

NEW ZEALAND.

CHURCH MISSIONARY SOCIETY.

The annual meeting of Nelson supporters of the C.M.S. was held in the Marsden Library on Thursday, May 10th. The Bishop of Nelson presided, and Miss B. L. To was the special speaker. The business meeting was held first, when the annual report and financial statement were presented, the Committee elected. It was stated £1126 had been sent in from this Diocese for C.M.S. work for the 12 months ending March 31.

The closing paragraphs of the Annual Report were as follows:—

"The year upon which we have entered is truly—in the military sense—a year of advance, and this advance has been carried right into the heart of the country. So we, as Christians, must carry the banner of Christ our Master right to the ramparts of Satan, and seek to win the world for Him. This surely is the kind of advance we want in the mission field among the millions of China, India, Japan, etc., which, with the help of the Holy Spirit of God is the only way to turn these people from darkness to light and from the power of Satan unto God."

"Therefore, feeling as we do that the Church of the Province of New Zealand needs the C.M.S., we trust that Nelson, the cradle of the Society in New Zealand, will retain its whole-hearted missionary interest and by regular and intelligent prayer, a steady stream of recruits, as well as by generous monetary support, seek to extend the Kingdom to the uttermost parts of the earth."

"In a most informative address Miss To told of the changed attitude in China to the Gospel message."

A.C.R. SPECIAL PUBLISHING FUNDS

The following amounts for the appeal for the Church Record have been received with grateful appreciation: A already acknowledged, £20/3/-; Mrs. Laurin, £5; Rev. E. L. Millard, £1; Mrs. W. F. Appleby, £1; Rev. J. R. L. Stone, £1/1/-; Miss M. L. Toogood, £1; Deaconess Short, 5/-; Bishop P. W. Penhenson, £2; Archdeacon J. Bidwell, £2; Mrs. Sedgwick, 10/-; Rev. G. J. S. £2/2/-; Mr. E. S. Shaw, £1/1/-; £36/14/-.

AN ORGANIST — St. John's, Eastleigh, urgently requires an Organist to take over full duty, with remuneration. There is a choir, and it is hoped to replace the present harmonium by an organ in the new Church. Can you help? Reply Rev. T. J. Hayman, 35 McClelland Street, Willoughby. Telephone XL 111.

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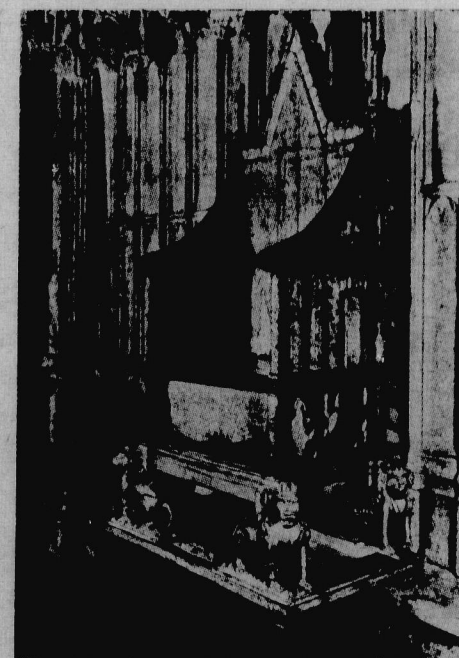
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NOTES AND COMMENTS.

Without doubt Australia has contributed to the tragic cost of life that this great war has entailed in the death of her Prime Minister. The great strain of leadership robbed America of its President and the Allied Nations of an important leader in the death of the great Roosevelt, and from every quarter of the globe expressions of deep sympathy and great admiration were heard and in every part of the Empires of the Allied Nations there was a great sense of loss. While our own great leader's place in the councils of war was naturally not of the same high importance as that of the American leader, he has had a job of the highest responsibility, which, admittedly, considering the grave handicaps under which he toiled, he has discharged with honour to his country and to his memory. A man of simple tastes, high ideals and pacific principles, he has been faced with a task of leadership, well calculated to make the strongest man to tremble, and he has nobly sought to live up to the challenge of the occasion. Any seeming failure on his part must be laid at the door of the Caucus system of politics for blame—a system so undemocratic as to worry the life out of any man of sane judgment and high ideal caught in its meshes. The sincerest sympathy has been evinced towards Mrs. Curtin and her family in their sad bereavement and the great testimonies from all quarters of the globe, and of all Australia in particular, will, we trust, bring some consolation to them in their sorrow. The funeral service arrangements in the responsibility of a close friend of the late Prime Minister, have been sympathetically carried out in a well-chosen simplicity and sincerity of utterance. The huge crowds

at the closing service on Sunday in Western Australia were a great tribute to a man who has deserved well of his country.

The recent session of the Synod of the Diocese of Newcastle had incidents of great and general interest. The Bishop's address was comprehensive in its outlook and full of useful and challenging statements relating to some of the grave questions of the present day. In reference to the Victory in Europe, church people are called to face the "Tasks that remain," if we are to win the peace. The wrong beliefs and principles of life that have made this ultra cruel war possible demands a Religious Renaissance. "Germany needs to be Christianised anew." Then as regards the tragedy of Disunion, the Bishop stresses the evils of a disunited Christendom. "These are days in which the scandal of Christian disunity is particularly scandalous." Christians generally require to be brought face to face with the wrongness of the present position. After illustrating the large measure of unity that does exist the bishop indicates its inadequacy and goes on to consider the causes of division. Bishop Batty says:—

"We cannot forget that the various Christian denominations are separated from one another by causes which cannot be dismissed as inconsiderable. They involve important differences of scholarly opinion upon points of scientific history and biblical interpretation. Opinion is sharply divided for instance as to whether or not the Bishop of Rome owes his prestige and power to Divine appointment, as to whether the ministry of the Church of the first days was episcopal or Presbyterian, or as to whether the original polity of the Church was congregationalist or Catholic. Innumerable books have been, and are still being, written on these points by scholars of integrity and ability, each of whom is profoundly and conscientiously convinced that his own interpretation of the facts is the only right one. Personally I have come to be convinced that when the broken fellowship of the Church is repaired and restored room will have to be found within it for those who hold each and all of these views. If we are to wait until one conviction on all such points has become the conviction of all, we must postpone indefinitely all hope of solving the problem of Christian disunity."

This is a fine statement which will appeal strongly to the general trend of Church thought. Exceeding care is needed lest we erect things non-essential in the place of the essential and because of it hinder the implementation of a unity of life and witness which the Master prayed for and the world absolutely needs.

Many years ago now a well-known cleric in the Sydney diocese was present at a clerical meeting in the rectory of a well-known Anglo-Catholic leader, at a time when feelings were very tense and opinions were sharply divided over an impasse in the nomination of a clergyman to fill a very important charge. During a discussion of the emergency it transpired that the above Anglo-Catholic leader and his satellites were ultra-sympathetic with the representation of the parish in question, who, although unanimous in their choice were being frustrated by the Diocesan representatives. The situation was so extraordinary that the first-mentioned cleric burst out with the rebuke—"to think that—Church of all Churches should be in favour of a rank congregationalism!" It was an interesting situation.

Some years before, amid the beauties of Devonshire lanes, an Australian postulant and a young Oxford curate, a mild Tractarian, were exchanging notes. The subject of the Church in Australia came under discussion. But when the laymen's part in the selection of an incumbent was made known the reaction on the part of the Oxford cleric was interesting. "But do they know what is best for them?" was his protest. It seemed an anomaly to him that the sheep should have a say in the selection of their shepherd. Well, there it is, "Tempora mutantur et nos in illis mutamur." For here we have the Church Standard—that bulwark of Anglo Catholicism, protesting in favour of the rankest congregationalism. Surely a sorry Protestant! for a deadlock in the Sydney diocese over an appointment to a leading suburban Church may lead to the appointment being placed in the hands of the Bishop of the diocese! What an ecclesiastical contretemps!! Still further, if that lying jade, Dame Rumour, can be in the least degree trusted, another remarkable ecclesiastical contretemps, we were going to say impertinence, has been effected, and what seems remarkably like "intrusion," an ecclesiastical sin, has been perpetuated by gentlemen whose office in the Church should have kept them silent in matters beyond their own concern.

Our reader will note that the silence has been broken by our contemporary, whose enthusiasm for party has made them forget their good manners, and, as well, their ecclesiastical principles.

We think that members of the Church in Australia should be informed that a similar deadlock has occurred in another metropolitan diocese.

