls on us sufficiently indicates, public morale is a very delicate thing. In the very early stages of the war Australians were heard muttering that our troops were being sent to Palestine and the Middle East generally to be slaughtered. Perhaps some of our readers have never heard that. It was the common talk of the misanthropes. It helped to check the movement towards all-out conscription. It was favoured by some who are now in positions of responsibility, we hope, with a more sedate mind. Later when Japan threatened, the cry was raised that all our best men were away from home. England was blamed for not pre-seeing the inevitable swoop of Japan. With delightful inconsequence the same home agitators called for increased aid for Russia. They seemed to think a ship could cross the Arctic and find its way to Melbourne at the same time. This fact indicates that public morale at home can be easily upset. We are saying "We can take it." But we have not got it yet.

## Conclusion.

Wireless news can be at best only a general indication of the trend of events. Its limitations are obvious and ought to be accepted as inevitable. In the last war the Cabinet seriously considered at one stage the problem of giving up Calais and Boulogne in order to keep in touch with the French forces. "Haig," wrote Sir Henry Wilson, "agrees that in the last resort we should fall back south. I asked him specifically twice, and both times he agreed." What would the public have said if a wireless message had reported this fateful decision? Suppose it had been taken and no previous notice of it given would not the fickle public cry out that important news had been withheld and a roseate picture given without justification. As

Calais and Boulogne did not fall through the incomparable stupidity of the Germans, this time the question never arose.

We know that mistakes occur. We know that news is dressed and must be dressed. We know that the shrewdest conjectures are often found wanting in face of the stark realities of war.

Knowing these things, let us cultivate a spirit of calm resolution and be slow to heap abuse on men who have been set an almost impossible task because of our years of supineness and self-complacency. By all means let us criticise where we have knowledge. But let us remember that we know little and have to depend on our chosen leaders. What else can we do? Pray that God may make us as a people worthy of victory.

## ARCHBISHOP LANG AND BISHOP SCHOFIELD.

The coming retirement of Archbishop Lang recalls the close association he had with one of our Canadian bishops. When the Archbishop was vicar of Portsea, populous English parish, one of his curates was Charles Deverber Schofield, known to many of us prior to his death in 1936 as the beloved bishop of the diocese of British Columbia. In his words let us read an account of one of the most unusual experiences in their association. His Grace writes as follows of the ordination to Portsea of his young Canadian curate:

"There was a great congregation at the Ordination Service and Charles was the only man to be ordained. I was myself the preacher, and naturally I tried to impress upon the congregation the great responsibilities of ordination to the ministry of the Church. My words, together with his feelings of solitariness in the presence of the many people, seemed to affect his nerves, already highly strung by his own very intense preparation. When, after the sermon, I was conducting him to the Sanctuary for his ordination, I heard a very pathetic voice at my side saying 'I cannot go on. Let me go.' I told him to come with me to the vestry. He repeated his plea. Knowing what the principal of Leeds Clergy School, W. O. Burrows, afterwards bishop of Truro, then of Chichester, thought about him, I had no hesitation in saying frankly, 'This is just a temptation due to your nerves. You must fight and overcome it now and I will stand by to help.' We returned to the church. I knelt beside him during the Litany. Now and again he whispered, 'I cannot go on.

Let me go'; and I whispered in return 'No.' In a scarcely audible voice he read the Gospel. Then came the questions. In a feeble voice while I stood beside him he managed to say the responses, until the last question came—the promise of obedience, etc., when he stood mute. I suppose he thought this was his last chance of escape. The bishop repeated the question. Still no answer. What was the bishop to do? It was his first ordination and he turned to me perplexed and distressed. Being myself wholly sure of Charles, and resolved to see him through his trial, I said to the bishop, 'I take full responsibility, and request you to proceed with the ordination.' The bishop consented. I do not think that anyone heard what passed. And so Charles was ordained. Immediately afterwards I sent him off for a day or two of rest. When he returned he was fully himself again and most grateful to me for rescuing him from his overwrought nerves."

—"Canadian Churchman."

## "MY PILGRIMAGE TO THE SHRINE OF TRUTH."

(Brief notes from the address by Rev. Henry Flores, at the Chapter House on 25th May, 1942.)  
(Continued.)

## II.

It is not that I do not believe in confession. I do. I have used it to straighten out difficulties at home—but it is not a condition of entrance into the Kingdom. You can have Jesus no matter where you are—in every corner of the world—but you cannot always find a priest whenever you want him and if you could you might not be able to see him. Sometimes it was necessary to write to Rome to get permission to absolve from a particular sin—it might take days—in the meantime that soul is tortured—supposing the person died in the meantime he has no peace of mind or soul.

I have nothing to say against the Church of Rome individually. I was sorry to leave my friends in it—but I could not stay because I had no peace. I was always troubled.

I worked very hard and conscientiously in Baghdad for fourteen years—but was always troubled in conscience—it was always a struggle—I was faithful to the work entrusted to me—I conducted Mass and heard confessions and carried on all the other work, but yet I was tortured spiritually—I made up my mind to leave. You who have been brought up to put your trust in Jesus and not in man do not know what it is to have that spiritual torture. But God gave me courage and I made up my mind to leave and go to England.

I returned again to Malta and saw my sisters and went to the Monastery. I had no money other than £5 from my brother-in-law and a cheque in my pocket which I had no intention of

using. I took a third-class passage and one afternoon when the other monks were at siesta and had windows closed to have a nap, I sneaked out. It is a rule that no priest can get his passport to leave Malta without special permission of the bishop. The passport officer knew me but yet he said he must have the necessary permission. I said to him, "My bishop is in Babylon—I am here—I am my bishop while he is away, and I am going to London." I got my passport and I knew the boat was just leaving that afternoon and I just made it nicely. I just stepped on board and it moved away and I was soon over in Sicily, for I was travelling overland. I was still very troubled because I did not know what I was going to do nor how I was going to do it.

