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August 1, 1946

The Australian Church Record

The paper
for
Church of
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Catholic
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Protestant
& Reformed

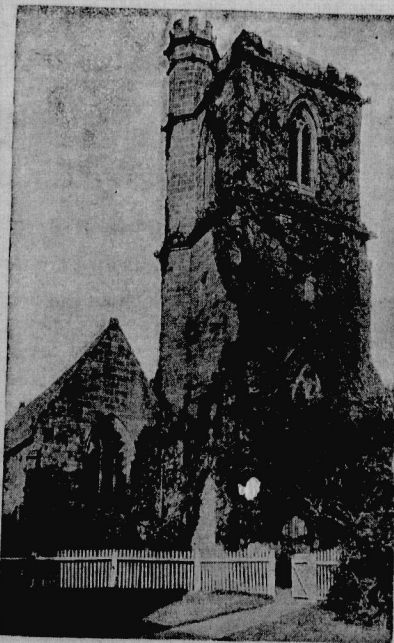
Vol. 11

AUGUST 15, 1946

No. 14

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NOTES AND COMMENTS.

The Archbishop of Sydney has re-
ceived a letter from the present vicar
of St. Mary's, Islington,
London, a parish of great
C.M.S. traditions, where
the saintly Daniel Wilson
was at one time vicar. It
was during Daniel Wilson's episcopate
as Bishop of Calcutta that Bishop
Broughton came to Australia as Arch-
deacon, with the Bishop of Calcutta as
his diocesan.

This historic church was demolished
in the early years of the War, and the
present vicar, sharing the sturdy
evangelicalism of many churchmen in
Sydney and other parts of Australia is
hoping that gifts may be forthcoming
in aid of the rebuilding of St. Mary's.
Any gifts could be sent for this purpose
to the Archbishop of Sydney, who
would gladly forward them to London.

In his monthly letter to his diocese
the Archbishop made the following
reference to Kelham:

The Archbishop "The Society of the
of Brisbane Sacred Mission.
and Kelham. "The S.S.M., better
known as "Kelham," at
whose Theological College

in Nottingham I was trained for the priest-
hood, will shortly be represented in Aus-
tralia by two of its members who are arriving
this month—one is Father Bedale, Director
of the Society, and the other is Father Oddy,
who will be in charge of the House, when
other members arrive to inaugurate a
Branch in Australia, and (as a possible
consequence) to form a Central Theological
College, independent of any diocese or pro-
vince.

We are just wondering what the
Archbishop of Brisbane means when he
describes a "possible" Central Theo-
logical College as being "independent
of any diocese or province." We are
further wondering whether Bishop
Robin was speaking, with his tongue in

his cheek, when he asked his brother
bishops, not to consent to, but to give
approval to his request to the Kelham
fathers to establish a college in the
Diocese of Adelaide. Did he frankly
tell his brother bishops that he and
others possibly were hopeful that the
Kelham fathers would go beyond his
request and "form a Central Theologi-
cal College, independent of any dio-
cese or province?" In Canon Roger
Lloyd's latest book, "The Church of
England in the 20th Century," we are
given a delightfully frank description
of Kelham methods of training which
are almost on a par with the Roman
method of the segregation of the men
looking forward to Holy Orders in the
Church for seven or more of the most
impressionable years of their training
from the hurly-burly of a true Univer-
sity training and moulding them after a
narrow pattern into seminary priests—
a caste apart from the ordinary human
life experience. With all the good
things that, in Canon Lloyd's opinion
Kelham gives, we imagine the price is
too great in the narrowing of personal-
ity that must ensue.

But we still cannot understand the
logic of such a College, claiming the
last thing in Catholicity, being inde-
pendent of the bishops of those dio-
ceses in which it serves and from whom
surely their priest members would re-
quire a licence for the exercise of their
ministry.

It is to the credit of Dame Enid
Lyons that the Federal Department of
Immigration and In-
formation came in
for strong criticism.

It is as well that the
public generally, by means of the
broadcasting of the Parliament debates
should have gained an insight into the
criminal unreliability of the Informa-
tion provided for would-be immi-
grants. There have been numerous
tragedies in the past by reason of such
misleading statements as are contained
in the pamphlet to which Dame Enid
drew attention. We are not served well
as a nation by such methods of entic-
ing immigrants. It is time that the
antique information which has long
been characteristic of Australia House
in London should be swept away and
the whole premises have a thorough
cleaning. As far back as 1922 we
have personal knowledge that the in-
formation supplied to would-be immi-
grants was just as unreliable. Low
prices for the necessities of life and
the rosier conditions of life for prim-
ary producers were the bait held out
to catch the unwary. But the low

prices belonged to a couple of decades
before and the rosy conditions needed
much qualification.

It is not a fair deal either to the
people across the sea or the people
of this Commonwealth, whose prin-
ciples are based on righteous dealing.

The glib statements so often made
concerning divorce and the logical
laying down of rules ex-
cluding men and women
earnestly desiring the
help of Church ordin-
ances from such or-
dinances, have recently been brought
under criticism by no less an authority
in the Church than the Archbishop of
York. In the recently held Convoca-
tion of York His Grace spoke on the
subject of marriage and concluded
with the following reference to
divorced persons:—

"And thirdly, when reconciliation has
failed and divorce has been granted, the
Church still has a pastoral duty. All those
who have been separated by divorce must
not be treated as cut off completely from
the fellowship of the Church, not even when
a new union has been contracted. There
are some who are genuinely innocent parties
both in fact and in law, and have a right
to expect sympathy and help in their trouble.
And, with the guilty, the circumstances and
conditions of their sin, and the degree of
temptation which led to it, may be very
different. The hot and thoughtless passion
of the young is very different from the cal-
culated deceit of an older man or woman.
There are, also, those who, though they
were divorced when they were younger, have
lived together loyally and happily for many
years in the new union they contracted, and
now wish to be admitted again to Commu-
nion for the sake of their children as well
as for their own. And it must never be
forgotten that our Lord condemned pride,
hypocrisy, and self-complacency more
strongly than the sins of the flesh. It was
with considerations such as these in mind
that the Convocation of the Northern Pro-
vince in 1938 approved of the bishop, under
carefully defined conditions, giving direc-
tions that individuals who otherwise would
have been excluded from the sacraments,
might receive their grace. Logic is often
an unsafe guide in spiritual matters and
sometimes must be overruled by the law of
love."

Verbum sap.

It is a matter for deep regret when
clergymen issue erroneous statements
to their parishioners. The
Erroneous parish magazine for All
Statements. Saints, Parramatta, con-
tains an article headed

"Why should I belong to the Church
of England?" The article is excellent
in parts, but it embodies quite a num-
ber of misleading assertions. The writ-
er seems unaware of the fact that Con-
firmation is ministered by priests and
not by bishops in the Greek Church.
He declares that the requirements of

the English Ordinal proves that all Non-conformists have no sacraments because they have no bishops. He seems unaware of the fact that prior to 1662 several ministers with Presbyterian Orders were admitted to the ministry of the Church of England without re-ordination. Were the sacraments administered by them no sacraments? He reports the old tag that Magna Carta stated "The Church of England shall be free" in blissful ignorance that it was a claim for absolutism with the Pope still recognised as a spiritual head. It declares the Church of England never was Roman Catholic against the testimony of Maitland regarding the acceptance of Roman Canon Law. It is a melancholy illustration of the attempt to compress important facts of history into a small compass with injury to the facts and to the reader. We have too much of these short cuts to knowledge which plunge us in a morass of ignorance.

SUNDAY OBSERVANCE.

The decision of the Leeds Labour Council to permit Sunday cinema-opening has resulted in a vigorous united Churches protest, in which the Roman Catholic churches joined. It raises one again the question of Sunday observance, which in the present situation of society, has a new and vital significance. We think it is important that the whole matter should be lifted on to a new level of discussion and considered from a fresh angle. Tied up with this question of Sunday observance is the peculiar problem which the Church is facing in the attempt to re-evangelise the nation. The jealous preservation of Sunday as a day distinct from the week-day has become, in fact, one of the defences against further encroachment of secularism in our national life.

Now many things may be, as a general rule, quite innocent and harmless in themselves. But if a situation occurs in which things usually innocent become the symbols or means of injury to the community, then these things become harmful. To eat meat offered to idols might be quite harmless in itself, as St. Paul argued, but if it caused a weak brother to stumble, then it became sinful. There may be little or no harm in Christian people doing on Sundays many or most of the things they do on weekdays. But hasn't the time come to consider whether we should not emphasise the value of Sunday by deliberately refraining from doing on Sunday what

we do on weekdays; precisely in order to impress on our children the importance of Sunday in an age when its observance has so largely ceased? Sunday, which was once regarded and to a considerable extent observed as the Lord's Day, a day set apart, is now largely a day which most people make still more their own day. Sunday has become a day on which especially to please ourselves. As a defence against that ever-increasing tendency, Christian people should now make special efforts to preserve the sacred character of the day, even though it means refraining from many activities innocent in themselves. Let us resist any further encroachment upon it in our own homes and relationships.

—"Church of England Newspaper."

THE NEW HYMN BOOK.

No. 4.

This will be the last of this series of articles on the New Hymn Book for the present time. It is hoped that they will be resumed as the time draws near when the Hymn Book will be obtainable.

One of the most interesting hymns in the Australian Supplement is one composed by Dr. C. W. Bean, Commonwealth War Historian, on the beach at Anzac at the time of the evacuation of the Peninsula. As Dr. Bean watched the transference of the troops to the ships which were to bear them away from the graves of so many comrades who had laid down their lives in heroic sacrifice, he wondered, "Can God bring any good out of what seems to be such destruction and waste?" In answer to this question he felt that God must have some purpose in it all, and that such courage and self-sacrifice must bear fruit in the long run. The hymn which he wrote is, of course, only suitable for Anzac Day, when such thoughts may well be in the minds of men and women who have loved and lost those who have made the supreme sacrifice in the two great wars. A beautiful and dignified tune has been written for this hymn by Dr. Floyd, the Organist of St. Paul's Cathedral, Melbourne.