We could wish that some authority in the Church in Australia would explain to the members of our Church the principles underlying the various ordinances for the election of clergy to parishes. There is much confusion in men's minds concerning them. To put the case briefly, for each parish there is a conference formed consisting of parochial and diocesan representatives and that conference is supposed to really "Confer." Too often, and this is mainly the reason of deadlocks, the parochial sections are moved by outside and unauthorised parties to "plump" for a special person without any semblance of a real conference. Such a course of action breaks the basic principle of the ordinance, and no self-respecting synodsmen could be a party to it. It is all very well to say that "he that pays the piper should call the tune," for in this case a generation of parishioners has entered upon an inheritance of buildings and organisation, that is in the trusteeship of the whole Church. Again let us remember that we are Catholic first and then Congregationalist.

Under this caption appeared a news item in the "Sydney Morning Herald" of Saturday last. It reads:—

"Liquor Reform Plan"! Proposed amendments to the Liquor Act put forward by Mr. Claude Henry, who has had more than 40 years' experience in the liquor trade, are being considered by the State Government Committee on Liquor Reform.

"Mr. Henry proposes that bar trading hours in city and suburban hotels should be from 9 a.m. to 2 p.m. and 5 p.m. to 9 p.m. (country hotels, 9 to 2 and 4 to 10). Sunday trading licences should be granted in pleasure resorts, with the condition that the bars should be closed and drinks served only in the lounge or parlours, he says.

He contends that under the present Act there are not enough club licences in this State, and that licences should be granted to sporting clubs, soldiers' clubs, lodges, and any club with properly appointed premises and a membership not less than 200. Such licences should authorise sale of drink by the glass only."

The suggested "reform" will appear to most people with a knowledge of the infamous traffic in human life, physical as well as spiritual, quite the reverse of a genuine reform; and it speaks ill for the people of N.S.W. that they have a government willing to give any serious consideration to the proposed amendments (sic). We

should like to know what kind of experience the gentleman in question has had of the Liquor traffic. We don't mean to question his knowledge of "profit and loss" as regards the millions of pounds sterling wasted annually in support of the traffic. We rather refer to the degrading vice, and starvation, the criminal neglect of wives and children, and all the broken lives and broken hearts that can most properly be laid at the door of the Liquor Trade and all its thoughtful and unthoughtful boosters. We well remember during the last war the large measure of relief brought to the denizens of our crowded cities by the Early Closing Act. Many a man, robbed of his opportunity of misusing the wages upon which the proper care of his wife and children depended, was known to have carried home on pay day nearly the whole of his wages. When men talk of "Liquor Reform," let them bear in mind the sorrows and anguish and sufferings of the thousands and thousands of little children and women, who have to suffer because of the constant selfishness of the "good sport," who is always open for a drink, and the hardened covetousness that trades upon his weakness to the devastation of his home and life. As a hotelkeeper's wife once said to the writer, "It is a degrading traffic."

"VERDICT ON INDIA."

An Interesting Sidelight on Mr. Jinnah

I suppose you have all heard of Beverley Nichols' book called "Verdict on India." None of us is a Beverley Nichols' fan, but we do think this is a book worth reading if you wish to understand a good deal of India. Inevitably, anyone who writes on India is guilty of generalisations and Nichols is no exception. There are statements which we think are inaccurate, others which are sweeping generalisations, but some of the chapters wanted writing, and have been well written.

One of the greatest problems facing the post-war world is that of India, and Nichols will show you clearly something of the immensity of the problem. It is interesting to find that he considers an Old Boy of the C.M.S. High School, Karachi, the greatest man in India. Some of you may not agree, but there is no doubt that if his health remains good, Mr. Jinnah cannot help but play a very important part in the making of a

new Constitution for India. He is indeed a personality, and one of the most astute politicians in India. No Indian settlement will be possible which does not make large concessions to his point of view, for the growth of the Muslim League, which he leads, has been phenomenal in the last eight years.

By a remarkable coincidence, after writing the two previous paragraphs, one of us went visiting, and in conversation with one of our best educated Christians, a graduate Government employee about 40 years old, he was asked if he had read a very good book on India, namely Nichols' "This Indian Christian with extensive knowledge of South India as well as North India, said he was convinced the book could do nothing but good, and was recommending it to his friends. He said that a neighbour, a younger graduate Indian Christian found it rather unpalatable, but agreed that it was only too true. — From the C.M.S. Newsletter, Karachi, India.)

DEAN OF GLOUCESTER ON A FORMER BISHOP.

(Hooper Commemoration.)

The Dean of Gloucester, the Very Rev. Dr. Harold Costley-White, presided at a meeting in the Cathedral Chapter House on February 9, arranged by the Church Association to commemorate the Martyrdom 390 years before, on that day in 1555 of Dr. John Hooper, Bishop of Gloucester and Worcester. All available seating in the ancient Chapter House was taken, and about fifteen clergymen and Free Church ministers were present. The Dean in an eloquent and gracious way welcomed the goodly gathering to the "ancient room in which John Hooper must inevitably have passed many hours." "In these days we have particular reason," the Dean said, "to welcome this occasion which the Church Association has made for us of honouring the memory of John Hooper, because we too live in an age when cruel persecution has been blatantly practised before our eyes, and we have seen in our own day, what religious persecution means in other countries. Throughout the world superstition of various sorts has been growing, and Bishop Hooper stood out against superstition. Moreover, in spite of our system of education, especially since 1870, we are ignorant as a people of the Word of God, and the meaning of the Word of God in our own lives. Hooper stood out against ignorance of all kinds, and especially against ignorance of God's Word." The Dean then gave figures relating to priestly ignorance in Bishop Hooper's time. Many were unable to repeat the Lord's Prayer or Apostles' Creed. "We still find," said the Dean, "that there are people who are completely ignorant of the Bible, ignorant of our simple Protestant faith. We are to try to recapture something of Hooper's great faith,

courageous spirit and inspired testimony, and then to show those characteristics of Bishop Hooper to all sorts of folk." Hooper combined firmness of belief with courtesy and gentleness. The Dean then welcomed the Rev. H. Anton, Member of the Council of the Church Association and Vicar of St. Mary's, West Kensington, as the speaker. In his address, Mr. Anton said that some people thought the time inopportune for the holding of a religious controversial meeting, but he felt the meeting was justified because it was possible to speak of the work and life of Bishop Hooper without indulging in personal attacks. In the time of Queen Mary, Mr. Anton said, about 284 men and women were burnt at the stake, and of that number, one was an Archbishop, and four were Bishops, Bishop Hooper being the first of the Bishops to be martyred. Four features of Bishop Hooper's character and life particularly appealed to him, Mr. Anton said. They were his strong conviction, the Bishop being a man whose firmness was coupled with courtesy, kindness, gentleness and an absence of bitterness, the consistency of his Christian character and mind, both his home and public life being exemplary; his fearless courage; and his concern for others. When Edward VI came to the throne, Bishop Hooper was in Switzerland, where he could have remained in safety and comfort, but he returned to this country because he felt it was his duty to work for the Reformation. — "The Record."

PROTESTANT PERSECUTION IN SPAIN.

In the House of Commons, recently, Mr. Hynd asked the Foreign Secretary for information about the destruction, by Franco's authority, of 110,000 Bibles, Testaments, etc., the property of the British and Foreign Bible Society in Madrid, and about the seizure of British-owned buildings used by Spanish Protestants as chapels. In one case, at least, the building seized was converted into a Roman Catholic school. No compensation and no rent have been paid. Mr. Eden replied the Bibles, etc., were confiscated in 1940 (!), that repeated representations had been made on the subject by the British Embassy, and at last the Spanish Ministry of Foreign Affairs had promised a speedy and favourable reply. The same authority had also given oral assurance that compensation would be granted in respect of British-owned chapels in Spain, confiscated at the close of the Spanish Civil War. Although Mr. Eden assured the House that His Majesty's Government would press for the fulfilment of those assurances, pressure is supposed to have been exercised for the past four years without effect. There must be means of obtaining satisfaction for outrages on British interests. Mr. Hynd also asked about the widespread persecution, on religious

grounds, of Spaniards, but received little encouragement to pursue the matter. The Speaker suggested that Mr. Hynd might have a private talk on the matter with the Foreign Secretary. — "Record," 23/3/45.

GOD'S GIFT OF A NEW WORLD.

146th C.M.S. ANNIVERSARY—LONDON.

The Archbishop of Canterbury said: Mr. President, and members of the Church Missionary Society. As I stand here to-night quite inevitably my thoughts go back to the Annual Meeting last year, when I sat a few seats away from where I now stand, and where we all listened to the late Archbishop, as he spoke to us with all his spiritual power and compelling eloquence. His theme that night was that "People Matter," and that was at the very heart of him — a philosopher, a theologian, a sociologist and a hundred other things — and yet never abstracted from the real life and heart and soul of men and women. Always he saw God as a personal God, to whom is to be rendered a personal loyalty; he saw the personal sovereignty of God, and the personal love of God to men. And that illuminated and enforced every single thing that he said or did. His death is a great loss, not only to the Church, not only to the whole of Christendom, but not least to the missionary work of the Church, and to this Society. The Annual Report very truly says of him that, apart from all else, he was a great missionary. The hymn you are going to sing at the end of this meeting begins with the words, "For My sake and the Gospel's, go." And, in the Report itself, as it so happens, are quoted some words of the late Archbishop. They are these: "Christ Himself is the Gospel. The Gospel is the gift of a new world from God to this old world of sin and death." "Christ Himself is the Gospel"—that was the consuming certainty of William Temple, and it has always been, too, the consuming certainty of the Church Missionary Society. I have known that almost all my life, and that is what it has helped to contribute to me.