Eventually I reached England—and I had 2d. in my pocket. A friend who recognised me as a R.C. priest helped me—saw me on to tram—and gave me the instructions how to get to the monastery there. I rang the bell and was admitted to the monastery. The Superior was a German and was not too pleased about it. He said: "You people come over here without notice of any kind and expect to be accommodated." But I told him I only wanted to be put up for the night as I was going on to Dublin the next day. He put me up for the night and also helped me with my passage to Dublin.

When I got to Dublin I did not quite know what to do—but see how God works. I picked up a book and opened it and there I read a notice concerning the Society for Reformed Church Priests; Superintendent, the Rev. T. C. Hammond. I wrote a letter to him. I also wrote to the Archbishop of Dublin explaining my trouble but my letter went to the wrong place—it went to the Roman Catholic Archbishop. He replied that there was no place for me in Dublin; I had better go back where I came from. Then I sent another letter by a friend and told him to make sure it was delivered to the Archbishop of Dublin, and he did, and the following day I received a letter advising me to interview Mr. T. C. Hammond, who is now the Principal of Moore College. I still had the letter to him in my pocket—I had not posted it. I went that afternoon but found two Carmelite monks walking up and down outside. I was cornered and could not get in without them seeing me, so I went home. I wrote and apologised for not turning up and went the following day again and was introduced to Mr. T. C. Hammond.

I did not go as a man who threw away Rome and grasped Protestantism straight away. I just wanted to find out about my troubles. I passed hours with him helping me all the time. Some days passed and still I did not make up my mind. Eventually I came to stay in the building there—I owe a great deal to Canon Hammond, for he was patient with me. I was always told that Protestants did not know

anything about the Bible or religion. That was what I had been taught. I was getting worse inwardly—like a fish out of water—neither Roman nor Protestant. One night I was in very great distress of mind—that was the crisis—I went to the principal and told him. We knelt and prayed. Then he looked me straight and said, "Do you know what is the trouble? You are not trusting Jesus." He took me to the fifth chapter of Romans: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." I knew what was wrong. I was trying to be justified by man or myself and not by faith in Jesus Christ, and that is why I had no peace. And when I accepted Him as my personal Saviour that peace came suddenly and all the trouble faded away. From that day to this present minute it has never come back. Jesus is my Saviour and Jesus is my own. I had to change the old man to a new man. I had to overcome my besetting sins and I am not afraid to confess that my besetting sin was temper. No one ever had a worse temper than mine. I had to fight it and to conquer it—and to-day I am as calm as a lamb. Now you can tell me anything, but not then—I would fight anything or anyone—I was born in Malta, and you know what good fighters they are. Temper—that is no good—what was the cause of my temper?—continuous inward struggle all the time. Let us make our religion not something that we can find here on earth—you cannot find it here. I have seen Roman and Protestant—religion is a union between the soul and God. Have you that union? Have you that contact with God through the Lord Jesus Christ? We must believe in Him. He must be real to us. There was a time when He was not real to me, but to-day He is real. When I kneel down and pray, not so much with words but inwardly, I must feel that I am in His Divine Presence—that He is there to help me—He is there to bless me—but not to curse me, for God is Love and He wants us all to be His children all the time. Religion is beautiful—there is nothing sad in it. Religion is nothing else but the flower of heaven's life. But I cannot believe that a person can say, "I have accepted the Lord Jesus Christ, and now I am finished." My experience is that the minute you accept the Lord Jesus Christ—then you have trouble to face—then a battle to start. We must begin it. Whilst in the world we are on a battlefield—we must find our the evil things—if we are soldiers of Jesus Christ let us find evil and fight it. There are sinners everywhere in every place—our Christian religion must be a religion of watching continuously—to be always on the alert and not be put off by anyone or anything and say, "Oh! I am a good Christian." Let us feel all the time the Hand of Jesus Christ.

Perhaps you may never hear me speak again—but remember this:

neither you nor I can say what kind of religion you have and how much of it. There is only One Who knows that—nobody else. He knows it. Each one has a work to do to build up our new spiritual temple—our own souls. The foundation is the Lord Jesus Christ—we must build on nothing else. Let us look up to heaven: only there is peace—only there and not on earth. Those things are heavenly plants which do not grow on earth, they are transplanted by the Holy Spirit into our hearts. Unless the Holy Spirit lives within us we cannot say anything for the Lord Jesus Christ.

## BOOKS.

The Young Evangelical Churchmen's League announces the publication of a pamphlet from the pen of the Rev. Canon T. C. Hammond, M.A. It is entitled "Subsidising Revolt," and deals with the question of State Aid to Denominational Schools. Every Protestant Churchman should have a working knowledge of Roman claims for their schools. Copies obtainable from "Church Record" Office, George St., Sydney, price 3d.

Infant Baptism and Regeneration by Rev. H. Bates, B.Sc. Published by the Young Evangelical Churchmen's League, Sydney, price 4d. Our copy from the "A.C. Record" Office.

Our attention was drawn to this pamphlet by a curious review in the "Presbyterian," to which we take strong exception, and which states, "It explains the Anglican Low Churchman's view of Baptism. If Mr. Bates is right and 'regeneration' does not mean regeneration, then the Anglican is seen to be both scriptural and reasonable." "Scriptural and reasonable," indeed, in spite of our Lord's statement regarding the little ones brought to Him, "for of such is the kingdom of heaven": in spite of St. Paul's dictum regarding the children of a family where only one parent was a disciple, "now are they holy."

The qualification for Baptism is discipleship and in the case of an adult the conditions precedent for discipleship are repentance and faith. Discipleship does not wait on baptism but receives its sacramental seal in it. So that Christian children, and we suppose even Presbyterians would hesitate to call the children of Christian parentage otherwise, are "holy," belonging to God, made disciples from their earliest years, have a right to the seal and badge of that discipleship.

Our wise and gifted Reformation fathers drew up an incomparable Liturgy on the only basis possible, the charitable assumption that men and women were sincere in their profession. Their words must be judged by that reasonable standard. From that standpoint they had no manner of doubt that the prayers of Christian

people were bound to be effectual in consecration to God of the children entrusted to their care.

We note that our Catechism does not say that such children are not recipients of the blessings of which Baptism is the seal, but only that they do not "perform" the conditions in their infancy. It does not say that spiritual cleansing and new life from God may not be found in an infant. To say that would be to empty our beautiful service of all meaning. Those Christian parents who have sought to bring up their children in the fear and nurture of the Lord know that "the Godward look," and the trusting attitude are characteristic of Christian children from their earliest years.