NON NOBIS.

Not unto us, O Lord, to tell
Thy purpose in the blast
Why these, that towered beyond us fell
And we were overpast.

We cannot guess how goodness springs
From the black tempest's breath,
Nor scan the birth of gentle things
In these red bursts of death.

We only know—from good and great
Nothing save good can flow;
That where the cedar crashed so straight
No crooked tree shall grow;

That from their ruin a taller pride—
Not for these eyes to see—
May clothe one day the valleyside—
Non Nobis, Domine.

The House of Bishops resolved that in the Supplement should be included hymns by Bishop Gilbert White, formerly Bishop of Carpentaria and later Bishop of Willochra. Bishop Gilbert White was well known as the episcopal poet of Australia. Three hymns of the Bishop's are included in the Supplement. The one which we print below will make an immediate appeal. For this hymn Dr. Floyd has composed a magnificent congregational tune.

Thou Maker of the wild bird's throat
Make me with deeper, truer note
To thank Thee.

For that rich scroll by nature spread,
Wherein Thy wondrous works I read,
I thank Thee.

For tender friends, for loving hearts,
For souls whom sorrow never parts,
I thank Thee.

For keener joys, for deeper life,
For peace within this world of strife,
I thank Thee.

For gifts beyond the power of speech,
For thoughts no tongue can ever teach,
I thank Thee.

For hopes that soar beyond the grave,
For One Who died my soul to save,
I thank Thee.

For Thine Own Self, so freely given,
Our strength on earth, our pledge of heaven,
I thank Thee.

O ever teach my grateful heart,
In life, in death, this simple part,
To thank Thee.

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PROGRESS.

Learn the mystery of Progression duly;
Do not count each glorious change,
Decay;

But know we only hold our treasures truly,
When it seems as if they had passed away.

—A. A. Proctor.

QUIET MOMENTS.

IS THE GOSPEL PLAYED OUT?

God forbid that we should imagine such a thing. What are our marching orders? They are, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." This command was given by our divine Lord to the Apostles, and them that were with them. They represented the whole Church of God, and the command is still binding. Our Lord said, "This Gospel shall be preached in all the world for a witness unto all nations; and then shall the end come." Evidently He meant that there should be no change in the message. It was to be the theme of the preachers until the end. The Apostle Paul felt that he had nothing else to preach. He found that it brought great suffering into his life. Wherever he went the Holy Ghost revealed to him that bonds and afflictions awaited him. "But," he said, "none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." The condition of the world in his day was certainly no better than it is to-day. The Roman world was sunk in idolatry, cruelty, and sin. The leaders in the Jewish world were full of hatred towards "the sect of the Nazarenes." Some of them said, "We know that it is everywhere spoken against." Yet when Paul wrote to the Christians at Rome where that statement was made he said, "I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Many of the Corinthian saints had been fornicators, idolaters, thieves, drunkards, revilers and extortioners, but he declared unto them the Gospel that "Christ died for our sins according to the Scriptures." He determined to know nothing among them save Jesus Christ and Him crucified. Despite the awful condition of the Roman world, and the judicial blindness of the greater part of the Jewish world, the Gospel and the Gospel alone was the Apostle's message. That was why Christ converted him, and sent him forth as His witness. He says, "Christ sent me not to baptise, but to preach the Gospel." Be-

cause he knew that it was the power of God unto salvation to every one that believeth.

He knew perfectly well that he himself could not convert a single sinner. He could plant, and Apollos could water, but God alone could give the increase. He knew also that God had wonderfully displayed his regenerating, quickening and saving power "to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God." He no doubt knew of three thousand being converted after hearing one sermon. Marvellous and constant results followed his own preaching. But how came it about that these results were achieved? Not by human might, nor by human power, but by the power of the Spirit of God. The preachers were Apostles or laymen who were endued with power from on high, and the Gospel came not unto their hearers in word only, but in power and in the Holy Ghost. Hence the great blessing in Apostolic times. But a time of apostasy, darkness, worldliness, superstition, and ignorance came on. The whole of Christendom was drowned for eight hundred years in abominable idolatry. Then God judicially withheld His blessing to a large extent. Then came the translation of the Bible. Then the Bible was read. Then its truths came home with mighty power to our Reformers and others. Large numbers were brought into the light and liberty of the Gospel. Altars, images, crucifixes, the idolatry of the mass, and the other superstitions and errors of the Church of Rome were cleared away, and for a time England was delivered from spiritual ignorance, darkness and superstition. Deterioration again set in, and the moral condition of England in the eighteenth century was deplorable in the extreme. God, however, raised up men of truth who preached the same Gospel as did the Apostles, and the result, through God's grace, was the Evangelical Revival. Again, however, through the Oxford Movement, Romish error has taken a firm hold of large numbers in the Church of England and the great need of the day is the preaching of the Old Gospel.

A lottery is a taxation
Upon all the fools in creation;
And Heaven be praised
It is easily raised.
Credulity's always in fashion;
For, Folly's a fund,
Will never lose ground,
While fools are so rife in the nation."

CHINA'S ACHIEVEMENT.

Speaking at the Annual Meeting of the great C.M.S. in London in May last, the Rev. Canon H. A. Wittenbach (Missionary from South China) said that in 1940 Britain and China were both in difficult situations. In Great Britain we were standing alone against the aggressor and guarding our own shores against possible invasion. China was in even worse case. Her northern provinces had been lost to her some years before, and then, after the outbreak of 1937, the Eastern cities, representing the best in China's commerce, culture and education, were lost to her. Britain and China were indeed then facing impossible situations, but had overcome them, and to-day they were both facing similar problems of reconstruction. Sixty million Chinese had been evacuated from their homes in occupied China, and had taken the long and dangerous journey to the comparative freedom of the West. And now sixty million had to return, but rolling stock had been destroyed and communications had to be restored ere they could return to their homes. Students from universities and colleges had returned to find only destroyed buildings—so, too, with the tenants of business houses, hospitals and factories. That was part of the price which China paid when she chose to ally herself with the forces opposed to totalitarianism. Now she has to implement these forces for the establishment of a truly democratic system of government. There was the great problem of illiteracy to be faced, for her educational system had been thoroughly disrupted during the war. In pre-war China there were 109 universities and colleges, 75 of which had fallen into the hands of the enemy. But by June, 1944, there were 137 universities and colleges—29 more than before the outbreak of war. In 1935 China had inaugurated a programme for compulsory primary education; that, too, was interrupted by the war. But by July, 1944, there were 250,000 primary and 3000 secondary schools in free China alone, and China to-day is out to stem all illiteracy within the next five years.

As regards public health services in the great cities China had always had its complement of hospitals, but country areas had been neglected in this respect until the Christian churches had established clinics. One good thing had emerged from this vast-scale evacuation—people from the cities, living temporarily in country villages, had realised that very many millions of their fellow-countrymen had been living without medical and surgical facilities, and they had determined that a proper system of medical services should be established throughout the length and breadth of China. The threat of famine, too, had caused China to discover the vast potentialities of her hinterland and to adapt her local products to the people's needs. Schemes for irrigation and water conservation are now afoot whereby her erstwhile neglected land may be made fruitful.

Again, think of the Burma Road, which will go down in history as one of the great wonders of the world. Tens of thousands of men and women worked with bare hands to make this road of 610 miles long and its 289 bridges. It was completed in nine months at a cost of £90,000—that was all. China, indeed, does not know the meaning of the word "impossible."

"Against this background (continued the speaker) let us look at the Christian Church in China. There are no hindrances to Christian education in China to-day, though in 1930, when the different churches

in China combined to send in a petition regarding religious instruction, they were told that "religion is one type of abstract imagination, so there is no reason for the Government to permit the teaching of religion in schools. Our theological colleges are now, happily, affiliated to the universities. China, moreover, is planning to open 655 new hospitals, and she has asked the Christian churches to aid in their equipment and running. Enormous opportunities are in front of the Christian Church in China to-day. There are at present three million Christians in the land—a number not to be scoffed at, although it represents three million out of a total population of 450 million—or one person in every 150 a Christian. The doors of opportunity are wide open, for there is nothing in the China of to-day that can really oppose the Christian Gospel. But one cannot tackle the tasks ahead without assistance. Are you prepared to say, "Here am I, Lord—as I am, take me and use me? Are you prepared to-night to place yourself unreservedly in the hands of God? The condition of the world is often like a blast of pessimism blowing across our faith, but if you really believe in the power of God, and take up the challenge, victory is assured."

Churchman's Reminder.

"And much and oft, he warned him to eschew falsehood and guile, and aye maintain the right." —Beattie.

"An Israelite indeed in whom is no guile." —Our Lord looking towards Nathanael.

August.

18.—9th Sunday after Trinity. This ancient prayer states a more ancient fact. We "cannot do anything that is good" without God. Forgetfulness of this brought Israel to trouble as the Epistle of the day reminds us. We of to-day require to be reminded of this, which we are naturally prone to forget much to our loss.

24.—Saturday. St. Bartholomew. This saint is usually identified with Nathanael. Writers in the Gospels who mention one do not name the other. What commendation he received from Him Who can read our inmost thoughts and knows just how much we love Him.

25.—10th Sunday after Trinity. Successful prayer can only be prayer in accord with God's Will. We have heard of people who have demanded of God something they much desired. Let us learn to say our prayer and leave the answer to the will of God Who is "more ready to hear than we to pray, and wont to give more than either we desire or deserve."

PERSONAL.