As you said the Lord's Prayer together just now, I was carried back in my memory to a dismissal meeting of the C.M.S. which I attended as a small boy, when a sister of mine was going to the mission field; and it made an impression upon me such as I shall never forget. I can remember my feeling now. It was the first time I had ever heard the Lord's Prayer said by a vast multitude of people, and as you have said it here to-night.

"The Gospel is the gift of a new world from God to this old world of sin and death." Indeed, this "old world" is precisely that. Even at this moment, when we stand as we believe, on the very verge of victory in the West, and as that prospect, so imminent of victory, uplifts our spirits, and challenges us to think of the tasks that lie beyond it, we, and the whole world, too, I think, is even so in sober mood. Partly that is due to the fearful shock which has come to us from the direct knowledge of what has been done during these years to those victims in the Nazi concentration camps. That is felt, I think, in part, not only as a horrid thing, but as a real pollution of humanity; for it was done by men to

men; and it is a fearful reminder of what the disease of sin in this world, in its ultimate stages, and utterly uncontrolled by any fear of God, can bring men to. There are other things which sober us, too. I do not think any of us can feel anything but distress and alarm that the shooting of Mussolini—in itself not a bad way out — should be followed by such scenes as those which took place in Milan. And, on a less dreadful level, there are other things which sober critics of the Church never weary of telling men, as they feel the more immediate prospect of dealing with the terrible difficulties of relief to the stricken people, of the control of those passions which will follow the war, of reconciliation and of the real creation and maintenance of brotherhood among the nations.

The old world, after victory, is still the world of sin and death. And a new world can only come by hard work, discipline, and high and exacting ideals sternly pursued. Can it come even so? Many would say, "No." What we say is, "Yes," but only if it be received as a gift from God. That is the Gospel; and that is the Christ of the whole Church; and the C.M.S. has that immensely great opportunity and responsibility to proclaim that gift, and to bring it to men.

Of course, in bringing it, we have to take account of the context of this old world to which it is to be brought; and that context is a supremely difficult one in countless ways, as this Annual Report, to anyone who reads it, makes abundantly clear. Africa, India, long-suffering China—all have these immense obstacles and hindrances to the acceptance of this gift from God. Some of them legacies of age-long evils, many of them the intrusion of new evils which have been begotten by this modern world of ours. It is only too obvious that the resources of the old world, and the attractions of its materialism, are immense; while the human resources of those who would bring to them the gift of the new world are by comparison straitened, limited, and feeble. But yet all that belongs to this material world is of the order of the old world of sin and death; and that which we have is God's; and it is for us, in the certainty of that knowledge, to claim the full resources of the power of God to do the work which He has entrusted to us.

I do not intend to say anything concerning any particular conditions now existing in the mission field, or to try to pick out, as one might so easily do, the salient points from the Report, which you will read for yourselves. The one point, the only one, and the supreme one that I want to remind you of is that it is the high calling of those who have this knowledge of the Gospel which is Christ to claim all His resources, and to give ourselves unstintingly to the work which He entrusts us. And that does compel us to remember that the one need throughout the world, and not least in the mission field, is for recruits for this active work, and recruits in every area of missionary endeavour. The Report makes clear enough what is well known to you, that every kind of recruit is needed. That there is no gift, no trade, no knowledge, no experience possessed in this country which has not got a direct call for it in one part or another of the mission field, and that has to be given, despite the shortage of man-power here at home. That shortage is more strictly not one of man-power, but of Christian man-power, of converted man-power — of that there is a real shortage. Yet, surely, at this time this call, which is made to men who have, hitherto, not very much considered the

PERSONAL.

call, is clamant, and comes to them, not only from Christ, not only from His Gospel, but from the very experiences which many who have gone overseas in the Forces have themselves seen of what the missionary churches have been and are achieving to change the lives and characters of men, and is evident in the very conditions of the world.

Militarily we are well used now to the process called the penetration of spearheads, with very thin lines of communication going forward to occupy, and running the risk of being cut off and destroyed, and which are to be followed up if the venture is to succeed by substantial forces from behind. The record of the last hundred years of missionary endeavour is very largely the record of spearheads heroically making their way, and penetrating into the fears, and the darkness and the ignorance, and the disease of the old world, with very thin lines of communication and often enough in danger of being cut off and destroyed. Yet those heroic spearheads of the Church of Christ have been setting men free, and raising in them the hope that their freedom will last and will endure. The lines of communication are, in many ways, at this time threatened, as once more the annual Report makes clear enough. And more than that, those spear-heads are themselves, in many ways, blunted partly by the long strain which has been imposed upon the missionaries overseas, without relief, without any furlough, dreadfully over-pressed and short-handed, so that body and spirit are near to breaking-point. It is for them a matter of urgency that relief should come. For the whole missionary cause, and the whole Church of Christ, it is a matter of urgency that the spear-heads should be followed up, and that substantial forces should come in to occupy and to reinforce and to establish what has been won. It is beyond doubt true that in this next period it will be decided in many areas whether that which has been accomplished by those who have gone before us in the establishment of the Kingdom of Christ shall hold, and endure, and go forward, and fashion the future of nations and races, or whether it shall be submerged by the rising forces of the old world of sin and death. And that is why, above all, what is needed are recruits of every kind devoting themselves to the cause of Christ, and to the missionary cause, to the establishing and the strengthening of the missionary forces overseas and in the building of a better world, because we have the knowledge of the new world which is the gift of God.

I return to that very point from which I started. "For Christ's sake and the Gospel's go," Christ is Himself that Gospel; and the task is laid upon all who know it to be pioneers for the Kingdom which He has established, and which is His gift to us.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: under 5/-, 4/-.

The guest speaker at the Protestant Action Society Meeting to be held in Anderson Hall, 399 George St., Sydney, Friday, 27th July, will be Pastor W. Carter, of Parramatta. Pastor Carter is a very vigorous speaker and we feel sure that his message will be both instructive and interesting.

Ceylon is to have its first Sinhalese Bishop in the present centenary year of the Diocese of Colombo. He is the Reverend Hiyanirunda Lakadasa Jacob de Mel, Vicar of St. Paul's, Kandy, and son of the late Sir Henry de Mel.

The death occurred in Sydney recently of Mr. William E. Wright, brother of the late Archbishop of Sydney. Archbishop Mowll held a short service in the Cathedral on Monday week after which there was a further service in the Newcastle Cathedral and interment in the Sandgate Cemetery. The deceased gentleman was for a long time in the commercial life of Newcastle and was later connected with the Church Station at Brenda.

The Bishop of Gloucester, Dr. A. C. Headlam, has intimated his early resignation. It is remarkable that in 80 years the See of Gloucester will have had only 3 bishops, Dr. C. J. Ellicott, Dr. E. C. S. Gibson, and the present occupant.

The resignation of the Rev. G. F. Trench as General Superintendent of the Missions to Seamen takes effect on June 1, and the Rev. K. E. Collins, took over his duties as General Superintendent on that day.

The Rev. E. R. Chittenden, M.A., Th.-Schol., Rector of St. Andrew's, Toogoolawah, Queensland, nominated by the Patronage Board which met at Bishopsholme on May 29, 1945, to fill the vacant Parish of St. James', Kyogle, Diocese of Grafton, has accepted the nomination. Owing to several commitments Mr. Chittenden will not be able to commence work at Kyogle until August 1.

Our very heartiest congratulations and prayerful wishes extended to Mr. and Mrs. Hugh Girvan who were married by Rev. C. A. Stubbin, at Ryde, on Saturday, 12th May. Mrs. Hugh Girvan was Miss Betty Warren.

The Right Hon. the Viscount Caldecote, P.C., Lord Chief Justice of England, was the Chairman at the Annual Meeting of the National Church League held in London on May 17th last. The speakers at the meeting were the Rev. Principal F. D. Coggan, D.D., of Highbury, and the Rev. R. J. Cobb, M.A., Vicar of St. Matthew's, Rugby. Various Church Leagues in our Australian dioceses are directly affiliated with this great Evangelical society in the homeland.

We regret to record the death of the Rev. John Francis Huthnance, until recently rector of St. Aidan's, Blackheath, N.S.W. Mr. Huthnance was in temporary charge of the Parish of Dee Why and ministered in the Church on Sunday week. His death took place on Wednesday, the 4th inst.