We must believe that the men who wrote that the inward and spiritual grace of Baptism is "a death unto sin and a new birth unto righteousness," meant regeneration to be regeneration in its only meaning of new birth.

"God and the War." A plan for a "dynamic and constructive peace" based on a Court of Nations and a United States of Europe is sketched into "God and the War: an attempt to answer in simple language for ordinary people the two questions: (1) Why does God allow War? (2) What are the things that Belong to our Peace?" By the Rev. Alfred H. Phillips, author of "A Modern Decalogue," etc. Obtainable from the author, at 10 Royal Crescent, Brighton, 7, price 1/-, by post 1/1.

The author analyses the causes of war as "aggression inspired by greed" on one side and determination on the other side to defend life and possessions; and he suggests that a preventive peace could be best secured by fair adjudication of disputes throughout the world, and in particular by a new European system of mutual consultation. This would take place not through plenipotentiaries, but through consultative meetings of legislators, statesmen and the heads of fighting services from the different nations.

(Continued from column 2.)

When the parade was dismissed we had a celebration.

This padre was Chaplain Jones, from Sydney, where I believe he was sometime Precentor of St. Andrew's Cathedral. Do you happen to know him? He is Senior Chaplain of the A.I.F., Malaya.

Malaya, 18/11/41.

## ONE OF OUR CHAPLAINS.

From Paul Cutts to his mother:—

I want to tell you a story. The story of last Sunday's Church parade. The notice board merely states: "There will be an O.D. Church Parade at 11.00 hrs."

We were seated in the hall there. I heard a car pull up at the porch. I wondered who, so turned round to have a look. It was an almost white-haired padre, somewhat dishevelled looking. It was a wet day, he had had previous services. His boots were muddy, his shirt quite damp (sweat), its top button undone, and his snowy hair by no means smooth. He had three bags. One for books which were handed around. He gave the pianist a MSS. which, I learned later, was his own transposition of the hymn tunes to suit the men's voices.

He didn't robe for the service but took it just as he was, in muddy boots, puttees, socks, shorts and shirt with the top button undone, and shaggy hair, but such a smiling face. And the voice was one of silver music, soft and smooth. That solid figure was easily recognisable as an International footballer for Wales years ago.

The second of his bags was a gramophone, and he said that we could worship not only by ourselves singing but by listening, so a beautiful male choir, men and boys, without accompaniment, sang us the 23rd Psalm.

One was easily at home in any home church or cathedral. It would have been the same were we in a hut in the desert or in rubber or jungle, instead of a stone school building. Shut the eyes, open the ears and one was just with that choice—be it even in heaven or in a cathedral.

Then he addressed us. That same voice I've heard teaching small boys or over the air on many a Sunday. But he spoke as a man. Remember that evening at 22 when I told you my choice of an ideal Padre? I don't think I was far out. Anyway this Padre spoke as a man to men; he spoke of "your citizenship is in Heaven." He denied the hell of fire and brimstone, but asserted the hell of missing heaven. Heaven—the things that belong to God. He spoke of holding on to values for the sake of our civilization and society. My ears did not have rose-coloured earphones on, but I heard the best, the only exhortation, to hold on to good things for the sake of good that I've heard in seventeen months in the Army. Afterwards a soloist sang another record.

## Correspondence.

(We must ask correspondents to observe the rationing of space.)

### BRITISH-ISRAELISM

(To the Editor, "Church Record.")

Dear Sir,

Your correspondent, R.J.T., repeats his opinion that B.-I. is heresy.

I would like to point out that, consciously, subconsciously, or unconsciously, the Book of Common Prayer in its magnificent structure everywhere assumes that we are Israelites. If, however, we are not, then we lay ourselves open to a charge of flagrant plagiarism. We have purloined much of Holy Scripture and make the promises of God of none effect. Be it remembered that some of the promises made to Jacob-Israel were unconditional, absolute, and certainly not transferable.

Glance at some of the contents of the Prayer Book as speak to us as God's people Israel, or that can only be made use of by a people thereby acknowledging themselves to be Israel. (And by Israel is here meant the ten-tribed House of Israel, not the Jews—House of Judah—a distinction which our church makes in the second collect for Good Friday—the former styled "Lost" and "Redeemed," the latter never so.)

Look at one of the opening sentences: "To the Lord our God belong mercies and forgivenesses, though we have rebelled again him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us," and to finish the verse, "by his servants the prophets." Surely it was Israel who rebelled—the heathen never knew God. It was Israel who disobeyed the voice—the heathen never heard it. It was Israel who failed to walk in his law—"neither have the heathen knowledge of his law." It was Israel who provided the prophets. And the use of the personal pronoun should be observed. This sentence on the lips of any but Israelitish people simply does not spell sense.

In the General Confession, we make use of the words "lost sheep," an exclusive application to the House of Israel. Take the Venite, "When your fathers tempted me, proved me and saw my works." No comment needed! The Te Deum, "O Lord save Thy people and bless thine heritage." God only has one such. Read again the Benedictus, the Jubilate, The Magnificat, Cantate and Nunc. All of which are distinct in their reference to Israel and we calmly regard them as our own. The Litany goes so far as to put God on His honour, to arise, help us and deliver us for His name's sake! What possible ground have we to make this appeal unless we are the

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REMEMBER THE HOME IN YOUR WILL.

people whom He promised to handle in this particular way?

Your correspondent suggests that we British-Israelites should move out of the Church. Dear me, no. We find ourselves quite at home in our National Liturgy and love it.

Not so, Mr. Editor, thy servants are true men, we are no heretics, we are all sons of one man—Our Father Jacob—whose name was changed to Israel!

Yours, etc.,

H. W. MULLEN.

St. Matthew's, Botany.

### WHAT IS AN EVANGELICAL?

(To the Editor, "Church Record.")