The Rev. Peter Bennie, Rector of Mary Valley and late of All Saints', Brisbane, is leaving for Thursday Island. Here he will have the great task of helping to rebuild a Mission which has been ruined by the ravages of war. He will be Dean of the historic and very beautiful Cathedral, built in memory of the wrecked ship "Quetta." He will also be Registrar of the Diocese which is one of the largest in the world. He will be in charge of St. Paul's Training College, where native priests are trained in preparation for Ordinations.

The Rev. A. R. A. Freeman, Hon. Curate of St. Michael's, Rose Bay, N.S.W., leaves for England this month for further theological studies at Worcester College, Oxford.

Dr. Kathleen Blackwood, on furlough from Iran, is doing a post-graduate course at Melbourne University during August.

On 29th August, Mary Molesworth Row passed to her rest, aged 85 years. Mrs. Row was a grand-daughter of the Rev. T. Hassall, first Rector of the Parish of Cobity, N.S.W. So it was fitting that she should be laid to rest in the Church Yard at Cobity.

Dr. Norman Powys, son of the Rev. and Mrs. H. N. Powys, of Rose Bay, Sydney, is leaving for work under the C.M.S. at Mvumi, Tanganyika, at an early date.

The Rev. Felix Arnott, Warden at St. John's College, Brisbane, has been appointed Warden of St. Paul's College, in the University, of Sydney. The Rev. W. A. Hardie Rector of Holy Trinity, Woolloongabba, has been appointed Warden of St. John's College, Brisbane.

The Rev. G. W. Christopher, Th.L., C.F., has just been appointed to the curacy of St. Paul's, Chatswood, N.S.W.

Miss Annie Jones left Sydney on July 20 by the S.S. "Dunroon" for China. With her were two other missionaries for the same area.

Rev. C. H. Sherlock, C.F., has been appointed to the cure of Denmark, W.A., as missionary of the B.C.A.

Flying Officer Owen Lawrence Loane, R.A.F., reported missing air operations Burma, September 9, 1942, is now officially presumed dead. A beloved son of Mr. and Mrs. K. O. Loane, of Chatswood, and brother of the Revs. Marcus and K. Loane.

The Rev. Colin Duncan was inducted to the parish of St. Thomas, Winchelsea, by Bishop Baker on Friday, July 19.

The Rev. C. L. Moyes has been appointed to fill the impending vacancy at St. James', East Malvern, in succession to the Rev. R. H. B. Williams, who leaves at the end of August to be Director of the Home Mission Fund, Diocese of Melbourne.

The Rev. D. A. Garnsey, General Secretary of the Australian Student Christian Movement and formerly Rector of Young has flown to Europe to attend a Conference of the World Student Christian Federation in Geneva.

The Rev. N. R. Edwards, lately of the Goulburn Cathedral staff, has been appointed Rector of Cobargo.

The Rev. D. A. Hobson, of the Cathedral staff, has been appointed Priest-in-charge of Goulburn Parochial District of Pambula.

The Bishop of Goulburn hopes to take up residence in "Old Bishopthorpe," Goulburn, this month. He also hopes to obtain possession of the Bishop's residence during the month. The present "Bishopthorpe" will then be adapted to the use of a Senior House within St. Saviour's Children's Home.

At the ripe age of 82 the Reverend Robt. Hamilton died at Ballarat on Thursday, July 18. He was ordained to the priesthood in 1913 by the Bishop of Ballarat, and after serving in that diocese and in Goulburn, was locum tenens at St. James', Ivanhoe, 1917-19, minister of St. George's, West Footscray, 1919-20, Sunshine 1920-22, St. Michael's, North Carlton 1922-28, St. Catherine's, Caulfield, 1928-35.

Rev. Arthur Bell, who during the war was assistant Chaplain-General, has been appointed for three years to go to England as secretary of the New Guinea Mission Association to preach in the cathedrals and churches to tell the churches in Great Britain the story of the missionary work in New Guinea during the war. His wife and two daughters will accompany him. Before the war Mr. Bell was vicar of St. Peter's, Ballarat (Vic.).

Rev. R. E. Richards, M.A., of Lismore (N.S.W.), has been elected by the Board of Patronage Vicar of Warrnambool (Vic.).

Miss E. Wylie, the Leader of the Kindergarten at St. Thomas', Auburn, has been elected a member of the John Mason Neale Society.

An interesting event took place in All Souls', Leichhardt, last Saturday, 3rd Aug., when Zoe, eldest daughter of the Rev. Leland and Mrs. Parsons, The Rectory, Leichhardt, and Robert (Bobby) Burns, A.I.F., son of Mr. and Mrs. H. Burns, of Drummoyle, and nephew of the late Ven. Archdeacon George Burns, of Kenya Colony, Africa, were joined together in marriage. The bride's father was the officiating clergyman.

The Rev. David G. L. Livingstone, Th.L., Bush Church Aid Society Missioner at Sreaby Bay, South Australia, has been appointed N.S.W. Secretary of the Society, and leaves shortly to take up his new duties in Sydney. The Rev. T. E. Jones, Th.L., is at present on leave, and expects to leave for England at any time now.

The Rev. G. A. Hook, rector of St. Stephen's, Willoughby, N.S.W., has resigned in order to return to his former work as Missionary in China.

Bishop T. K. Shen, Bishop of the All-Chinese Missionary Diocese of Shensi, recently arrived in London.

The Rev. A. B. Catley, vice warden of St. John's College, Morpeth, has been appointed headmaster of All Saints' College, Bathurst, N.S.W. Mr. Catley graduated at Sydney University as a Bachelor of Agricultural Science in 1925. He studied at Cambridge and the University of Wisconsin (U.S.A.) on a research scholarship. He was physics lecturer at the Armidale Teachers' College, and from there entered St. Francis College, Nundah, to train for the ministry. He topped the list for 1934, and went as Chaplain to The Armidale School.

The Rt. Rev. C. Venn Pilcher, Bishop Coadjutor of Sydney, will conduct a Retreat for the clergy of the diocese of Ballarat at the Ballarat Grammar School on September 9-12.

Cr. A. C. Pittard, who belongs to St. Peter's, Ballarat, and is Chairman of Committees in the Synod of the Diocese, is Mayor-Elect of Ballarat. Cr. Pittard is following in the footsteps of his father, the Hon. A. J. Pittard, M.L.C., who, besides being Mayor of Ballarat, has been conspicuous for the public service he has rendered not only in the City of Ballarat, but in the State of Victoria. Cr. Pittard is an old boy of the Ballarat Church of England Grammar School.

Canon Bloomer, Vicar of Barking, England, is to be the new Bishop of Carlisle. He is an Evangelical, like most of the Bishops of the Northern Province, and a graduate of Trinity College, Dublin.

Owing to the resignation of the Rev. A. H. White, who has left for England, the parish of Port Lincoln, in the Diocese of Willochra, is now vacant.

THE GREATNESS OF LUTHER.

This year, the 400th anniversary of Martin Luther's death, is being commemorated. In view of this fact, we feel sure that the following article, extracted from "The American Lutheran" and written by the Editor, will be of interest to our readers.

The true measure of the greatness of a man is the length of his shadow as he recedes into the past. Some men seem great when they die, but their stature diminishes under the acid of the years. Others grow as time passes and the world, always slow to see and hear, comes to see their true place in the march of history.

The man who died at Eisleben, Germany, on February 18th, 1546, is greater now than he was when he quietly fell asleep on that dreary winter evening four hundred years ago. It is true, of course, that his judgment of men and events was human and that it was occasionally determined by the urgent immediacy of the storms which were sweeping Europe in his day. We have never been able to agree with those who feel constrained to defend every word that Luther said and wrote during the thirty years' war with his entire world. He was not always right in his political judgments or his social opinions. He was not inspired. Even in these matters, however, he was a thousand times more nearly right than his contemporaries, particularly his opponents, and, by the grace of God, his occasional errors of judgment were not a part of the heritage which he left to Christendom on that February day in 1546. His greatness lay elsewhere and it remains untarnished and undiminished to this day.

God.

There was first of all his great humility before God. Luther would recoil with horror and contempt from our letter-day exaltation of man and his works. For him God was the beginning and end of theology, of philosophy, of all human thought and endeavour. All things belonged to God, either by the compulsion of love or of power. With Luther theology again became theocentric and Christo-centric. Nothing could stand between a man and his God, no church, no priest, no pope. Once more God lived in the home of the peasant, the classroom of the university, the hovels of the poor. Luther's faith was the faith of complete dependence, but it was the dependence of the child, free, loving, happy, surrendered. He says it clearly: "If man is to deal with God and receive anything from Him, it must happen in this wise, not that man begin and lay the first stone, but that God alone, without any entreaty or desire of man, must first come and give him a promise. This his world.

Word of God is the beginning, the foundation, the rock, upon which afterward all works, words and thoughts of man must build. This Word man must gratefully accept, and faithfully believe the divine promise. This trust and faith is the beginning, middle, and end of all works and righteousness." Is this not an adequate faith for our day?

The Word.

An integral part of Luther's humility before God was his great respect for God's truth. Revealed in the written Word it was for him supreme, inviolable, inerrant, complete. When it spoke, he was silent — listening. No other voices reached his heart. Popes had made mistakes and councils had erred, but the Word was clear and true. He says it clearly: "We must make a great difference between God's Word and the word of man. A man's word is a little sound, that flies into the air and soon vanishes; but the Word of God is greater than heaven and earth, yea, greater than death and hell, for it forms part of the power of God, and endures everlastingly. We should, therefore, diligently study God's Word, and know and assuredly believe that God Himself speaks unto us." Is this not an adequate faith for our day?

Man.

Luther's greatness was rooted also in consuming love for the souls of men. What drew him from the quiet of a classroom to the pomp of Worms and the hardship of the roads of Germany? "My poor people," he wrote, "deluded and lost!" To bring them faith and joy and peace was the supreme purpose of his life and work. Somehow the Gospel had to be brought to them, despite the centuries of treason and decay. Everything else was secondary. He never was happier, he tells us, than when he was standing in a pulpit before a crowded church telling people about God and God's Word and God's Love. Is this not an adequate programme for our day?