The death is announced of the Rev. D. Creighton, of Dulwich Hill, N.S.W. on the 7th inst. The deceased gentleman was ordained in 1892 by the Bishop of North Queensland and after serving in that diocese for some years, worked in Newcastle, Bathurst and Sydney, his last appointment before retirement, being Rector of St. Paul's, Canterbury (Sydney) in 1930.

The Rev. H. H. Davison, of Wilberforce, N.S.W., has accepted nomination to the parish of St. David's, Surry Hills, Sydney.

In the Diocese our parish adjustments are continuing. The Rev. W. H. Hay goes to Tongala-Stanhope and the Rev. W. C. F. Nellor comes to help the Dean. The Rev. D. M. Wallace, who has been Rural Dean of the North West Chapter, has been elected to Tatura and goes there soon. The Rev. R. A. Laity goes to Malmesbury and his place at Kangaroo Flat will be taken by the Rev. G. E. Roper who returns to help us in this diocese.—Bishop of Bendigo's Letter.

On May 22nd, the oldest parishioner of Kyneton (Vic.), Mrs. E. Gamble, was called Home, after a short illness, at the age of 97. Until a few years ago a regular attendant at the services, she was to the end greatly interested in her Church.

Another old and faithful churchwoman of the Diocese of Bendigo, Mrs. Harriett Ann Talbot, died in April. Mrs. Talbot, who was 98, took up residence in Taradale (Vic.), in 1866, where she spent the rest of her long life. She was a regular attendant at Holy Trinity Church until advancing years prevented her.

The Rev. Keith G. Aubrey, Th.L., of the Diocese of Nelson, New Zealand, and formerly Chaplain to The Cranbrook School, Sydney, is at present in Sydney on furlough.

During the recent session of the Synod at Newcastle Archdeacon H. A. Woodd attained his 80th year. The Bishop refers to the incident in his monthly letter. "It was," said he, "a happy coincidence that the second day of Synod was also Archdeacon Woodd's eightieth birthday. The proposal to present him with a small token of our regard and goodwill met with an immediate and universal response. The difficulty was not to persuade people to give, but to dissuade them from giving more than the small sum asked as a subscription. That indeed was only to be expected. There is none of

its members whom Synod holds in higher regard. The inscription on the gift presented by the Archdeacon included the phrase that it was presented "as a token of esteem and affection." That phrase was absolutely sincere." We, too, would like to offer our congratulations and good wishes.

In reference to the death of the late Bishop Anderson, the Bishop of Auckland writes in his Diocesan Letter as follows:—"The passing of Bishop Anderson on the Thursday in Easter Week has removed from our midst the visible presence of one whom many of us held dear. The memory of his devout life, his unflinching cheerfulness, his love of all that was beautiful, and especially of flowers, will remain a cherished possession by all who knew him. I can personally never forget that he was one of the Bishops who assisted at my Consecration, and that through the laying on of his hands, with others, I received the gift of the Holy Spirit and was admitted to the Apostolic succession of Bishops of the Church. To his widow and to his family I offer in the name of the Diocese heartfelt sympathy."

Rt. Rev. C. L. Riley, Bishop of Bendigo (Vic.), and Chaplain-General to the Army, arrived in Perth by air on May 10. He preached at St. Mary's, West Perth, and St. Hilda's, North Perth, both parishes of which he was formerly rector.

The Duke and Duchess of Gloucester attended the service at St. John's Cathedral, Brisbane, on June 10, when the first public subscription for the completion of the cathedral was taken. It is estimated that the work to be done on the cathedral will cost about £250,000.

After a period of declining vigour which culminated in a stroke, Mrs. H. F. Miller, relict of the late Rev. H. F. Miller, who died in September, 1923, died at a private hospital in Essendon (Vic.), on June 14, aged 82. For many years she had been associated with St. Andrew's, Aberfeldie, and a leading worker in the Mothers' Union.

The Rev. W. J. T. Pay and the Rev. C. G. Brazier have both retired this month from full-time ministry, the former hopes to serve the Church as far as health will allow, and Mr. Brazier is to assist the Dean at the Cathedral. Both men have given long and devoted service to the Church, and we are most grateful to them for all they have done and also thankful that I can still call upon them for duty in time of need.

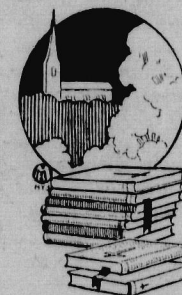
The Rev. John Romanis was inducted to the parochial district of St. Mark's, Brigh-

ton, on June 19. A great gathering of friends and parishioners must have been very cheering for the new vicar.

I have agreed to the exchange between the Rev. Sydney Smith, of St. Luke's, Yarraville, and the Rev. G. E. Menlove, of St. Jude's, Carlton. This is one of the ways in which it is possible to make changes. I trust that both parishes will benefit.

The Rev. A. J. Bamford has been nominated to the vicarage of St. Michael's, North Carlton, and has accepted the office. He will be inducted by Bishop Baker in July.

—Archbishop of Melbourne's Letter.



AMONG GOOD BOOKS.

11. THE SMALL HOUSE AT ALLINGTON.

By Anthony Trollope.

Is Anthony Trollope too mid-Victorian to be read for pure pleasure to-day? Certainly most of his delightful novels run into about 600 pages in most editions but one cannot help but noticing that the modern novel during the last ten years has become very much more substantial than was its wont. Whatever may be one's conclusion about desirable length, "The Small House at Allington" is a sheer delight to read, either by lengthy sittings or brief snatches. It is a sort of broad literary tapestry into which a thread may be woven to suit the reader.

"The Small House" is the third book of what has won fame as the "Barsetshire" series, but the entity of each book is so well preserved that one may read any book without feeling that much of the situation has not been grasped because the others have not been read. Indeed, Trollope's usual array of bishops, peers of the realm, squires and gentlemen is not so formidable in "The Small House." One meets amid picturesque rural setting, fresh, homely characters. Occasionally the scene is transferred to London where one literally writhes with exasperation at the unforgivable folly of Mr. Johnny Eames, a would-be hero. Perhaps the details of the squalid London lodging house are more vividly real than the beauties of the rural scenes. The plot and its many sub-plots weave entrancingly back and

forth between city and country, farm and baronial hall, completely satisfying the most exacting demands for excitement, variety of situation, mystery, humour, drama and surprise.

It is a very satisfying experience to read such a book as this and when the life of the author is surveyed it is the more remarkable that it could come from his pen. Trollope (1815-1882) was born in London and through strife in his home was boarded at Harrow and Winchester for eleven long, dreary years. He then went to live in Belgium and began studying French and German in order to take up a commission in the Austrian Army. This was hardly an appropriate background for the author of the "Barsetshire" novels. There is little, indeed, distinctly elevating about them, and there is no sign of any great intellectual prowess. There is, though, a robust healthiness about them. They are thoroughly English, and when compared with the outpourings of most of the moderns, they are full of good, clean, wholesome entertainment.

Proper Psalms and Lessons

July 15. 7th Sunday after Trinity.

M.: 2 Sam. xviii, or Wisd. v 1-10; 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.

July 22. 8th Sunday after Trinity.

M.: 1 Kings x 1-13 or Wisd. vi 12; Mark x 1-31 or Phil. ii. Psalms 39, 40.

E.: 1 Kings xii or xiii 1-32 or Wisd. vii 15 - viii i; Matt. x 24 or Acts xvii 16. Psalms 41, 42, 43.

July 29. 9th Sunday after Trinity.

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

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

The truly godly are instinctively humble. There is no humility so deep and real as that which the knowledge of grace produces.—Andrew Millar.



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Thanksgiving Service for Victory in Europe.

SERMON BY THE BISHOP OF AUCKLAND

Cathedral Church of S. Mary, Parnell, Wednesday, May 9th, 1945.

"Thine, O Lord, . . . is the victory."—I. Chronicles xxix., v. 11.

In the presence of God we are come together on this most momentous occasion in the history of the human race to offer to Him our praises and thanksgiving for the victory vouchsafed to the Allied Nations. By this victory the world has been delivered from the worst oppression conceivable to the human mind, for, had the enemy succeeded, liberty and freedom would have been known no more until in the mercy of God some other deliverance was vouchsafed. The conflict threatened the world with darkness unspeakable. The extent of the ruthlessness of the enemy has been and is being revealed by the discoveries of the Allied Armies. The mangled, emaciated and unburied bodies of hundreds of people, even of their own nation, cry for vengeance, and the memory of them will remain for ever a witness to the tyrannical disposition and unscrupulousness of those who sought to dominate mankind. For deliverance from this we are here to give thanks to God.

Thanksgiving.