Dear Sir,

The recent correspondence ranging round "What is an Evangelical?" is interesting and helpful. You asked one correspondent to explain the difference between a revelation and its record. Could it be put thus, in order to preserve the full-orbed truth? Just as the Creator cannot be limited within the boundaries of His creation without arriving at the well recognised inadequate portion of Pantheism, so a revelation has to be allowed a wider scope than its record at any particular point in time. Where a record, particularly a written record, does confine its revelation is in the realm of particularity, certainty and finality. Those who take the Anglican position of acknowledging the supreme authority of Holy Scripture in faith and morals contend that true religion and virtue is determined by the Christ of the New Testament, not the Christ of any contemporary fancy or philosophical vogue. The form of truth can be said to shape its content, but it does not restrict it within limited bounds. Man in his creatureliness needs particularity and authority, and these are found in the written record which the Holy Spirit in the Church has arranged and preserved for succeeding generations; but, however useful it may be for our daily living to have an anthropomorphically limited conception of God, it would be presumptuous to restrict Him to the rational faculties of the human mind. As against the Romanist and self-sufficient modern philosophy, we can say that we have an infallible revelation; and a God of Love is not likely to lead men astray concerning the means whereby we may know what He is like. The Bible would hardly lose authority and credence if it were distinguished as the record of the revelation. On the other hand, its position would be enhanced because it would then take precedence over philosophy and the Church fathers, whether early or mediaeval, as interpretative of the Divine Mind and Character.

Would you allow me to comment further? The correspondence seems to assume that Evangelicalism is a product of the Reformation. I have on my shelves (just at present, unfortunately, inaccessible to me, and I am quoting from memory) a symposium written only about ten years ago, and

edited by Dr. Macdonald, which proves fairly conclusively with voluminous documentation, that the Evangelical doctrine of Holy Communion was never without witness from the early days of Christianity right through the mediaeval period and on to the Reformation. The Rev. T. C. Hammond, one of the collaborators, in his review of the later schoolmen, says, I think, that "the stream runs sluggishly" during these centuries; but evidently it was still there. I should not be ready to admit that Evangelicalism, as either a system of thought or a manner of life, is post-mediaeval. Surely it was the affirmed purpose of the Anglican reformers, as evidenced by their apologist, Hooker, that the Church by reforming herself returned to the primitive simplicity of apostolic doctrine and practice, which was that the individual soul should be informed and allowed to appropriate in personal daily living the fact that it had direct access to God and to all the stores of Divine Grace without having to approach through any human intermediary other than Christ Himself.

This seems to me what constitutes an Evangelical; he is one who drinks deeply at the clear mountain spring and not at the murkier waters further removed from the source.

I am, yours faithfully,

L. L. NASH.

June 12.

### WHAT IS AN EVANGELICAL?

(To the Editor, "Church Record.")

Dear Sir,

Our little discussion grows interesting indeed. My first opponent, Mr. Robinson, has been reinforced by three allies, of whom one seems to speak with editorial authority. I fear that the limits of space will prevent me from dealing with all the points raised by the four writers. I shall therefore attempt a reply to those which seem to be most important.

For the purposes of this discussion, there was surely no need to elaborate the theme of the centrality and pre-eminence of the Lord Jesus Christ. Indeed, it was precisely because I feared that Evangelicals were sometimes (unwittingly, no doubt), inclined to jeopardise His position as the Word of God by over-emphasising the infallibility of the words of Holy Scripture that I wrote my first letter. Moreover, are not the Gospels, which tell us about Him, and the Epistles and Acts, which reveal His Spirit working amongst men, of greater value to us than, let us say, certain passages of Leviticus or Ecclesiastes? These latter have their places in the manifold wisdom of God, but surely it is a subordinate place. Yet Mr. Robinson's phrase the "absolute trustworthiness" of Scripture seems to place all parts of the Divine Library upon the same level.

To affirm that the Scriptures are "the only revelation of God in human speech that the whole world contains" is to say too much, and indeed to go

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far beyond the measured statements of Article VI. In support of this thesis I will go to Scripture itself. In the first chapter of Romans St. Paul sternly denounces the heathen because that "knowing God"—please note the words—"they glorified him not as God, neither gave thanks"; again because they "refused to have God in their knowledge"; and let us note that this "knowledge" by which they might have profited, was there for them to read "in the things that are made," i.e., not in a written book but in the created world. Article VI "lays emphasis upon the Book," surely because the Articles were drawn up with an eye to the Roman Catholic exaltation of Church tradition.

Can there be "a continuing revelation"? Most certainly, I would say Yes. Not that the new will differ in essential matters from the old; but that it will reveal the old in new and unexpected lights. The discoveries of astronomers, of geologists, of physicists and biologists, and of the innumerable workers in the many fields of scientific research, by their patiently-constructed formulations of knowledge have so enlarged our mental horizons and revealed so much of the wonder of God's work, that I must attribute them to guidance of the Holy Spirit. So with the great poets, dramatists, historians and novelists, who have seen and described the working out of God's moral laws in human experience. Could these great ones have done what they did except it was by the Spirit working in them? And what of the preacher, who uses his own words, metaphors and illustrations, and yet succeeds in converting or edifying his hearers? Only last Saturday I saw in my morning paper a notice of a prayer meeting to be held. It contained this very positive announcement: "At 1.20 Miss ..... will be God's messenger." Rather startling, perhaps, in its confident assurance; but on reflection one thought, "Well, if the lady speaks true things about God and man, she certainly will be God's messenger; and yet—have I not heard preachers say things that could only repel or horrify the hearer who had come by experience to know something of the love of God?"

Was it quite fair on your part to bring forward the misguided believers in Hitler, Swedenborg, Joanna Southcott and Mrs. Eddy in order to discredit the idea of a continuing revelation? Might you not have named such seers as Shakespeare, Milton, Wordsworth, Browning and Tennyson, or, in science, Newton and Kelvin?

With respect to your judgment I am obliged to say that St. Paul's speeches at Lystra and Athens seem to me to be anything but "rabbinical." I should rather describe them as straightforward appeals to human reason.