To-day, in 1946, time is far away from that February day in 1546. Sometimes we may wonder whether we too are not far away from the man who died happy four hundred years ago because he had found God and had given Him to men. The hour is late, but we can still become his spiritual contemporaries, living with God, loyal to the Word, working for men even as he did. It will require much courage and sacrifice, this return to greatness from the small and mean places of organisation and routine and caution and fear. We cannot turn the world's clock back four hundred years, but we can live and work in the free, timeless and eternal spirit with which Martin Luther faced first come and give him a promise. This his world.



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TO AUSTRALIAN CHURCHMEN

THE RED BOOK

Any number of people are asking: What about the Red Book? We have refrained from commenting on this case while it was sub judice, but it has now reached a stage when comment is permissible though the case itself has yet to be decided. The preliminary hearings have concluded unless, which is most unlikely, the Bishop of Bathurst appeals to the High Court against the decision of the Full Court dismissing his last appeal.

The prolonged technical discussions on points of law tend to remove from the minds of the general public the main issue which briefly stated is, Has a bishop an inherent right to order a form of worship in the Church of England different from that provided in the Book of Common Prayer or in any Statutory amendments of the Book of Common Prayer? This is a matter of very vital interest to all churchmen. It would appear to the non-legal mind that once the issue is raised it is a matter of first-rate importance to have it decided. Unfortunately that was not the attitude taken by the Bishop, no doubt on the advice of his legal counsellors.

The Ground of the Red Book Litigation.

There are two ways of approaching an issue of the character outlined above. A suit can be instituted in the Church Courts. But the condition of the Church Courts in Australia is not wholly satisfactory. Grave difficulties arise as to the extent of their jurisdiction and as to the proper tribunal before which an action of this kind could be brought. Another course presented itself. All Church property like all other property especially of a charitable nature is held for specified uses by the authority of the Crown. Any interested person can claim the right to protest by proper legal procedure against what he conceives to be a misuse of charitable funds or a misapplication of property held for any purpose. The property of The Church of England is held for the purposes of conducting worship according to the Church of England. The Court, on complaint being made, has to determine what constitutes worship according to the rites and ceremonies of the Church of England.

The Position of the Attorney-General.

It is obvious that if everyone were allowed to institute proceedings to determine the exact obligation resting on

those who execute charitable trusts, we might easily have a stream of futile objections. To avoid this, complaints must be addressed in the first instance to the Attorney-General who satisfies himself that there is substance in the complaints and usually takes a bond for costs. Those who prefer the complaint are called Relators, and at the instance of the Relators the Attorney-General institutes a suit at law. It has been customary for the Solicitor-General to act in the absence of the Attorney-General. At the time the question of the Red Book was raised the Attorney-General was absent in New Guinea and the Relators sought the help of the Solicitor-General to institute the suit. A serious technical point in law was then raised by the Bishop's advisers. It was contended that the Solicitor-General had no power to act in such matters and that the suit not having been brought in the name of the Attorney-General was void from the beginning. The defence filed by the Bishop submitted, "That there is no such office known to the law of New South Wales as His Majesty's Solicitor-General in and for the State of New South Wales entitling the alleged holder thereof to institute proceedings in this Court."

The Shifting of Interest in the Case.

The public generally was and is interested in the main issue raised by this suit. But the question as to the competence of the Solicitor-General to institute proceedings raised a crop of new and vexatious problems which had no direct relation to the points at issue. The Bishop through his advisers challenged the jurisdiction of the Court as well as the authority of the Solicitor-General. The case was heard by Mr. Justice Roper and the decision was given against the Bishop with costs. On appeal the Full Court upheld the Judge's decision and dismissed the appeal again with costs against the Bishop. Special leave to appeal was refused by the High Court as only questions of practice and costs were at issue. Everyone thought that the technical question had been settled and the way was now open to decide matters of vital moment to churchmen. But these hopes were doomed to disappointment. Yet another legal technicality was unearthed. The Full Court in deciding the appeal in favour of the Relators had declared that the paragraphs in the Bishop's defence re-

lating to the lack of jurisdiction of the Solicitor-General did not negative the possibility of an ad hoc authority having been conferred by the Crown on the Solicitor-General to institute the suit. The Bishop's legal advisers seized on this paragraph and demanded from the Relators' Solicitors the production of an ad hoc authority. When this was not produced the Bishop demanded that costs should be given against the Relators' Solicitors practically on the ground that they had misled the Court. A whole crop of mistakes and omissions still further complicates the proceedings. It seems little wonder that in the last round so far of these legal wrangles His Honour Mr. Justice Davidson in delivering judgment said: "The history of the events leading up to the two appeals now before this Court discloses a very unsatisfactory state of affairs which is calculated to bring discredit in the minds of the public, upon the administration of justice . . . for a period of approximately two years any advance towards determination of the important issues raised in the suit have been retarded by a mass of interlocutory applications that in some instances are devoid of merit." That is hardly the inference that an unwary reader of a leaderette in "The Church Standard" would gather. The leaderette in question sounds like the plaint of a disgruntled counsel. It argues that "the only way" that the case could be brought before the Court was by the Act of the Governor-General rendering the proceedings valid "without the authority of the King." The writer fails to make clear that the Attorney-General was all along competent to bring forward the case. That in the words of His Honour, Mr. Justice Nicholas, "the question is within the jurisdiction of the Court, and should not be brought to an end by a technicality." So that the whole complaint out of which "the Church Standard" seeks to make capital amounts to nothing more than the fact that counsel was in error in advising that the Solicitor-General had power to institute the suit. It is simply not true to say that the ratification of The Executive Council was the only means by which the case could be brought before the Court. What is true is to say it was the only means by which a blunder could be remedied so that the necessity of bringing the same proceedings before the Court by an entirely new motion could be avoided. The underlying insinuation that the Bishop has been made the victim of harsh measures and put to unneces-

sary expense is a reflection on the decision of the Court which has no foundation. The Bishop relied on a technicality and made several serious blunders in prosecuting the suit, all of them no doubt occasioned on his side by the advice of counsel. We have one illustration in His Honour, Mr. Justice Davidson's decision, "The defendant's Solicitors omitted to observe the provisions of Section 86 of the Equity Act with regard to the lodging of the records of appeal." The Judge instead of hinting at serious and subtle intrigues more correctly describes the whole business as "a series of skirmishes by the parties" and states that the main issue concerned "the liability for costs of unravelling the legal tangle that has resulted." We would have wished that a serious case should not have been trammelled with what one learned Judge regarded as "merely a futile technical gesture." His Honour Mr. Justice Davidson recognised that the defendant's Council "are demanding the most rigid technicality." So from the judgment expressing unqualified legal sympathy with the defendant the following passage occurs in the decision: "The injury claimed to have arisen in the present case is that costs were unnecessarily incurred by the defendant in all the proceedings he undertook. But he could have avoided this result by proper action at the outset, to challenge the Solicitor's retainer. Moreover, from the fact of the Attorney-General's attitude it should have been obvious that the Crown was prepared to do everything necessary to validate the proceedings. Thus the defendant was devoid of merit in continuing to litigate the matter without first making a formal and clear request to the Solicitors for the Solicitor-General to make good their warranty of authority . . . On the motion also charges of misconduct were made against the Solicitors, which, in the appeal, were withdrawn." It appears quite plainly that both sides committed errors in procedure. But it was the Bishop who relied on technicalities to defeat the purpose of the original motion before the Court. If sympathy is to be extended to the Bishop because he has been burdened with costs the same sympathy should be extended and more meritoriously to the Relators.

Is the Case Deplorable?

His Honour Mr. Justice Nicholas, while he concurred in the decision dismissing the Bishop's appeal, said, "I have already expressed the opinion that this litigation whatever its result

will inflict grave injury on the Church in Australia, and I have cited opinions with which I respectfully concur on the undesirability of calling upon a civil court to adjudicate on the manner of celebrating one of the services of the Church, its most solemn sacrament." The learned judge is not alone in that opinion and yet it presents a series of difficulties that we dare to suggest were not present in his mind when he gave utterance to these sentiments. The problem is a very far-reaching one. Should a Civil Court eschew all interference with religious or quasi-religious matters? The Church of Rome officially takes that attitude. In practical affairs she moderates her theory by Concordats and other devices. But we will not burden our readers with lengthy historic parallels and the discussions as to "benefit of clergy" that seem to demand serious qualification of the learned judge's dictum. We content ourselves with pointing out that a service implies a compact with the people. They are entitled as members of a Church to require that they shall be given the type of service that they have accepted when joining the Church. Neither a bishop nor a priest can relieve himself of the moral obligation of giving that which he undertook to give. If he does so, in our judgment, he breaks a solemn compact and the fact that the compact has religious associations ought not to release him from the civil censure that attaches to those who break a compact. The facts, of course, must be proved, and it belongs to the province of a Court of Justice to establish the facts. We must wait until the case proper comes on for hearing to decide whether the compact entered into by the Bishop has in fact been kept or broken. But we fail to see what moral argument relieves the Bishop from the common duty of all men to offer satisfactory evidence of faithfulness when his good faith is impugned by proper process of law. The Court is not asked to decide as to how worship should be conducted. It is asked to determine whether or not the laws binding the Bishops of the Church of England have been duly observed. The attempt to isolate a whole series of lawful contracts from the proper jurisdiction of the Crown would go far to weaken the course of justice in the Commonwealth. The sooner we all learn that the powers that be are ordained of God and recognise the sanctity of all obligations whether in religious or secular affairs the sooner will he springs of justice flow purely and the fount of re-

ligion supply the spiritual needs of the people. Harm has been done by the spectacle of division, but division unhappily exists. Greater harm would be done if the ordinary layman was led to believe that one rule prevailed in the observance of contracts in the commercial world and quite another in the ecclesiastical world. The new Constitution seeks to rob the aggrieved of the right of access to the Civil Courts and for that reason must be regarded with suspicion. We do not want the secular powers to dictate to us our religious opinions and types of worship. But we do want to have the assurance that we will not only be protected in the unfettered exercise of our devotion but protected against arbitrary alterations of age-long ceremonial introduced without justification other than the whim of someone "clothed with a little brief authority." If the Bathurst case establishes that the State will watch the interests of its subjects even in the matter of worship then however it may be decided on the merits (and into that we do not enter as it is still to come before the Court) it will accomplish a great good in restoring a sense of security to those who feared that they had no redress in matters of conscience.