How can we thank Him? Words fail us, language is inadequate. Our thanksgiving must be "not with our lips, but in our lives." True thanksgiving to God for blessings received seldom finds expression in spoken word. Hymns of praise and Psalms and Anthems of thanksgiving have their place, but something far more real is necessary. In Holy Writ there is one outstanding example of the true expression of thanksgiving which should be our pattern in the offering we make to-day. Our Blessed Lord, you will remember, on one occasion healed ten lepers—one only returned to thank Him, and what did he do? No spoken word, only an action, is recorded, but an action more expressive than any word could be. He fell down at the feet of Jesus giving him thanks. The man, cleansed from a fearful disease and freed from the inhibition which denied him freedom, fell down before Jesus, giving him thanks by the giving of himself. No-

thing less than this should be our expression of thanksgiving. Our only adequate offering to-day is that of ourselves, body, soul and spirit, a reasonable holy and acceptable sacrifice to God. Later in this Service a period of silence will be observed for this purpose. Let us strive in all humility and sincerity to give ourselves to God Who has saved us from tyranny unspeakable.

Remembrance.

To-day is also a day of solemn remembrance—inevitably tinged with feelings of pain and sorrow—yet also of proud thanksgiving. It is the remembrance of those who in this cause have made the supreme sacrifice. With the bloom of youth upon them, in the full vigour of early manhood and womanhood, with all life's possibilities before them, they went unhesitatingly at the call of duty. No selfish thought of careers blighted, no consideration of what the future would hold for them on their return, no ties of home or kindred held them back. And they will not return. Beneath the blazing sun of the African desert, in Greece, in Crete, in Italy, in the cold bosom of the sea, their bodies rest; but where are they? We think not of them as dead, but living. In the nearer presence of God in Paradise we believe they are gloriously alive, serving still and becoming more and more perfect, waiting for the day when we shall be gathered to them. We think of them also as being present with us in our worship here to-day. Some of them, baptised and confirmed in this Church, some of them who, with us at this Altar, received the Bread of Life and drank the Cup of Salvation. They are here to-day joining in our holy songs of praise and thankfulness.

Let us remember also those who have been bereaved—the widow, the fatherless, the parents, and other loved ones. Memory is apt to be of short duration—we may soon forget. There is a Christian duty towards such as these which all can fulfil. In the Epistle

for last Sunday we were fittingly reminded that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction." In Christian gratitude and charity let us count it an honour "to weep with those who weep" and to share and cheer their sorrow.

We must further remember those who in their service have been wounded or shocked and who return incapacitated for the place in life they hoped to fill. Let us not forget what we owe to them. Let not indifference or coldness on our part re-open their wounds or strain their wrecked nerves.

Determination.

To-day is, further, a day of Determination. Victory over material forces has been won, but a greater victory is yet to be achieved—the Victory of Peace. The determination of the future welfare of the world and of mankind rests upon winning the Peace. The winning of the Peace rests upon the determination of each individual as well as of each nation to seek to win that Victory. Determination in this sense means a firm resolution, a settled purpose. The lessons of the war have not been learnt unless they have created within the mind of each person and nation an unwavering conviction that the first duty is to prevent the recurrence of another conflict. Unless in response to that conviction each has made a firm resolution to strive towards that end, the sacrifices which have been made will have been made in vain. Unless it is the settled purpose of everyone to devote himself or herself to the gaining of a just Peace, then we are unworthy of the deliverance for which we thank God to-day.

But what does this mean? What is required of us? In the first place it is a definite return to God and a settled purpose to obey Him. To honour His laws, to live according to His Holy Word and revealed Will: To put God first in all things; To be on God's side. The awful depravity to which Germany has fallen is a terrible warning of what inevitably follows when a nation forsakes God.

"Return unto Me and I will return unto you, saith the Lord of Hosts."

Secondly, it is to fight all that is evil in our own lives and in the sphere in which we live: Never complacently to condone sin: To root out the social evils in our midst: To inculcate and practise just dealing one with another;

To remove the growing malignancy of abortion and divorce; To restore the worship of God on His holy day and counteract the increasing habit of devoting Sunday to ease and pleasure only.

Thirdly, it is to realise and practise the Fatherhood of God and the Brotherhood of Man. Humanism—the doing to others as we would be done by—is insufficient. The true Brotherhood of Man can only find fruition in a living faith in the Fatherhood of God.

The Peace which will endure is the Peace which God alone can give—the Peace which passeth all understanding. Let the Peace of God rule in your hearts.

NOMINATIONS TO PARISHES.

The principles of the Church of England are very little known even by some professed exponents of them. As a consequence very much is written that would have remained in the ink-pot had wiser counsels prevailed. "The Church Standard" has inadvisably opened its columns to an attack on the Sydney Presentation Ordinance.

We leave our readers to judge of the good taste of such an article at a time when the appointment of clergymen presents peculiar difficulties owing to the number of clergymen serving with the forces.

It seems a good rule in judging the serviceableness of any Ordinance to survey first of all its working under normal conditions. Such considerations seem to weigh little with our contemporary.

The Principles of the Church of England.

First of all our contemporary fails to notice that in the Church of England the choice of men to serve in the sacred ministry rests with the Bishop alone. Much fuss is made over the inequity of restraining in any measure the choice of parish representatives. Logically, that works out to an absolute principle by which the congregation would have the right to select a suitable person for ordination and present him to the bishop. But that runs counter to the whole genius of the Church of England. The Presentation Board can only select a clergyman in priest's orders. Such a man reaches that status with-

out any reference to the opinions or views of the particular parishioners. It might easily happen, in fact it has happened, that in certain circumstances the whole trend of clerical thought would move in a certain direction and collision would arise between the lay and clerical view points. Our contemporary ignores this aspect of the matter in a purely partisan article which is directed to voicing an imaginary grievance.

The Choice of a Parish Clergyman.

We pass from the initial restriction on the freedom of parochial choice to a second important consideration. The Church of England for the effective working out of its principles divides the areas of ministry into dioceses and provinces. This is not so in other denominations. The unity of a diocese must be preserved if we are to abide by the usual Church order in this matter. The unit of a diocese in our modern Church life is the Synod. The Synod consists of the bishop as a separate house, the clergy and laity in orderly proportion as the second house. The laymen have a voice in the deliberations of Synod. That does not guarantee sound decisions any more than does the voice of the clergy. Still it cannot be said to be an unrepresentative decision when bishop, clergy and laity unite to formulate it.

A parish cannot arrogate to itself the right to lie outside determinations which are made by a diocese in whose Synod the parish has equal representations with every other parish. To speak of such determinations as inequitable is to use ill-judged phraseology. This does not mean that all such decisions are of necessity right, but it does mean that the source of alteration lies in the synod and not in the whim of five gentlemen who may feel themselves aggrieved and inspire a newspaper to air their grievances. Still less does it lie in the alternative in the private judgment of a newspaper leader writer.

The History of Preferment generally.

The English people are intensely practical. Having considered that the choice of a parish minister is strictly limited by the circumstance that it must be the choice of a priest concerning whose elevation to the sacred office the parish had no say—the English people were not as concerned with parochial representation as perhaps they should have been.

They believed in the good old days that a parish clergyman would obey the Prayer Book. It seems to us a fond hope until we remember that in the old days discipline was not as lax as it is to-day. Every parish Church could therefore count on a reasonable interpretation of the Book of Common Prayer. They also believed that irregularity of conduct and neglect of duty could be and would be corrected by the ordinary proceedings of the Ecclesiastical Courts.

Therefore the English people consoled themselves with reflecting that the choice was safeguarded at the outset by the choice of fit men to serve in the sacred ministry and hedged round with the safeguards of ecclesiastical law. Other interests fell to be considered. One of these found a place in the early Sydney Presentation Ordinance. We quote:—"In any parish in which a person being a Member of the United Church of England and Ireland shall at the cost of such a person build a church to the satisfaction of the Bishop or shall endow a church with a stipend of at least three hundred pounds a year and with a residence for the clergyman the right of the first presentation of a clergyman to the incumbency of the said church shall if such a person so desire rest in the person so building or endowing as aforesaid. And if any such person shall both build and endow a church as aforesaid the right of presentation so often as a vacancy may occur during the life of such person shall if such person so desire rest in the person so building and endowing as aforesaid." (Presentation Ordinance, 1895.)

In addition to such private advowsons we have in England the right of presentation by the Bishop, the right of presentation by the Crown, the right of presentation by the Universities, the right of presentation by boards of trustees. It is manifestly absurd in view of these various methods to urge that parish representatives should have unfettered choice.