You appear to have mistaken the sense in which I applied the word "essential" to the "trustworthiness" of Scripture. What I meant was that in such essential matters as the Being and Nature of God, Creation, Redemption

and Sanctification, Scripture in its completed and final teaching (not necessarily in its every part) is trustworthy. But the partial glimpses of truth which are to be found in its earlier portions can hardly be placed on the same level of inspiration with such declarations as "God is love"; "God is light and in Him is no darkness at all."

It really puzzles me, Mr. Editor that anyone should desire to prove the compatibility of Genesis with the evidence of the rocks, or the veracity of the statements about Joshua and the sun, or the literal truth of the story of Jonah and the great fish. Does any moral or religious truth hang upon these things? Would "the glorious gospel of our Lord and Saviour Jesus Christ" lose one jot or tittle of its glory if the miracle of Ajalon, by some mischance, had never found its way into the written book? Indeed, I shall be very bold and say that to hanker after signs and wonders of this kind as props and pillars of the authority of the Bible, is on a par with making the justice of Britain's cause in the present war depend upon the Angels of Mons or the Miracle of Dunkirk.

For lack of space the foregoing paragraph will have to do as a general reply to Mr. Robinson and Mr. Smith on the issue of Modern Science versus the ancient Hebrews' lack of science. In addition, I would suggest to Mr. Robinson that he look up Thomas Henry Huxley's classic discussion of the subject in his "Science and Hebrew Tradition" (Vol. iv. of his "Collected Essays").

To Mr. Meyer, who says that "higher" criticism has certainly destroyed the faith of its exponents, I would point out that Kirkpatrick, S. R. Driver and G. A. Smith (to name only writers whom I studied to my great profit forty years ago) were all of them "higher critics," i.e., they adopted "critical" views as to the composition of some of the sacred books; and you could not name three men who were more devout believers in the essentials of the Christian Faith.

I do not agree with the quotation from Bishop J. C. Ryle, but I do with that from Hooker. And if Mr. Meyer will read it over again, in its context, he will see, I think, that its meaning is that the purpose of Scripture is to impart "needful instruction unto good works"; not to give premature instruction in matters which could be elucidated by the exercise of man's God-given reason.

With regard to the "tremendous affirmation" with which Genesis opens, I will say to Mr. Robinson that while I am very well aware of the philosophical difficulties raised by the words "in the beginning" and "created," I accept without reserve the doctrine that God exists and that the existence of this world and its inhabitants is due to His Will. I accept this doctrine partly on the evidence of Scripture, partly because of the agreement of so large a proportion of mankind upon it, especially taking into



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consideration the beautiful and good lives of men and women who have believed it, and, further, because the doctrine commends itself to my own reason, and is, I humbly believe, verified by my own spiritual experience. These taken together are sufficient reasons. But statements of the author of Genesis i about the order in which different species were created have been to my mind proved wrong by the incontrovertible evidence of the rocks, and therefore I conclude that it was not part of the Divine Purpose to reveal these things to the writers.

A. H. GARNSEY.

St. Paul's College, June 24.

### N.S.W. PUBLIC SERVICE ANGLICAN FELLOWSHIP.

(To the Editor, "Church Record.")

Dear Sir,

A meeting in connection with the above will be held, D.V., in the Cowper Room, Diocesan Church House, George Street, Sydney, on Friday, July 3, at 7 p.m.

Mr. H. R. G. Smith, hon. secretary of the Commonwealth Anglican Fellowship, will be the chief speaker.

We extend a cordial welcome to members of the N.S.W. Public Service or other Governmental Services, to be present at this meeting.

Yours sincerely,

O. G. BARLOW.

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June 22, 1942. B 06, Ext. 603.

## VICTORIAN C.M.S. JUBILEE.

The fiftieth birthday meeting of the Church Missionary Society (Victorian Branch) was held in the Central Hall, Melbourne, on Tuesday week. The attendance exceeded 700, and the meeting was undoubtedly one of the outstanding C.M.S. gatherings of recent years. The Archbishop of Melbourne presided.

Following the opening hymn, and prayers led by the Rev. J. H. Frewin, M.A., Mr. W. M. Buntine, M.A., read the Scriptures from 2 Cor. 5: 14 to 6: 18.

In a brief chairman's address, the Archbishop referred to twelve important happenings during the year 1786, mentioning the creation by John Venn of the organisation which led to the commencement of the C.M.S. "As a result of the evangelical movement in England, the missionary enterprise of the evangelical section of the Church became established, self-sacrificing and abiding, and, as a result, rays of light found their ways into dark places," he stated. "The light shone, and is shining, because men and women are being burnt out still that truth might shine. In that spirit we thank God for the 50 years of service of Victorian C.M.S." The Archbishop paid a tribute to those who had willingly given their lives to missionary service, knowing that it may mean sacrifice, loneliness, separation and martyrdom—leaving all to serve their Master in a foreign land. He referred to those present who had been associated with the first birthday of C.M.S. in Melbourne, mentioning Mr. W. M. Buntine, the Rev. W. T. C. Storrs, Archdeacon Begbie, the Rev. J. H. Frewin, and Canon Langley. "Thank God for all those who have served and suffered through all these years, and take courage, knowing that the blood of the martyrs is ever the seed of the Church," said the Archbishop in conclusion. "The sower dies but the seed lives on."

Of particular interest was a series of selected pictures thrown on the screen, giving a glimpse of the growth and development of the Society since the historic visit of Dr. Eugene Stock and the Rev. A. R. Stewart, of C.M.S., London, fifty years ago. The Rev. J. B. Montgomerie delivered an illuminating commentary as the slides were screened, telling something of the fascinating and inspiring history of Australian C.M.S. The account of what has been accomplished is, indeed, an incentive to faith and a cause for thanksgiving and praise to God. We hope to tell the story more fully in our next issue.

The Acting General Secretary (the Rev. G. A. Connolly) read a letter from the Archbishop of Sydney, Federal President of C.M.S. Greetings were read from Bishop Cranswick, Chairman of the Australian Board of Missions; the Rev. W. G. Thomas, Secretary of the A.B.M.; and the Rev. H. M. Arrowsmith voiced the greetings of the N.S.W. C.M.S.