THE CHURCH MISSIONARY SOCIETY.

WOMEN'S EXECUTIVE.

The ANNUAL SALE will be held in the Lower Hall of SYDNEY TOWN HALL, on TUESDAY, AUGUST 20.

The Most Rev. The Archbishop of Sydney will preside.

OFFICIAL OPENING at 12 Noon by MRS. H. D. HAKE.

Luncheon, 12-2. Afternoon Tea, 3-5. Proceeds in support of Missionaries in the field.

MISS I. CLAYDON, Hon. Treasurer.

THE TONGUE.

"The boneless tongue, so small and weak. Can crush and kill," declared the Greek. "The tongue destroys a greater horde." The Turk asserts, "than does the sword." A Persian proverb wisely saith "A lengthy tongue—an early death." Or sometimes takes this form instead, "Don't let your tongue cut off your head." "The tongue can speak a word whose speed, Say the Chinese, 'outstrips the steed'; While the Arab sages this impart, 'The tongue's great storehouse is the heart.' From Hebrew wit the maxim sprung, 'Though feet should slip ne'er let the tongue.' The sacred writer crowns the whole: 'Who keeps his tongue doth keep his soul.' —Philip B. Strong.

"THE BIBLE THE KEY TO WORLD PROBLEMS."

A STIRRING ADDRESS.

By Miss Mildred Cable.

In a stirring address which she delivered at Brisbane at a largely attended meeting in the Albert Street Methodist Church Miss Mildred Cable strongly impressed upon her audience the importance of circulating the Word of God at home and abroad as a means of helping the peoples of the world to solve the great problems of life for which they have found no adequate answer from any other source.

The meeting was a fitting climax to the very successful series of gatherings public and sectional delivered by Miss Cable and the Misses Evangeline and Francesca French as a delegation from the British and Foreign Bible Society, London.

The short but strenuous campaign included visits to Central Queensland and the Darling Downs as well as to places adjacent to Brisbane.

Addressing the farewell meeting of the series in the Albert Street Methodist Church, Miss Cable said, "The people of the world to-day are asking the one question in different ways, 'Who can show us any good?' The peoples of the East have looked to Europe, but Europe has failed them. In your beautiful State, and your sparse population, untouched by war, it is difficult for you to realise that 480,000,000 Chinese are in a ferment, that the people all over that land are disturbed and distressed and that similar conditions exist also in Africa.

"These peoples, I say, are in a turmoil. They say imploringly, 'Where shall we turn for an answer to our problems?'

"If you were in a Gobi Desert city to-night, or any night, you would hear a voice coming from a high wall in that city. You might ask 'Is there a man up there, and what is he blaring forth?' Down below is a mixed crowd, Tibetans, Chinese, Mongolians, Buddhists, Moslems, and others. Still that voice from the wall proceeds. To-night it will be talking about the Paris Conference and telling the listeners down below all about it. And when the talk is over the crowd will walk away, put their hands up their sleeves and shake their heads and ask again, 'What is going to be the end of it all?'

"BOOKS FOR SALE."

"Down the street comes a man with a bookstand which he carried about with him. 'Books for sale,' he cries, 'Books for sale!' And on his bookshelves are the works of Karl Marx, Bertrand Russell, Professor Joad, and other writers of that school, all in Chinese. A man stops and asks himself, 'Is this the answer to the question? Are these books any good?' He buys one, he takes it home and tries to get the answer from it, the answer of a man who asks questions which he cannot answer himself.

"To-day in sunny Queensland, your mean? Germany has sent us missionaries, and Britain has sent us missionaries, and now the people of these countries are killing one another. What is the meaning of it all? of them have said to me, 'What does it all

EAST AND WEST.

"My colleagues and I read the Chinese newspapers and we see in them some things which do not appear in our own papers. A little while ago I read a statement by Madame Chiang Kai-Shek, who was speak-

ing about world re-construction after the war. She said, 'It will be Europe that will supply the scientific knowledge that will be required, but we in China will supply the spiritual power.' That is an arresting statement, and it appeared in a paper which approximates to our own 'London Times.' What do you think about that statement? Unfortunately it is the attitude and the opinion of the East as it looks at the West. They say in effect, 'Atomic Bombs!' Of course, the people of Europe can make them, and guns and all the rest of those things. They are clever enough at that, and we cannot catch up to them in that department of life but if you want spiritual power you must come to us.

THE REAL ANSWER.

"I suggest that you, everyone of you, have the key which answers the question of the Easterner, who exclaims, 'Who will show us any good?' You have the Book of God; you have heard the Word of God. God has spoken to you and you know that His Word is truth.

"Just look awhile at your own magnificent land here. My heart ached as I looked down at the lonely little places which we saw from the air on the way to Rockhampton. Are you going to see that these lonely settlers in your land all have copies of the Word of God? I do not want your vision to stop there. I want you to look abroad, to China and to other nations afar off. Surely when we take a wide sweep of the world like this we must be greatly impressed at the amazing opportunity which at the present time is offered to the Christian Church.

SEEDTIME AND HARVEST.

"Many a time in China I have watched the farmer preparing the land and sowing the seed. He was never in a hurry when carrying out these particular phases of the cultivation process. He was quite content to let God through nature cause the seed to germinate and the crop to grow up to maturity. He waited most patiently until the grain was dead ripe, and then, what a change came over him. He was frantically active in harvesting it before the golden opportunity passed away. My friends to-day is the equivalent of the dead ripe harvest; and believe me, that if the Church of Jesus Christ does not act to-day, using all her force and energy and power, backed up by the power of the Holy Spirit, it will be too late.

"Who will show us any good? Where can we turn? Where can we find something stable? I believe that the Bible Society is just the answer that is wanted to these searching questions, and that is why my sisters and I here devote whatever gifts we possess to this great work of propagating the circulation of the Scriptures in any way within our power.

"So that when these people say, 'Oh, that I knew where I might find Him!' You may be able to tell them through this book that God can be found in the face of Jesus Christ and that those who come with the burden of sin may find forgiveness and refuge and peace and joy and all else that is necessary both for this life and the next.

ACCELERATING LITERACY.

"The great masses of the world, who formerly were almost wholly illiterate are now rapidly becoming literate. We missionaries have sat in the desert dust teaching people to read, and this is taking place not only in China but also in India and in Africa. It is estimated that a hundred million more adults are able to read in these countries

than was the case twenty years ago. The result is that these millions are clamouring for books, for something to read. But who are they going to read, and who is to supply that need? They must have above all else the Book of God. But how are we going to get it to them? Russia started her revolution with only 25 per cent. of her people able to read. To-day 90 per cent. of them are literate.

A CHRISTIAN ARSENAL.

"No wonder that in the Bible House we have headaches at times. The Bible Society's headquarters is not a war office; but it is a Christian arsenal, and from it there is proceeding a constant stream of Scriptures in many languages, so that men and women can obtain an answer to the questions they are asking about this life, about the future of our world, and about the hereafter.

"Now I hope that you dear friends will not content yourselves with saying 'Yes, it was an interesting address,' or, 'It was important enough,' but we do want you to say, 'We will not rest until we have done all in our power to circulate the Word of God among these peoples who are in so much need of it. We realise that the harvest is dead ripe.'

"In the desert, water is an absolute necessity, and the one unpardonable sin is that the traveller who knows where water is does not tell other people."

BOOK REVIEWS

"Words from the Cross."—Copies may be had from Church Stores or through the Registrar, Box 189, Goulburn, N.S.W. Price 9d. A series of meditations, by the Rev. H. P. Reynolds—given in St. Paul's Church, Temora, N.S.W. on Good Friday, 1946.

These addresses, full of inspiration calculated to deepen the insight and comprehension of the seven sayings of our Saviour spoken during His Crucifixion, will surely lead the reader and thinker to a keener desire for re-dedication and consecration to His Service.

A closing meditation in verse emphasises the Christians' faith in an all-conquering cause—

"The Cross must win! Oh, make us feel its power a stricken world to heal, And grant, in place of wasteful strife, A new and sacred view of life."

"Strange Victory."—A study of the Holy Communion office, by Max Warren, General Secretary of the Church Missionary Society and Hon. Canon of Truro. Published by the "Canterbury Press," London, and Edinburgh. (English price, 6/-). Our copy from the publishers.)

This is one of the first three volumes of St. Paul's Library, which has been extensively publicised and for which evangelicals have been eagerly looking. It is really a series of meditation on the Holy Communion Services as contained in the Book of Common Prayer. Its title is explained in the basic and enthusiastic acceptance of what is known as the "Classic" theory of the Atonement, which has of recent years been emphasised by Professor Aulen in his book, "Christus Victor," an historical study of the Three Main Types of the Idea of the Atonement." Dr. Warren, in his preface, states his indebtedness to Professor Aulen and says "In its classic form the idea of the

Atonement is conceived primarily and supremely as the Victory of God over sin and death, and the forces of evil. On such a view the Sacrament of Holy Communion is, in the first place, a declaration by word and action of that victory in its threefold form." Of the Holy Communion, this statement is very helpful, but there is a need of warning.