Such choice does not even exist in England. Dr. Lowther Clarke informs us "Throughout the Dominions it may be said that the term 'Patronage' as understood in England does not exist, and every effort has been made to prevent the growth of what in early days appeared to be a possibility. The Bishop is held ultimately responsible for providing a parish priest to take charge of every parish or district and owing to the conditions of Church life this becomes a respon-

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sibility rather than an act of patronage. By different methods the voice of the parish is heard in the case of fully constituted parishes, yet not so as to give a right to nominate the new incumbent." (Constitutional Church Government XIV.)

It seems strange in view of this statement that our contemporary speaks so confidently about the inequities of Sydney. We wonder is it due to the fact that Sydney parish representatives are the only people who are alive to the problems of representation?

A Peculiarly Callous Suggestion.

Dr. Lowther Clarke continues in a strain that occasions some surprise. We have attempted in the Dominions to improve on the English method of presentation. What is the result? "The tenure of parishes is varied, and in very many this depends upon the will of the bishop, but in the more completely organised dioceses, whilst there are no freehold rights, a parish priest is not removable except for offences proved in the Ecclesiastical Courts. Little use is made of these because the whole system being based upon voluntary gifts works out its own relief in the case of a parish where the clergyman and parishioners have ceased to work in harmony." That is the final result of all the grandiose schemes for securing good elections. The parishioners, if the worst comes to the worst can starve the clergyman and so secure his withdrawal. It is not a pleasant prospect. Our contemporary ignores all this.

The Sydney Method.

The Sydney method has been changed several times. At one time a person who built and endowed a church acquired the right of presentation subject to the proviso that "the Bishop shall appoint and license such clergyman unless he shall be satisfied that there is good and sufficient reason for refusing to accept the presentation." At that time four Synod nominators were elected and, in cases where the Board presented, one Synod nominator at least had to support three parish nominators to make the presentation effective. It was open to a parish at that time to vest the appointment in the Bishop absolutely and to appoint no nominators. This custom prevails in some dioceses in Australia at present, and in many the consent of the Bishop must be required before a name is submitted to the vote of the Board. That was subsequently changed to a provision that a presen-

tation could not be made except by "concurrent majorities of the Synod nominators and of the Parochial nominators. At that time the Board consisted of ten nominators of whom at least seven should be laymen. In 1933 largely through the efforts of C. H. G. Simpson, the ordinance was again revised providing for the appointment of four instead of five Synod nominations and making the consent of two necessary before there could be a valid presentation.

IT RINGETH TO EVENSONG. THOUGHTS FOR ADVANCING YEARS.

(A Review by SENEX.)

From time to time books fall into our hands from the perusal of which we derive inexpressible comfort and edification. They have, for us in particular, a message of divine edification; and we earnestly desire that they may be to others what they have been to us.

Some of them are books widely known, like the "Imitation of Christ," by Thomas a Kempis, books that have come down to us from past centuries and that will be read and cherished as long as the world lasts. But others have been written by men of later date and have been greatly blessed to countless thousands in more recent years.

One such book came my way lately, bearing the title given at the head of these lines. The author is the Rev. A. F. Mortimer, D.D., of Philadelphia; and a first reading of it made such an impression on me that though

my booksellers told me that it is out of print, I was delighted beyond measure to be able to secure a second-hand copy of it for my own library and to lend it to those, who, like myself, are of advanced years.

Every chapter, every page, is full of aids to devotion and to right views of what old age involves and can be made to be in the way of using wisely the few years or months or days that remain to us.

I suggest to my readers, especially the clergy, that they should overhaul their libraries, to see whether they have a copy of the book. Perhaps seekers for it may have similar good fortune to myself in being able to pick up a copy second-hand. My copy, after being read through three times and summarised, is being circulated amongst friends of advanced age, in confident expectation that it will be to them, as it has been to me, a source of great blessing in these my latest years of mortal life.

The chapters dealing with the following subjects are especially interesting and helpful.

Old Age and Truth (1-3): Visions and Dreams, Wasted Tears and Repentance.

Trials of Old Age (4-6): How to meet them.

Losses (7-13): Friends, Power to Work, Independence, Infirmities, Sight, Hearing, Pain.

Faults (14-16): Covetousness, Fretfulness, Inconsiderateness.

Virtues (17-20): Patience, Cheerfulness, Kindness, Heavenly-mindedness.

Opportunities (21).

Helps (22-29): Realisation of God's Presence, Prayer, Meditation, Penitence, Holy Communion, Holy Scripture and Spiritual Reading.

Joys (30): Anticipation of early meeting with the Master, face to face.

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IT IS DREADFUL!

The Principal of one of our leading colleges, where men are trained for the ministry of the Church of England, said to me a few weeks ago: "Prayers for the dead are now being said everywhere. It is dreadful!" I quite agree: it is dreadful. In this article I want you thinking young people to see that it is wrong to pray for those who have departed from this earthly life. This unscriptural practice has increased during these sad days of war, when so many are losing their lives by the violence of the enemy. Let us look first at

(1) The Bible.

As good "watchmen," we always look at the Bible when such questions arise. The Bible is God's Word given us for our guidance. In it He has kept back nothing that is good or helpful to us. Yet in the vast and varied chapters of this sacred Book, He has not recorded one command to pray for the dead, not one promise of good to be expected from it, not one example to encourage us to offer such prayers. Our Lord Jesus and His apostles often teach the power of prayer (for instance, Luke xi: 1-13; 1 Tim. ii: 1-3; James i: 5-7, vv. 14-18). They show the duty of praying for all men, even our enemies (Matthew v, 44). They often refer to the next world and the state of the dead (Luke xvi: 19-31; 1 Thess. iv: 13-18). But in no case do they command or permit praying for the dead. The Bible contains 66 books, written by some 30 different men, on every religious subject, but it has nothing in favour of prayers for those who have crossed death's narrow stream. St. Paul shows plainly that to be "absent from the body" is not to be in purgatory or any place requiring our prayers, but "present with the Lord." To depart is to be with Christ, to die is gain for those who (in life) have put their trust in Christ's atoning death on the Cross. St. John says that those who die in the Lord rest and are blessed. Then, I am sure you will agree, that it is unnecessary to pray for them. We thank God for their lives and seek grace to follow their examples, but they have passed beyond the need of our prayers. As the great Dr. Griffith Thomas once wrote: "Prayer for others is bounded by this life, and after this prayer is swallowed up in praise."

(ii) The Church of England.

Since 1552 our Church has entirely rejected all prayer for the dead from its prayer book. There is not one single example of such a prayer. The long prayer in the Communion service is called the prayer "for the whole state of Christ's Church militant here in earth." These last words were added in 1552, and have remained ever since. They exclude those who have died. Instead, we thank God for their examples.

In the "Homily on Prayer" we are taught that we are not to "dream any more that the souls of the dead are anything at all holpen by our prayers . . . Let us not therefore dream either of Purgatory or of prayer for the souls of them that be dead."

Prayers for the dead were condemned by

(iii) The Reformers.

We all know what a wonderful work these men did by God's good hand upon them in bringing our land and Church back to the Bible. As they came into the full light these men

were of one mind in condemning such prayers. Canon Blakeney shows that Cranmer, Latimer, Bradford, Hooper, Jewell, Coverdale and many others rejected these prayers.

My space has gone, and I must finish now. Do you not agree that "It is dreadful" to pray for the dead when the Bible, the Church of England and the Reformers all say it is wrong? Although it is not always connected with it, it undoubtedly leads to belief in that terrible Romish teaching about Purgatory, which is condemned in Article XXII as being "a fond (futile) thing vainly invented (inane concocted) and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." — F.W.M. — From "The Watchman," England.

A.C.R. SPECIAL PUBLISHING OFFICE.

The following amounts for the above Appeal for the Church Record have been received with grateful appreciation:—Amount already acknowledged: £36/14/-; Mr. H. N. Gelding, £1; Rev. E. C. Coleman, 10/-; Miss Stockdale, £1; Mr. S. C. Hilder, £1. Total £40/4/-.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

GREAT PROTESTANT SERVICE.

Something quite new—and will be held in St. Michael's at 7.15 p.m. on July 15th. With the growing congregations and increasing interest in the services, it would not be over optimistic to say you will have to be early to obtain a seat. The visiting preacher will be the Principal of Moore Theological College, Rev. Canon T. C. Hammond, M.A., and the soloist will be Miss Winifred Gardiner. A special order of service will be printed. Our organist, Mr. Shead, will give a short organ recital before the service. There will be present members of a number of L.O.L. and Protestant Alliance Lodges and members of the Public Service Progress League.

BOTANY—SMEE MEMORIAL WINDOW.