A fine birthday address was delivered by Archdeacon H. S. Begbie, of Sydney, who spoke in eloquent terms of the visit of Dr. Eugene Stock and Rev. H. W. Stewart, to give a new start to the support of the C.M.S. in Australia generally. Since C.M.S. was re-organised, in 1892, over 200 missionaries have been sent out.

Archdeacon Begbie outlined the principles of the great society, viz., (1) That the evangelisation of the world is obligatory on all who know Christ as a personal Saviour; (2) They held tenaciously to the belief that with God all things are possible; and (3) That when God indicated a course of action, grace would be given to perform the purposes of God.

"I want you to get a vision of the need of the world, and of the opportunity that is yours and mine in these dark days," said the Archdeacon. "Never was the need greater than today, when the nations of the world are in conflict. I regard this time as a supreme opportunity for those who know Christ as their Saviour and their Great Deliverer to do exploits, as they realise the need of the millions out of Christ. What an opportunity! Our task is the evangelisation of the world—not the conversion of the world. God is taking out a people for His Name, and gives to us the privilege of being co-workers with Him, that souls may be brought into the Living Church of Jesus Christ."

The Archdeacon emphasised the importance of individual and corporate prayer. "Will we, in the cause of Christ, give ourselves utterly to prayer?" he asked. "Are we praying as God would have us pray? We have the Word of God, the Word of life; we need to feed on it more and more. And, as we feed on it, we will become more fitted to carry on the gracious task to which God has called us."

In closing, the Archdeacon spoke of the need of a vision of the Cross. "Let us linger long at the Cross and recapture that spirit of sacrifice till the love of Christ constraineth us," said the speaker. "Let us bear in mind that God gave His best. Have we given our best? The Lord Jesus is coming again. God keep us ready for that day when He shall come Whose right it is to reign!"

## Birthday Offering.

In connection with the jubilee, the C.M.S. hopes to receive the sum of £6000 as a thankoffering, by the end of June. This will enable the Society to meet all current commitments and wipe out an overdraft.

The offering received in connection with the birthday meeting totalled £732; £309 was received prior to the meeting, and £423 at the gathering. This is, indeed, a most encouraging contribution towards the amount desired.

The meeting closed with the singing of the hymn "He Expecteth," and the Doxology.

## Jubilee Conference.

In connection with the jubilee a convention was held in the Chapter House, St. Paul's Cathedral, Melbourne, in the afternoon, at which Bishop D. Baker, Principal of Ridley College, presided. The principal speakers of the afternoon were Canon J. A. Schofield and Mr. F. H. Archer. The subject of Canon Schofield's paper was "The Training of Missionaries," and a most scholarly discourse was given, which was a striking commentary on foreign affairs. The Rev. C. H. Nash, M.A., of the Melbourne Bible Institute, then spoke briefly on the same subject, emphasising that the missionary must be a man of conviction, who is saved, his message must be the Good News, and his method one of simplification. The next paper was given by Miss S. A. Dixon, who stated that missionary training must be spiritual, academic, and practical, and expressed the opinion that a higher standard of education was required than a generation ago, because of the tremendous problems to be met and the impact of civilisation. Mr. F. H. Archer's paper on "The Reflex Value of Missions" revealed an enormous amount of reading of missionary literature. The Rev. J. Bruce Montgomerie dealt with "The Reflex Value of Missions in the Parish," pointing out that missionary work stimulates the spiritual life in the parish, and that a missionary-hearted church never suffers financially, giving practical experiences from his own ministry. With increased missionary giving there had come increased parish contributions. Foreign missions give us a new aspect of the Saviourhood of Christ, saving men from darkest heathenism and despair, and making them new creatures in Christ Jesus. The closing speaker, Deaconess B. M. Weston, gave a challenge to greater sacrifice on the part of the Church at home.

## THE ARCHBISHOP OF SYDNEY.

St. John Baptist's Day marked the 20th anniversary of the Consecration of the Archbishop of Sydney. A large number of clergy and others assembled with His Grace for the service of Holy Communion in St. Andrew's Cathedral on the morning of June 24. The Archbishop, in the course of his address, spoke of his Consecration as Bishop of Western China in Westminster Abbey, and of the many changes that had taken place since then. He made reference to the challenge the War situation made to us all, basing his remarks on the text that Dr. Cody, of Canada, had used in the service preached at his Consecration, 2 Timothy 1: 6, 7. At the close of the service Mr. C. P. Taubman took a photograph and a moving picture of those who had been present in the Cathedral.

Pass this paper on to a friend.

## Churchman's Reminder.

"I'm truly sorry man's dominion  
Has broken Nature's social union."  
—Burns.

July.

5—5th Sunday after Trinity. Peace is the lesson of the day. Peace within and without. In days when it is not peace without we most certainly need more peace within, believing that God still has the governance of the course of this world. Still is He working out His plan.

12—6th Sunday after Trinity. What collect so suitable as a pulpit bidding prayer! Love as the Key to Divine promises, and Love as the key to the daily life. What a world it would be if the Golden Rule prevailed.

## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

## THE "A.C. RECORD" PUBLISHING FUND.

The management committee acknowledges with grateful appreciation the following donations:—Mr. W. G. Winnett 13/-, amounts under 5/-, 3/-.

## A FINE RECORD.

The contributions from St. Andrew's, Summer Hill, for the year ending March, 1942, constitute a fine and interesting record.

Moore College, £8; Home Mission Society, £68; C.M.S., £113; B.C.A., £70; Bible Society, £18; Registry Assessment, £30; Home of Peace, £24; C.E.N.E.F., £52; More Churches Fund, £30; China Inland Mission, £3; Mission to Lepers, £8; British Syria Mission, £1; Deaconess Institution, £10; Pallister Home, £4; A.R.P., £6; Winter Appeal (Archbishop), £13. A total of over £760.

## ST. JUDE'S, RANDWICK.

The parish has celebrated its 77th anniversary with a dedication festival, to commemorate the dedication of the Church by the then Bishop of Sydney, Dr. Barker. Features of the festival were a birthday party in the Parish Hall on June 24, and festival services on Sunday, June 28. The preachers were the Rev. Canon H. N. Baker and the Rev. G. A. Sanders. Further services were held on the actual day of dedication, St. Peter's Day, June 29. At a women's service in the afternoon the speaker was Miss Camilla Wedgewood, Principal of the Women's College within the University of Sydney.