The classic view of the Atonement finds its centrality, not in the death of Christ, but in the whole human experience of Christ—Incarnation, Life, Death, Resurrection. This surely shifts the centre of gravity of the New Testament. The victor's shout of triumph, 'Tetelestai'—"It is finished," was cried out with a loud voice from the Cross as the Conqueror was about to "give up His Spirit" in death, and not after the Resurrection.

For His atoning death Incarnation was necessary and Resurrection inevitable, for He could not be held by death. A Resurrection that "made clear" that He was the Son of God with power. As St. Luke records in the story of the Transfiguration, the subject of conversation with Moses and Elijah was "the death He was to accomplish." He was in the fullest sense born to die.

We are grateful for the many appreciative quotations from the older evangelicals as Edward Bickersteth, Thomas Wilson, William Carus, Charles Wesley and others—all men in whose staunch belief the Death of Christ was central for man's salvation from sin and death.

Two demurrers we feel obliged to add:—On page 66 the recommendation of the formula of Absolution outside the careful limitations of the office of Visitation of the Sick, seems to utterly disregard the history of its usage. Then again, the modified prayer for the departed that Dr. Warren seeks to hold would open floodgates which the history of the Church shows it is difficult to restrain. Surely we were wiser to keep within the bounds of things that have been revealed.

We are sure all evangelical readers will appreciate very highly Chapter 8, "A Goodly Heritage," with the vivid reminder of our Evangelical heritage.

THE BOOK OF COMMON PRAYER.

"The Book of Common Prayer," D. E. W. Harrison, M.A., Archdeacon of Sheffield, pp. 144, Canterbury Press, London, 6/-.

Archdeacon Harrison has given us a very readable account of "The Book of Common Prayer"—the Anglican Heritage of Public Worship." The Bishop of Sodor and Man contributes a General Preface intended to awaken interest in "St. Paul's Library," a new venture designed to supply "The Evangelical emphasis and interpretation." The Bishop looks for "a revival of articulate Evangelism" against "the vague humanitarianism" which has been a characteristic of Liberal Protestantism. He foresees danger from "the reactionary forces of Mediaevalism and Ultramontanist" on the one hand and from "an unreasoning Conservatism which applauds the Barthian mistrust of all human endeavour" on the other. St. Paul's Library in his judgment gives us "an integrated Evangelical theology."

Fifty pages are devoted to the development of worship and twenty of these deal with the fundamentals of Christian worship which in the opinion of the writer are basic—the rest of the book is commentary. Seventy-five pages deal with the Reformation movement and the consequent liturgical

changes in the Church of England. Six pages give five notes on important subjects of controversy and discussion. A useful index concludes the volume.

According to our author, "Worship is dependent upon revelation." But the New Testament overleaps the rigid lines of synagogue worship. It has a dominant note of joy and freedom. The worship of the Church at Corinth has been called "the liturgy of the Spirit." But Christian worship just because it is worship in the Spirit is subject to theological restraint. "Its very heart must be setting forth the saving acts of God by which He has made Himself known to men." The simplest safeguard for the consensus fidelium which the Christian minister is supposed to reflect faithfully is "the principle of liturgy." The word liturgy has come to be used in the Christian Church of the worship and service of God, and in a specialised sense of the Holy Communion or Eucharist. We pause in our description to notice that this latter specialised sense is not the sense of the Church of England. Even the Scotch Liturgy of 1637 has a rubric before the Lord's Prayer in Morning Prayer, "In this and all other places of the Liturgy," Sanderson in his preface to our Book of Common Prayer speaks of "the wisdom of the Church of England ever since the first compiling of her public Liturgy" where reference is unquestionably to the whole Book of Common Prayer. "Christian worship is pre-eminently that proclaiming of the Lord's death till He come, which has its focus in the breaking of bread and the sharing of the one cup." "Worship in truth is safeguarded in so far as the forms of prayer and praise truly embody God's revelation of Himself."

"The Whole mediaeval and 'Catholic' idea of worship revolved round the idea of the worshipper being united with Christ by the

Spirit in that offering of Himself to God in Holy Spirit which on Calvary was the fulfilment and consummation of all sacrifice."

"In the New Testament this way of thinking is secondary, not primary." "The Churches of the Reformation . . . have found the Catholic approach difficult and even uncongenial." We think our author here misses a very important point. There is a sense in the New Testament in which there is no "union with the sacrifice of Christ on Calvary." He offered Himself without spot to God, an offering which we cannot emulate. "He died the just for the unjust," and just because of His spotless integrity He alone can offer Himself to God. It is this uniqueness of the sacrifice of Calvary in its atoning and Godward aspect that is so frequently obscured by the so-called "Catholic" tradition. Here is something more than the uncongenial. There is the definitely unscriptural idea of a sacrifice to God repeated by the priest.

There is an interesting account of early Christian worship. Attention is drawn to the fact that in early liturgies and especially in the East "there is no formula by which the elements are consecrated." The author finds the difference between the mystical East and the practical West in the difference between the simple Apostles' Creed and the "much more theological" Nicene Creed. But surely this is a dangerous parallel. What about the Athanasian Creed which emerged in Southern Gaul in the fifth or early sixth century? Attention is drawn to the fact that "the primitive position of the celebrant was facing the people . . . the conservatism of Rome retains it when the Pope celebrates in his Cathedral of St. John Lateran. The development of liturgical worship is traced through the Mediaeval Church. Perhaps too little attention is given to the Gallican accretions sanctioned by Augustine in the English

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Rite. The revision of the hour services in 1277 is regarded as having a deleterious influence on the English use.

We are introduced to the Reformation period by Pollard's excellent tribute to Cranmer. The Eucharistic doctrine of the First Prayer Book is said to be "neither Lutheran nor Calvinist." If, however, we are to take Cranmer's own exposition of it in his famous controversy with Gardiner we must declare that it leans strongly to the Calvinistic side. Cranmer never adopted so-called Zwinglianism.

This might have been made clearer. "Bucer," we are told, "stood theologically between Luther and Calvin." It would have been well here if we had a reference to Dimock's treatment of this subject in which he shows clearly that Bucer broke from the Lutherans on the question "Whether the wicked eat the body of Christ?" The Prayer Book of 1552 is regarded as substantially the Prayer Book of to-day. "Only in 1928 was the abortive attempt made to authorise as an alternative what was substantially the Prayer Book of 1549." A difference in spirit is traced in the Articles and the Prayer Book. The Articles having been revised in Elizabeth's reign, are Calvinist rather than Lutheran. But it is not possible we believe to sustain this position by reference to the actual revisions effected in the articles. Even the Article regarding the wicked being in no-wise partakers of Christ in the Sacrament is anticipated in the writings of Cranmer (as our author shows quite definitely) and clearly involved in the earlier articles where it is only to those who truly, rightly and with faith receive the sacrament that the bread is the body of Christ. It is not clear that the First Prayer Book was modified by Cranmer's colleagues nor yet that it teaches the doctrine of the Real Presence in the Lutheran sense. We think that the rubric cited to prove this, viz., "Men must not think less to be received in part, than in the whole, but in each of them the whole body of our Saviour Jesus Christ" while it leaves room for the Lutheran interpretation is patient of the spiritual interpretation which Cranmer avowed repeatedly. Indeed our author admits that the 1549 rite is "capable of interpretation as the expression of reformed doctrine." He adds quite correctly that "the Second Prayer Book of 1552 was an unequivocal document." Our author advocates the restoration of the Offertory to its primitive significance which he believes included the offering of bread and wine. The primitive reference is doubtful as the bread and wine were then presented by the people and so were of the same nature as our modern money offerings and the change would not convey the impression of an Evangelical improvement but quite the reverse. It is fortunate that the words "offer up and place the bread and wine" were rejected by Convocation in favour of the simpler "place the bread and wine." It is strange that in discussing the words of distribution our author does not draw attention to the new clause inserted by Cranmer "which was given for thee."

There is an interesting description of the other Prayer Book services. The derivation of Collect which our author supports is that it represents the prayer of the Assembly before it started in procession to the Church. He contends that the Lutherans justified infant baptism on the ground of the vicarious faith of the godparents. But this is to ignore Luther's view of a seminal faith resident in the infant. The Ordinal is freed from all sacerdotal language. "The Anglican priest

is a presbyter not a sacrificing priest." Suggestions for alterations in our mode of worship are made which will not command universal assent.

The book is full of information and reveals a close study of liturgical problems. It is modern in outlook and yet evangelical in tone. It is a worthy contribution to St. Paul's Library and deserves careful study. We have indicated points of difference here and there. There is a semi-humorous note about Merbecke which may well conclude this review. "Merbecke was himself a reformed Churchman, and in 1543 narrowly escaped the stake. His offence was the construction of an English Concordance to the Bible."

CORRESPONDENCE.

CHILD EVANGELISM.

(The Editor, "Australian Church Record.") Dear Sir,

In your review of Mrs. Stafford's Book "Child Evangelism" the following statement was made:—

"We are not quite sure of all the implications of the quotation from Dr. Torrey, on page 6:

"The child must be led to intelligent acceptance of Jesus Christ as personal Saviour, and to definite surrender to Him as Lord."

"We rather agree with Mr. H. A. Brown's point of view:

"A little child is such wherever and whenever met with, and my conviction is that

we must concentrate more and more on the young, and be very faithful and patient in "line upon line, and precept upon precept."

"Rooting comes before fruiting."

I feel that an injustice to Mr. Brown is evident in the above comment. In the first place, you do not reveal where Mr. Brown's point of view is stated, and readers of your paper would not be aware that they also appear in Mrs. Stafford's Book, being given equal prominence with Dr. Torrey's remarks. By taking them from their context, the impression is given that Mr. Brown shares your misgivings, which I very much doubt. The second paragraph of his above-quoted article, I am sure, bears out this contention, while his testimony that he was convicted of sin and soundly converted at the tender age of six proves that he has a first hand knowledge of the subject.