Notwithstanding the very wet and stormy morning our Church was well filled for the service of unveiling this beautiful window. The Archbishop, in the presence of Mrs. Smees and the family, dedicated to the memory of the late Rev. Reginald Smees, formerly Rector of this parish, using well chosen prayers. Mr. Rex Smees took the early part and the Rev. Gordon Smees, the second part of a very devotional service. A large choir led the musical worship including Jackson's great "Te Deum." (Mrs. Bayliss, who with her husband, was closely associated with Mr. Smees in church life, sang a solo very feelingly.) The sermon preached by the Archbishop was most personal and appropriate to the occasion, referring to the late Mr. Smees' faithful and successful ministry and also his family touches with Botany and the Botany people, not forgetting Mr. Smees' pastime spent on the waters of the Bay. In fact, this latter, gave rise to the choice of the subject of the window, Christ's hand stretched out to save Peter on the lake of Galilee.

This, now the seventh coloured memorial window erected recently, will serve to enrich the impressiveness of our Church, stand for all time as a visible reminder of one of God's good servants and an inspiration to partake in spiritual meditation.

THE HOME MISSION SOCIETY.

The 89th Annual Meeting of the Home Mission Society will be held on Tuesday, 31st July, 1945, at 7 p.m. The Rev. J. R. Le Huray will preach the annual sermon in the Cathedral and the public meeting will be held at 8 p.m. when addresses will be given on various Home Mission Society activities. All church people are cordially invited.

PRESENTATION.

Deaconess Lowenstein, Superintendent of Pallister Home for Girls, Sydney, was the recipient of a gold watch from the Deaconess Council and friends on her retirement from this work. The Archbishop of Sydney made the presentation at a gathering at Deaconess House and eulogised the splendid contribution of service Deaconess Lowenstein had made in helping problem girls.

A GREAT CENTENARY.

A very fine meeting was held in the Town Hall, Sydney, last Sunday afternoon, to celebrate the Centenary Year of Orangeism in New South Wales.

The guest speaker was His Grace the Archbishop of Sydney, who sounded a great warning against the dangers of Secularism and particularly the secularisation of the Lord's Day. His Grace specially deprecated the organised sport and carnivals that were being held in increasing numbers. Other speakers included the Right Worshipful the Grand Master, Mr. Clifford Bingham, who said that Orangemen looked with disfavour upon those who did not observe the sanctity of the Sabbath.

A great spectacular Pageant is to be held in the Town Hall to-morrow (Friday) at 8 p.m.

8 MINISTERS IN 155 YEARS.

Last Sunday evening, in the historic St. John's Church, Archbishop Mowll unveiled a tablet which bears the names of the line of notable clerics.

The history of the Anglican Church in Parramatta dates back to 1790, two years after the foundation of the first settlement at Sydney Cove. The Rev. Richard Johnson, the first chaplain, was the first preacher at Parramatta. That was before St. John's Church was built.

He was followed by the Rev. Samuel Marsden, who was incumbent for 35 years, from 1803 to 1838, when he died in the old rectory at Windsor, which still stands.

Marsden was followed by his curate, the Rev. H. M. Bobart (1838-1853), and he was succeeded by the Rev. (later Archdeacon) R. L. King (1855-1868), and the Rev. (afterwards Archdeacon) W. J. Gunther, who was at Parramatta for 42 years and who for many years was Vicar-General.

The next rector was the Rev. (now Archdeacon) S. M. Johnstone, now Registrar of the Diocese of Sydney, who served at Parramatta from 1911 to 1935, being followed by Archdeacon H. S. Begbie, who served from 1936 to 1940. The present rector, the Right Rev. W. G. Hilliard, is one of the Bishops Coadjutor of Sydney, and was formerly Bishop of Nelson, N.Z.

SERVICE FOR STUDENTS.

A service for University graduates and students was held in St. Andrew's Cathedral last Sunday. Bishop Pilcher was special preacher.

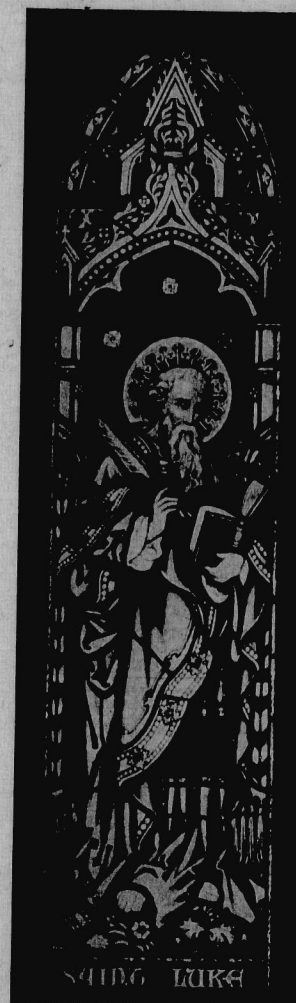
At this service, the lessons were read by the University Chancellor and Vice-Chancellor. There was a large and representative congregation.

NEWS FROM THE PARISHES.

St. Michael's, Darlinghurst. — On Friday night, 29th of June, a great service of praise was held in St. Michael's Church, Flinders St., Darlinghurst. The object was to express thanks to Almighty God for the splendid response to St. Michael's Holiday Home Appeal. The historic Church was crowded for the occasion. Several clergy were present. The Rector of St. Michael's, Rev. Norman Fox, conducted the service. Holy Trinity, Dulwich Hill choir led the service and rendered selections from Handel's "Messiah." The soloists were Raymond Beatty, Florence Taylor and Jean Smith. Harry Edwards played the electric organ and Edna Grafton officiated at the pipe organ. Heather Sumner contributed violin solos prior to the service. The offertory for St. Michael's Holiday Home amounted to over forty-two pounds. It was indeed an inspiring service! — (Contributed.)

St. Paul's, Chatswood. — The Rev. F. H. B. Dillon writes in the "St. Paul's Gazette":

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"One of the original members of St. Paul's, the late Mr. Tom Watts, left in his will a legacy of £50, which has been set aside towards the New Church Building. Canon D. J. Knox paid a glowing tribute to Mr. Watts (at the funeral service) of his faithful association with St. Paul's during his lifetime, and now we realise he desired his association to be perpetuated in the new Church.

St. Thomas', Russell Lea.—St. Thomas' Girls' Friendly Society has been working hard for three months on a special assignment of work. They have been making useful articles to help the Church Missionary Society. On Tuesday, 19th June, they gathered together a great array of knitted baby wear and numerous other articles which will be of great value to the C.M.S. in Tanganyika. Deaconess E. Robinson, who is going back to Tanganyika, came and addressed the girls. Miss Margaret Mobbs is the G.F.S. leader at St. Thomas'.

St. John's, Abbotsford.—Mr. C. F. Brown, has offered to provide a complete set of new pews for St. John's Church if the money to build the hall extensions at St. John's is raised in the next eighteen months. £440 is still needed, before operations can be commenced on this work. This is a challenge.

St. Michael's, Wollongong.—There is to be an important gathering in the hall on Saturday afternoon and evening, July 21st, when the second anniversary of the Wollongong C.M.S. Depot is to be celebrated. A party from Sydney, headed by Mr. Arrow-smith, is coming, but the afternoon will be the time for a delightful programme comprising items by young people from our own and the neighbouring parishes. A basket tea will follow, and then Mr. Arrowsmith will deliver a lantern address surveying the mission fields, and confronting us with the vision of great enterprises which are being shaped

by the C.M.S. for attempting in the near future.

Christ Church, Kiama.—Recently a cheque for £24/11/9 was received from the Solicitors of the Frederick Wahl Estate. The Warden and Committee wish to acknowledge with grateful thanks this final gift from the estate. In the year 1930 the sum of £1150 was received from this estate.

The example of the late Frederick Wahl in remembering the Church in his will is something that might well be emulated by those who are keen to see the work of the Church of God carried on.

Diocese of Goulburn.

CLERGY CONFERENCE AT CANBERRA.

The purpose of the Conference will be to take thought together on the place of the Church in the National life, especially in the work of Post-War Reconstruction.

The conference will gather at the School for the evening meal at 6 p.m. on Monday, 27th August, and conclude its work on Thursday evening, 30th August. It will disperse after breakfast on Friday morning.

The Programme is not yet fully worked out but on Monday evening there will be a service in the Chapel at 8 p.m. with an opening address by the Bishop.

On Tuesday and Wednesday evenings Canon Edwards will tell us about the Church in U.S.A., and what we can learn from conditions in America. He has recently returned from a most interesting visit to the States.

On Tuesday morning Archdeacon Robertson will open a discussion on "The Work in Town Parishes."

On Wednesday morning Canon Nell will open a discussion on "The Work in the Country."

On Thursday morning Rev. A. W. Harris will open a discussion on "Training Churchmen for Citizenship."

Each day there will be a Bible Study on the Ephesians. The Rev. David Garnsey's little book on God's Purpose for Human Life is a good preliminary study.

Diocese of Newcastle.

HOME FOR RETIRED OR INVALID CLERGY.