## INTERESTING ANNIVERSARIES.

St. Peter's, Campbelltown, has been celebrating its 119th anniversary, and St. John's, Balmain its diamond jubilee. Our congratulations.

## YOUNG EVANGELICAL CHURCHMEN'S LEAGUE.

The next monthly meeting of the League will be held in St. Philip's Rectory, York Street, Sydney, at 7 p.m. on Friday, July 10. All young people of the diocese are invited to attend this gathering, when the Rev. Canon T. C. Hammond, M.A., will give an address on the subject, "The Puritans of the Seventeenth Century." This is one of a series of talks dealing with the evangelical movements of the past few centuries.

## HOME MISSION SOCIETY.

The 86th annual meeting of the Home Mission Society of the Diocese of Sydney was held in the Chapter House on Monday afternoon, June 22.

This was a big change from the large inspirational gathering held annually in the Sydney Town Hall, but owing to the Town Hall Basement being unavailable the Diocesan Tea had to be cancelled.

The council of the Society made an appeal to the parishes for the two guineas usually given for the festival tables, and the response has been a generous one. Up to the present 93 parishes have contributed, which shows an increase in the net profit over last year of £30. Further donations are expected.

The meeting in the Chapter House was well attended, and although the large fellowship of the great Town Hall gathering was lacking there was in evidence a spirit of helpfulness and goodwill towards the work of the Society.

The Archbishop of Sydney presided and made an earnest appeal for support of the Society's work in the parishes and in its special tasks.

The Rev. Alan Setchell, Chaplain on the Hawkesbury River, and Mr. M. D. Davies, of Glen Davis, spoke of their work in an effective manner, and Archdeacon Johnstone commended the endeavours of the Society in well-chosen words.

The annual report was presented by the general secretary, Canon R. B. Robinson, and the annual balance sheet by the hon. treasurer, Mr. F. P. J. Gray. The balance sheet showed an increase in income over the previous year.

A welcome cup of tea was provided by members of the Ladies' Home Mission Union, which greatly increased the fellowship of the meeting and was much appreciated by those present.

The annual service was held in the Cathedral at the close of the Chapter House gathering, where the sermon was preached by the Rev. Gordon Smee, Chaplain at the Children's Court.

## PATRONAL FESTIVAL.

St. John the Baptist's Church, Milson's Point, kept its Patronal Festival last week. At one of the services on the 21st ult., a worthy Prayer Desk in oak was dedicated to the memory of William John Walder, the gift of his widow. Bishop Hilliard preached at Festal Evensong on the 24th. His message was the echo of the Baptist's great challenge, "Repent ye for the kingdom of heaven is at hand." His lordship eloquently described the weaknesses in our national life and God's intervention in our aid in spite of our unworthiness. He stressed the fact that we shall not be ready for victory until in all humility we turn to God in repentance, national and individual, and so manifest ourselves as possible instruments in God's hand to use the peace we long for righteously.

The Women's Guild provided light refreshments at a congregational gathering after the service, where the Bishop again, in homelier style, addressed the people. Dr. Paul White followed with a restrained and powerful appeal on behalf of the missionary work of the Church, showing how a true support demanded consecration of life.

## CHILDREN FROM REFORMATORIES. Need for Hostel.

The annual meeting of the Mothers' Union was held on Wednesday, June 24, at the Chapter House.

Mrs. G. H. Cranswick, wife of Bishop Cranswick (Chairman of the Australian Board of Missions) was guest-speaker, and gave an account of missionary work done by caravan in the Gippsland district (Victoria).

The annual report was presented by Mrs. Hugh Hordern. Archbishop Mowll presided, and after the meeting a special prayer was said in commemoration of the fact that the day was the 20th anniversary of his consecration as Bishop in Westminster Abbey.

Sister Short, who has been engaged in social welfare work among girls who appear before the Children's Court, gave a report of the work. She said that there was a great need for a hostel with a Christian influence and the right type of matron where children who had been in reformatories could live and be helped and guided in the right direction.

The number of Protestant girls who came before the Court in the past 12 months, 303, showed an increase over the previous year's figures, Sister Short said. The fact that girls helped through Church welfare work were now employed in successful jobs showed what could be done.

St. John's, Rockdale.—On Sunday, May 10, a kneeling desk in the chancel was dedicated by the rector, Rev. T. Knox, at the evening service, in memory of the late Miss Charman, who was formerly a district visitor and church worker. The memorial was given by her family.

**PARRAMATTA RURAL DEANERY.****Annual Social, Sunday School Teachers**

The seventh annual social evening of the Parramatta Rural Deanery Sunday School Teachers' Association was successfully held at St. John's Parish Hall, Parramatta, on Monday, June 22. Many schools of the district were represented by clergy, officers and teachers.

The Rt. Rev. Bishop W. G. Hilliard, M.A., presided, and Archdeacon G. T. Denham, of St. Paul's, Harris Park, assisted in the proceedings. Other clergy present were the Rev. L. S. Richards, Th.L. (St. Mary's, Guildford), Rev. A. N. Johnson (St. Thomas's, Auburn), and Rev. J. A. Dahl, M.Sc. (St. John's, Parramatta).

A select musical programme was a feature of the evening's entertainment. St. John's choir members, several of whom are teachers, rendered sacred items and the anthem "Jerusalem." Vocal solos were given by Miss I. Billings and Miss J. Bensley. Mr. E. and A. Neal contributed pianoforte selections, also a duet; and Miss D. Rohan and Miss O. Gibson elocutionary items. Miss M. Shayler, acting organist, was accompanist.

Bishop Hilliard, in the course of a short address, expressed pleasure at presiding and his appreciation of the enjoyable and varied programme presented to the company of officers and teachers who had gathered in such a delightful atmosphere of Christian Fellowship and display of musical talent.

The Bishop referred to the tremendous task confronting the world and especially the Christian worker, and the teachers' privileges and responsibilities in sharing in a new world order of practical Christianity, for the future.