There is no place in child evangelism for emotional extravagances, or for any system which places fruiting before rooting, and Dr. Torrey would probably have been the first to agree on that point. But I do feel that there is great danger in going to the other extreme, in which tenure of the widely prevalent view that if the seed is sown faithfully and patiently the harvest will be gathered in God's good time, causes a very unequal balance between sowers and reapers, to the detriment of the harvest.

May I quote from para 193 of the report, "Towards the Conversion of England":

"In the case of a definite call to decide for Christ, undue pressure and unwise emotion must be scrupulously avoided; but it

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should come to every child before the change from Primary to Secondary education. It can be given through Sunday School lessons . . . or by a Children's Mission, or at a Children's Service . . . In many cases there will be immediate results. In other cases a lasting impression is often made, so that a sudden conversion in later years can be traced to a remembered appeal in childhood."

In para 194 of the report, the writers claim that home training, the progressive teaching and influence of day and Sunday Schools, and the worship of the Church will not prove effective if their object is merely to sow seed and not also to reap a harvest.

And so I suggest that in the statements of Dr. Torrey and Mr. Brown there is no antithesis—the one can be taken as complementary to the other. As such I believe Mrs. Stafford published them.

Yours faithfully,

KENNETH HARRIS.

[This was a Book Review and naturally readers interested would refer to the book for contexts. We still are not conscious of doing Mr. Brown any injustice in our commendation of his position.—Ed.]

TEMPERANCE SUNDAY.

(The Editor, "Australian Church Record.") Dear Sir,

May we remind ministers and preachers through the courtesy of your columns that Sunday, 8th September, is Temperance Sunday.

The Alliance will gladly supply helps and information, and we make a very earnest appeal for a special temperance effort on this day.

Yours truly,

O. A. PIGGOTT,

General Secretary.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

A NOTABLE CONVENTION.

Under the auspices of United Church Action a notable Convention for Christian Witness was held at Haberfield recently. The arrangements were made in conjunction with the Haberfield, Five Dock, Gladesville, Ashfield and Drummoyne Groups of U.C.A.

In the afternoon, after a Session of Prayer, a Conference was held. The Rev. L. M. Thompson opened the Conference with an address on the theme: "Has God a Purpose for Australia?" This was followed by a lively discussion which brought to light the fact which has so often emerged at U.C.A. meetings, namely, that a great many folk who rarely speak in public have something worthwhile to say if afforded an opportunity.

The Church was quite full for the Evening Session at which the Ven. Archdeacon J. Bidwill presided. The addresses were given by Canon T. C. Hammond (the President of U.C.A.) and Pastor R. M. Leghorn.

Among others present at the Convention were Rt. Rev. A. C. Grieve (Moderator General of the Presbyterian Church), Revs. H. E. Cosier, H. S. Doust, R. Drakeford, H.

Green, R. Grayson, C. E. Hulley, J. A. Hunter, B. G. Judd, J. T. Phair, C. M. Rogerson and Mr. G. Ross Thomas.

The Annual Rally of U.C.A. will be held on Tuesday, 20th August at 8 p.m. in the Central Baptist Church when the Archbishop of Sydney will preside and the Guest Speaker will be Rev. W. R. McEwen of Victoria. Miss Florence Taylor will be the Soloist and Sgt. Mervyn Byers will commence an Organ recital at 7.30 p.m.

ST. CUTHBERT'S, NAREMBURN.

So great was the congregation at St. Cuthbert's, Naremburn, on Sunday morning July 28th, when His Grace the Archbishop dedicated two delightful Memorial Windows and an Honour Board, that extra seats had to be brought from the Parish Hall.

The Dedication Service was most impressive, and it was all the more so because the unveiling was done by three members of the parish whose work during the war had been outstanding.

As the Rector (Rev. R. H. Simmons) pointed out it was fitting that the beautiful window commemorating those who had died on Service, should be unveiled by Mrs. Barnes, who had been the inspiration behind the Relatives' Association, and had been responsible for collecting so much of the money for the windows. Her work had been beyond praise and had been a source of great comfort to those whose dear ones were absent from them.

Mrs. Turner, who unveiled the window to those who served, had been the secretary of the Parish CENEFF band throughout the War, a band who had done admirable work. This window depicts Christ the "Light of the World."

The Honour Board, which is in the form of a Book of Remembrance, was unveiled by the Senior Churchwarden.

A feature of the window to the Fallen is that the names are in ordinary English characters and can be read clearly and distinctly. Here we have depicted Christ, "The Resurrection and the Life."

Unfortunately, His Grace was troubled by a throat affection and could not preach, but the Rector's address was very much in tune with the occasion.

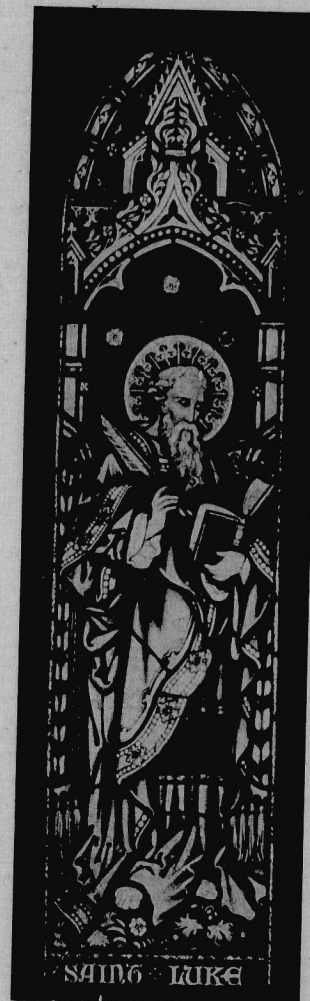
Taking as his text, Romans 1.16—that superb declaration of Faith by St. Paul—"I am not ashamed of the Gospel of Christ" he emphasised how essential it was in these times for those who professed Christianity to proclaim it to the world, as St. Paul had done; to advertise far and wide their conviction that through Christ alone was there any hope in this world and the next.

St. Paul had that Faith, and he died for it. But even though he died he was unconquered just as the men whose sacrifice was being commemorated in the service and would for all time be commemorated in the window, had served (and some had died) because they had Faith and a vision of Some Better Thing.

And these men were also unconquered. Their service was a challenge once again to us all to go out into the world and make clear our beliefs and our faith, the only influence which could cleanse the world and make it what God wants it to be.

It was an inspiring service, and the windows and Honour Board, a lasting tribute of grateful thanks to those who in perils of war had a vision of the Christ and were prepared to offer their lives that others might live.

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CLERGY SCHOOL.

His Grace, the Archbishop, has arranged for two gatherings of the clergy at Tudor House, Moss Vale. The first from August 26th to 29th. The second from September 2nd to 6th. Thus it will be possible for the clergy to arrange with one another for local urgent calls, by attending one of the schools while his neighbouring Rector remains at home.

PASTORAL LETTER.

The Archbishop has issued the following Appeal in connection with the food shortage in Britain and Europe:—

Pastoral Letter.

Dearly beloved in the Lord,

The Harvest in Britain, and in the Northern Hemisphere generally, will soon be ripening, and I hope that in every parish, prayer will be offered that in this hour of need God will send an abundant supply of food. The Mother Country and other lands are in serious need of the necessities of life. At the beginning of the War, Britain stood alone for more than a year against German might aided by Italy, and all through the War she gave lavish help to needy allies, not looking for gain. Here in Australia we have not felt, and are not feeling, the want of food which Britain and other Nations experience as a result of hostilities. Let us do all we can in a practical way to relieve the need and remember also to pray the Lord of the Harvest that He may reward with an abundance of the fruits of the earth the labours of those who have sown—many of them literally in tears.

I request that the Faithful remember these things in their private devotions and that at Morning and Evening Prayer in the Churches the people assembled be reminded just before the "Prayer for all conditions of men" of this great need of so many. I would suggest that at the appropriate place in this prayer, there should be a period of silent supplication for a fruitful harvest to relieve the hungry in their distress. Let us bear one another's burdens and so fulfil the law of Christ.

Praying that the Divine blessing may rest upon you, your homes and loved ones.

Your servant in Christ,

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Soloist: MISS FLORENCE TAYLOR.

Organ Recital at 7.30 p.m. by SGT. MERVYN BYERS.

The Annual Business Meeting is on Monday, 19th August, at 8 p.m. in the Bible House.

Canon T. C. HAMMOND, President.

Mr. G. ROSS THOMAS, Secretary.

MEMORIALS IN ST. MATTHEW'S CHURCH, MANLY.

We are very grateful to our friends who, during the month of July made gifts to the Church in Memory of their relatives.

Mr. and Mrs. Henry Hope lived in Manly for many years, and were deeply interested in the work of St. Matthew's. Mr. Hope died in 1937, and left £500 in his will for our Church. A seat has been dedicated to their memory.

The late Flying Officer Peter Alfred Taylor.—Peter was one of our very valued young men who paid the Supreme Sacrifice in Borneo in September, 1945. A handsome bookcase has been placed in the porch of the Church in his memory, which was given by his relatives and his many friends.

Windows in our Chapel.—Mrs. A. Dixon Marshall, a valued member of St. Matthew's Church, has placed three windows in our Chapel in memory of her husband, and as a memorial to her two sons, Victor and David, who paid the Supreme Sacrifice at Pozieres on July 23, and July 24, 1916. They were dedicated by the Archbishop of Sydney on Sunday, July 28.—From the Parish Paper. wipaith(7detadwdecixrE E.

CAMPERDOWN CEMETERY.

A Service of Remembrance of those laid to rest in the Camperdown Cemetery, Church Street, Newtown, will be held at the Dunbar Tomb, within the Cemetery, on Saturday, 17th August, 1946, at 3 p.m.

CHURCH MUSIC SOCIETY.

We have received a letter from Bishop Pilcher intimating that the Archbishop has authorised the founding of "The Sydney Diocesan Church Music Society." He has consented to be its Patron, while Doctor Edgar L. Bainton has consented to be an Honorary Patron.