Miss Dove, of 6 Webb's Avenue, Ashfield, N.S.W. (a daughter of a former Rector of Jerry's Plains) made an offer to bequeath her property at Ashfield to the Diocese of Newcastle for use as a Home for Retired or Invalid Clergy. Miss Dove set out the terms of her bequest, and the Diocesan Council passed the following resolution:—

"That Miss Dove's offer of her home at Ashfield be accepted, and that she be thanked for her kindly thoughts on behalf of aged and invalid clergy."

Diocese of Grafton.

BISHOP'S ILLNESS.

The Bishop of Grafton is very grateful for numerous kind enquiries concerning him from all over the Diocese. He is unable at present to write letters, and wishes to express his gratitude to all his people for their sympathy and concern.

CHURCH EXTENSION FUND SUNDAY.

This will be held on Sunday, 5th August. £300 is being asked for to be used in vitally necessary developmental and extension work in many parts of the diocese.

MISSIONARY NOTES.

At the meeting of the Diocesan Missionary Committee, held on May 29, it was reported that the contributions to date from the parishes amounted to £623, which does not compare favourably with the amount received during the corresponding period of last year, to wit £941. However, since many parishes who have never failed in the past had apparently not sent in their Lenten offerings, this probably accounts for the difference. It is hoped that we shall not fail to receive the amount we have undertaken to raise, namely £1210. We feel quite content that that amount will be raised.

FIVE GREAT CHRISTIANS.

"The Shadow of the Broad Brim."—Life story of Charles Haddon Spurgeon, by R. E. Day, 11/3. (12/6).
 "Bush Aglow," Life Story of Dwight L. Moody, by R. E. Day, 15/- (15/6).
 "Luther and the German Reformation," by T. M. Lindsay, 6/6 (7/-).
 "The Life of Adoniram Judson," by E. Judson, 9/6 (10/-).
 "James H. McConkey," by H. McCraw, 9/6 (10/-).

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The Rev. John Bell of the A.B.M. was the visiting speaker at an informal missionary conference of clergy held at Bangalow on 9th July. The day commenced with a service of Holy Communion at 10 a.m. Clergy from the Murwillumbah Rural Deanery and other parts were present in force.

St. Mary Magdalene, Coraki.—Mrs. Hiscocks, the Matron of the Aboriginal Station at Coraki, has been transferred to Cootamundra. She will be sadly missed at St. Mary Magdalene's Church, as she was a very active member. She was Presiding Associate of the G.F.S., Sunday School Superintendent, member of the Women's Guild, and Secretary of the F.W.O. envelope system of the parish. She was entertained at a social evening held in the School of Arts during which a number of presentations were made.

All Soul's, Bangalow.—The Parochial Council recently, on behalf to the congregation, presented Mr. P. James with a copy of the Revised Prayer Book, as a token of their appreciation of the faithful and efficient services he has rendered the Parish as Hon. Lay Reader. The Parish is extremely fortunate in having one of the deep sincerity (and with it great capability) of Mr. James to be always available to help the Rector in the conduct of Divine Service.

VICTORIA.

Diocese of Melbourne.

ST. CLEMENT'S, ELSTERNWICK.

A reunion of former parishioners of St. Clement's (during the incumbency of the Rev. Geo. Sproule) will be held on Sunday evening, November 18th. Service at 7 p.m. and afterwards in the Parish Hall. Those interested are invited to communicate with R. J. Mason, Box 256C, G.P.O., Melbourne.

Diocese of Bendigo.

SYNOD.

The Bishop is calling Synod for the latter part of August, commencing on Monday, August 20.

There will be a Clergy Conference that afternoon and the Synod will open that night. On the Wednesday night the Diocesan Festival service will be held, and on the Thursday a Quiet Day for the Clergy, conducted by the Rev. Walter Green.

Several bills are foreshadowed, one to amend the Patronage Act, and others amending the Trustees and Vestries Act.

QUEENSLAND.

Diocese of Brisbane.

OFFICIAL.

The following licences have been issued by the Archbishop:—

The Rev. Allan Challes Haysom, Th.L., as Assistant Curate of St. Peter's, Gympie.
 The Rev. Elwyn Keith Clarke, as Assistant Curate of Holy Trinity, Fortitude Valley.

The Rev. James Massingberd Teale, as Hospital Chaplain for South Brisbane.

The following resignations have been received by the Archbishop:—

The Rev. Percy McDonald Smith, Th.L., as Honorary Mission Chaplain.

The Rev. Allan Challes Haysom, Th.L., as Vicar of Noosa.

The Rev. Henry Rupert Orme, Th.L., as Vicar of Camp Hill.

SOUTH AUSTRALIA.

Diocese of Adelaide.

A FAREWELL GATHERING.

"About 280 parishioners and friends sat down to tea at six o'clock and over 300 were present at the after meeting. Mr. W. J. England presided. In addition to the wardens we were pleased to have with us Mrs. Robins, wife of the Bishop, Rev. R. M. Fulford, rector of the neighbouring parish of Holy Trinity and representative of C.M.S., and Mr. Martin and Mr. Snow, representatives of the Adelaide Rotary Club. Each speaker in turn paid tribute to the capabilities of both Mr. and Mrs. Gumbley.



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so prominently displayed in their association with the various organisations which they represented. Appreciation was also expressed of the contribution made by the whole family to the work of the parish. On behalf of the parishioners, the People's Warden, Mr. W. F. Appleby, presented the Rector with an inscribed wallet containing a number of banknotes."—St. Luke's Parish Paper.

Churchman's Reminder

"Gratitude is the least of virtues, ingratitude the worst of vices."

"For every creature of God is good, . . . if it be received with thanksgiving."
 —1 Tim.: 4:4.

July.

15.—7th Sunday after Trinity. How hard at times to remember to say "Thank you" to the Almighty. The Collect is a prayer for remembrance, for Love to God, True Religion and Goodness, will ensure a grateful character.

22.—8th Sunday after Trinity. Again we are led, as by this ancient prayer slightly altered, to admit how dependent we are upon God, Who "ordereth all things both in Heaven and earth." It is this belief which enables us to carry on without murmuring, when things go wrong.

25.—Wednesday, St. James' Day. This St. James is the Apostle, the brother of St. John. He was the first of the Chosen Few to suffer death for the Gospel's sake, and the only one recorded as suffering thus among the Apostolic Group. The Collect was composed in 1549, being a product of the Reformation.

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ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.

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ACKNOWLEDGMENT.

Donations to New Comleroy Church Fund, Kurrajong:—
Rev. W. G. Nesbit, £1/1/-; G. F. Society St. Paul's, Lithgow, £1/1/-.

BISHOP MOULE'S TESTIMONY . . .

Writing about the deep impressions made upon him by the home of his childhood, and of the unsatisfied feeling he had when he realised that his contact with the Lord was seriously imperfect, Bishop Handley Moule said:—

"It was when my University course was over, and at a time when much outward success attended my path, that a profound conviction of the fatal guilt of sin found its way to my deepest heart. I cannot recall word or incident as the exciting cause, but it was there in deep and dread reality. That dark time ended in a full and conscious acceptance of our crucified Redeemer."

On another occasion he wrote: "I was permitted to realise the presence, pardon and personal love of the Lord, not reasoned, just received."

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AN APPEAL.

An Army Chaplain from Sydney Diocese serving Men and Women of the Fighting Forces is very anxious to secure a small organ. Should any one be able to supply this need please communicate with the C.E.N.E.F. Office, Church House, George Street, Sydney. Tel.: MA 2880.

BOOK REVIEWS

"Planting Men."—This is the title of the annual Popular Report of the Church Missionary Society for 1944-5.

The name is taken from the Chinese proverb:

"If you are planting for one year, plant grain;

If you are planting for ten years, plant trees;

If you are planting for one hundred years, plant men."

The theme follows that of last year, when the title of the Popular Report was "People Matter." The emphasis throughout is upon the question of Missionary personnel. This, even more than finance, claims attention in missionary administration to-day. Manpower is the crux of the missionary problem. In the next years, six hundred recruits are needed for the work of the Church of England in its missionary activities throughout the world; and of this need the Church Missionary Society, being the largest missionary organisation of the Church of England, has a predominant share.

Such questions as the African book hunger, the problems of Christian education in Persia, the achievement of nationhood in India, and the opportunity for Christian leadership in China, form the staple material of the book.

As in all publications of the Church Missionary Society, however, the prevailing note is confidence in God, and therefore a spirit of realistic optimism pervades the book. "If God be for us who can be against us?"—fitly sums up the spirit of this splendid report.—R. A. Hickin.

"Planting Men," obtainable from C.M.S., 93 Bathurst St., Sydney.

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The Management Committee acknowledges with grateful appreciation the
following amount. St. Michael's Wollongong, 6/- amount under 5/-; 2/-