Votes of thanks were accorded all who had contributed to the success of the social.

After a period of prayer, supper was served by St. John's Parish Teachers.

Mr. W. Shackleton, superintendent, and Miss V. Hosford, secretary, supervised the arrangements in conjunction with Mr. H. Lynch and Mr. L. Amos, joint choirmasters.

**Holy Trinity, Concord West.**—On Sunday, May 31, Mr. H. Ctercteko, who has been catechist in the parish since last September, received a farewell at the Comradeship meeting, when a presentation was made to him from the parishioners. Mr. Ctercteko has been designated to the C.M.S. Mission Station at Oenpelli, Northern Territory, where he will work among the Aborigines of Australia. He was warmly commended for his splendid work while at Holy Trinity Church. Mr. E. K. Cole has been appointed catechist in his place.

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

**QUEENSLAND.****Diocese of North Queensland.****JUBILEE OF THE YARRABAH MISSION.**

Wednesday, June 17, was the 50th anniversary of the foundation of the Yarrabah Mission by the Rev. John Gribble. During the last fifty years Yarrabah has stood out as the most successful and perhaps the most important of the Church's efforts to both civilise and Christianise our aborigines, and from it has gone out a strong formative influence on all our Missions in Northern Australia. Canon Ernest Gribble, who took up his father's work a few months after its foundation when ill-health compelled the latter to relinquish his task, carried on as Superintendent of the Mission for eighteen years, and is still ministering to the native people as Chaplain of the Palm Island Settlement and of the Leper Settlement at Fantome Island.

**NEW ZEALAND.****Diocese of Nelson.****CHURCH MISSIONARY SOCIETY.**

The Church Missionary Association—as it was then styled—was formed in Nelson in October, 1892, as the outcome of the visit from the Parent Society of Dr. Eugene Stock and the Rev. R. W. Stewart. Thus this year will be celebrated the jubilee of the Society in New Zealand, and steps are being taken for a fitting and worthy commemoration of the same, but unfortunately, owing to the war and the unsettled state of the world, the original plans will have to be somewhat modified.

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## Annual Social, Sunday School Teachers

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Bishop Hilliard, in the course of a short address, expressed pleasure at presiding and his appreciation of the enjoyable and varied programme presented to the company of officers and teachers who had gathered in such a delightful atmosphere of Christian Fellowship and display of musical talent.

The Bishop referred to the tremendous task confronting the world and especially the Christian worker, and the teachers' privileges and responsibilities in sharing in a new world order of practical Christianity, for the future.

Votes of thanks were accorded all who had contributed to the success of the social.

After a period of prayer, supper was served by St. John's Parish Teachers.

Mr. W. Shackleton, superintendent, and Miss V. Hosford, secretary, supervised the arrangements in conjunction with Mr. H. Lynch and Mr. L. Amos, joint choirmasters.

**Holy Trinity, Concord West.**—On Sunday, May 31, Mr. H. Ciercteko, who has been catechist in the parish since last September, received a farewell at the Comradeship meeting, when a presentation was made to him from the parishioners. Mr. Ciercteko has been designated to the C.M.S. Mission Station at Oenpelli, Northern Territory, where he will work among the Aborigines of Australia. He was warmly commended for his splendid work while at Holy Trinity Church. Mr. E. K. Cole has been appointed catechist in his place.

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

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## QUEENSLAND.

## Diocese of North Queensland.

## JUBILEE OF THE YARRABAH MISSION.

Wednesday, June 17, was the 50th anniversary of the foundation of the Yarrabah Mission by the Rev. John Gribble. During the last fifty years Yarrabah has stood out as the most successful and perhaps the most important of the Church's efforts to both civilise and Christianise our aborigine and from it has gone out a strong formative influence on all our Missions Northern Australia. Canon Ernest Gribble, who took up his father's work a few months after its foundation when ill-health compelled the latter to relinquish his task, carried on as Superintendent of the Mission for eight years, and is still ministering to the native people as Chaplain of the Island Settlement and of the Le Settlement at Fantome Island.

## NEW ZEALAND.

## Diocese of Nelson.

## CHURCH MISSIONARY SOCIETY

The Church Missionary Association as it was then styled—was formed in Nelson in October, 1892, as the result of the visit from the Society of Dr. Eugene Stock and Rev. R. W. Stewart. Thus this year will be celebrated the jubilee of the Society in New Zealand, and steps are being taken for a fitting and commemorative of the same, but unfortunately, owing to the war and the unsettled state of the world, the original plans will have to be somewhat modified.

## The King's School

## THE MOST REV. T.

## Headmaster

## Third Term,

## For further particulars,

## Confirmation

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

## THE AUSTRALIAN

## Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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## A Call to the Nation

## THE EMPIRE'S DANGER

The whole resources of the Empire must be mobilised to meet this great threat to our liberty.

There is one source of power that men are neglecting.

We are not, as a people, calling upon GOD.

We have been summoned to prayer. But

PRAYER WITHOUT REPENTANCE IS A MOCKERY.

If we believe in GOD we must honour Him.

We cannot honour Him when we neglect His Holy Word and turn away from the Messages of His SON.

We, the undersigned, believe that two messages are vital to our well-being:—

"Wash you, make you clean, put away the evil of your doing from before Mine eyes.

Cease to do evil, learn to do well."

THIS IS THE CALL TO REPENTANCE.

We are asked to abandon our national and individual sins. Men may die for their country and we honour them for it. But the only country worth dying for is a country whose people turn in penitence to GOD. With GOD reconciled we can face with new hearts the threat of the enemy.

WE MUST MAKE PEACE WITH GOD.

The second message that is equally vital is that only in our Lord JESUS CHRIST can peace be secured.

"HE IS OUR PEACE."

We need to seek His face, to trust His Word, to yield our souls to His obedience.

Let our Churches and halls be crowded with repenting people who are seeking pardon and peace through our Lord JESUS CHRIST, and our arms will be nerved to fight, and our hearts will be assured that

GOD IS WITH US.

Adapted from an Appeal, signed on behalf of the

WORLD'S EVANGELICAL ALLIANCE

by HOWARD SYDNEY, Archbishop of Sydney.