The Bishop says: "The object of this Society is to help our Church organists, choirs and congregations to reach, as they all desire, a higher standard of church music. In one of the Dioceses of the Church of England in Canada an official used to be appointed, whose duty was, 'To do all in his power to raise the standard of Church music in the diocese, in order that it may more perfectly carry on the beauty of the Anglican tradition and become more worthy of the worship of God.' We might add to this

as a purpose of our Church Music Society. 'To make our music a more powerful instrument for the lifting up of our peoples' hearts to God, and a more perfect means by which they may unitedly, as a congregation, express their common praise.'

The first meeting of the new society is to be held on Monday, August 19. The Rev. O. S. Fleck, St. Luke's Rectory, Concord, will gladly give any information desired concerning this movement.

NEWS FROM THE PARISHES.

Pilgrimage to Camden.—The Australian Board of Missions arranged a pilgrimage to the beautiful old St. John's Church, Camden, and to the grave of the Rev. Copland King, who was one of the pioneer missionaries to New Guinea. Mr. King and Rev. Albert MacLaren landed in Papua on August 10th, 55 years ago, and this pilgrimage held on Saturday, August 10th. There was a service in the Church, and at the grave.

Our July Men's Service was a grand experience, for, in response to much prayer and many personal invitations some 70 men gathered in the church to hear a fine address by Chaplain M. K. Jones. This experience was greatly enjoyed, and we look forward to further opportunities for fellowship and getting to know one another.

We trust that many more of our men folk will join us for our next service on Sunday, 18th August, at 4 p.m.

Our guest speaker is to be Archdeacon J. Bidwell, who will answer for us the question, "What's Wrong With the World?"

ST. BARNABAS', BROADWAY.

The Anniversary will be held on Sunday, September 1st, Special Preachers, 11 a.m., Rev. J. R. Le Huray. 7.15 p.m., Rev. R. B. Robinson. On the following Tuesday a Social Gathering of parishioners will be held.

Diocese of Grafton.

WYAN-RAPVILLE.

"The most healthy sign of all has been the growth of missionary interest and giving. Both children and adults have caught this spirit of sharing our Christian inheritance with our brethren of this and other lands. Never did our great Church Missionary Society need more urgently the constant support of our prayers, interest and gifts. Never has the world needed more the Gospel witness in every land to turn men's hearts to Christ, man's Saviour. I trust that our gifts, which exceeded £50 in the year just ended, will abound more and more to the glory of God.

"I know that everybody is exceedingly grateful to the Bush Church Aid Society of Australia and Tasmania for providing the clergy for this parish since 1940 and paying their stipend. The B.C.A. has also helped financially in a number of ways, and especially with gifts for the children of the parish. Without this very considerable help, such a sparsely populated area as this could scarcely carry on.—Rector's Annual Report.

QUEENSLAND.

Diocese of Brisbane.

The following licences have been issued by the Archbishop:—

The Rev. Boris Hutton Downward, as Vicar of Wondai; The Rev. Joseph Rodgers-Burns, as Mission Chaplain; The Ven. Arch-

deacon Knight, as Residential Canon of St. John's Cathedral and Archdeacon; The Rev. Harold John Richards, as Rector of Christ Church, Bundaberg; The Rev. Arthur Shirley, as Assistant Curate of Christ Church, Bundaberg; The Rev. Charles George Price Black, as Member of the Bush Brotherhood of St. Paul; The Rev. Patrick Campbell Nelson, as Principal of St. Francis' Theological College; The Rev. Geoffrey Edward France-Hall, as Vicar of Mary Valley.

ties 73 parcels were sent to the mission fields mainly Tanganyika, since the formation of the branch fifteen years ago.

NEW ZEALAND.

Diocese of Nelson.

(Extracts from "The Bishop's Letter.")

I know how widespread will be the regret at the news of the Bishop of Waiapu's illhealth and his subsequent resignation. He and Mrs. Cruickshank can be assured of our sympathy with them both in their disappointment at this early termination of their work in Napier and the Diocese where they had already won the affectionate loyalty of their people. At the request of the Archbishop I have consented to preside at the special Synod of the Diocese of Waiapu which will be called later in the year for the purpose of nominating a new Bishop.

* * *

As I write I am burdened with the thought of how great is our need of prayer. The affairs of the nations, the future peace, the hungry peoples, the proclamation of the Gospel throughout the world—all these things must make us realise the supreme importance of prayer for the welfare of the world. I would also that all of you would seek God's blessing and guidance on the whole Church in this country, especially on the Synods of Wellington and Waiapu when they meet to select those who are to be their Bishops. In our own Synod next month we shall be grateful for the prayers of all our people. We ask constant prayer for the Diocese as a whole, for clergy and laity, and for all plans for development, especially the success of the Million Shillings Appeal.

C.M.S. ANNUAL SALE.

On Tuesday, 20th August, noon to 6 p.m. the Annual Sale of Work will be held in the Sydney Town Hall.

ORGANIST required by Suburban Church. Reply stating qualifications, to "Rector," c/o "Church Record" Office.

DEACONESS requires Flatette or accommodation. Reply P. T. Nicholson, 16 Quinton Road, Manly.

THE A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Rev. Warron W. Brown, £1/6/-; Rev. H. H. Davidson, 12/-.

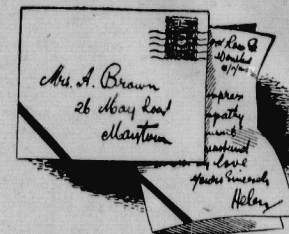
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VICTORIA.

Diocese of Ballarat.

AN INTERESTING REFERENCE.

The Bishop made the following reference to the Rev. W. Clinch in his monthly letter:

"Among the engagements which followed was a very happy visit to Warrnambool, though I will confess that my feeling of happiness on that occasion would not have been so spontaneous and lively, had I known, that within a few days I would be receiving the news that we were to lose the Rev. W. Clinch from the diocese by his appointment to Christ Church, Geelong. All who know him recognise Mr. Clinch's worth. Long years ago when he was a young man prominent in labour circles in England, leaders in the labour movement realised his ability and offered him a scholarship to the working man's college at Oxford, with a view to his becoming a member of parliament. Had he accepted that offer he would most likely have been a member of the Government which is leading Great Britain to-day under Mr. Clement Attlee. But Mr. Clinch refused that invitation and offered himself to the Bishop of London as a candidate for the ministry of the Church. Those who have had any firsthand knowledge of Mr. Clinch's work in the ministry will agree with me that in this decision the guidance which he followed came from God."

ENGLAND'S GENEROSITY.

Soon after coming to the diocese the Bishop asked the Bush Church Aid Society for assistance in maintaining the Church's ministry in the Otway and in the Heytesbury Forest. The B.C.A. made an immediate and generous response, and has ever since supplied the stipend for a missionary in each of these areas. The Bishop has now been informed by the organising secretary of the Bush Church Aid Society that it has received from the Ladies' Association of the Colonial and Continental Church Society in England £100 (English money) towards the building of a church at Timboon in the Heytesbury Forest, and a similar amount towards the building of a church at Carlisle River in the Otway. This will be a great help and encouragement to the churchpeople in these places who, in spite of the difficulties created by the war, have been slowly but steadily building up a fund for the erection of a church.

TASMANIA.

A LIVE M.M.A.

The Medical Missions Auxiliary of St. John's, Launceston, has done good work in the past year. In spite of shipping difficul-

FOR OUR TIMES.

(From the excellent Short Report of the B. & F.B.S.)

What times are little? To the sentinel
That hour is regal when he mounts on
guard.

—George Eliot.

"That night when I went to bed I saw a large Bible lying on a table in my bedroom. My mind was dominated by the news I had received of the complete change in my station and of the task entrusted to me . . . I opened the Book at random, and in the ninth chapter of Deuteronomy I read:

"Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven.

"A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!"

"Understood therefore this day, that the Lord thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face; so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.

"Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee.

"Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac and Jacob."

Need it be said that it was Mr. Churchill who opened the Bible and read those words? The incident, which is well known and has often been quoted, took place in Scotland in 1911. Mr. Asquith had offered his youthful and brilliant lieutenant the high position of First Lord of the Admiralty.

Mr. Churchill had accepted it willingly enough, but with a sense of the heavy responsibility that was being laid upon his shoulders; and from that time forward he toiled unceasingly to put the British Navy in readiness against the day it should be needed to defend our lives and liberties. History proves that he did not toil in vain; on August 4, 1914, the ships of the Royal Navy were at their battle stations.

The point to be noted is that when Mr. Churchill opened the Bible at that critical moment in his career he came across a passage exactly suited to his need. "It seemed," he wrote, "a message full of reassurance," and doubtless he recalled it again and again in the eventful years that followed. It was not only the message itself, but its timeliness that impressed him. He was about to mount on guard over his country's destinies, and for him it was a great hour.

What times are little? To the sentinel
That hour is regal when he mounts on
guard.

Mr. Churchill's dramatic experience rings a bell for most of us, for most of us can say that in the course of our very ordinary lives we too have known what it is to be struck by the timeliness of the Bible. During the last six years of war the Bible has garrisoned our hearts against cruelty and sorrow and proved itself equal to every hour of suspense and agony; and now that the war in Europe is over and we enter upon an era which may be more rather than less exacting, we know it will not fail to bring us "a message full of reassurance." As in war so in peace, the Bible will meet our need. It is the Book for Our Times.

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August 18. 9th Sunday after Trinity.

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

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

August 25. 10th Sunday after Trinity.

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

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

September 1. 11th Sunday after Trinity.

M.: 2 Kings v or Eccus. xviii 1-14. Psalms 56, 57.

E.: 2 Kings vi 8-23 or xvii 1-23 or Eccus. xxxviii 24; Matt. xvi 13, or Acts xxviii. Psalms 61, 62, 63.

16 MM

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