

to relieve the cook and often have to do the laundry; also have to relieve when a nurse is on holiday. Seldom that there is a full staff at Ceduna. The doctor lives at Ceduna and the aeroplane stays there. Dr. Roy Gibson is in the army and his wife, Dr. Freda Gibson does the work on her own.

Koonibba.—A Lutheran Mission to Aborigines. B.C.A. took over the hospital there and Sister Hitchcock has been there for five years. There have been several epidemics; recently an epidemic of cerebro-spinal meningitis, which can be deadly. Sister Hitchcock got Dr. Freda to come up and treatment with the familiar M. and B. 693 was given. There were eight desperately ill and seventeen suspects, but not one was lost.

Penong.—Sister Firmin in charge and she is helped by Miss Miller, who does the house-keeping and also helps in the theatre and nursing.

Cook.—Why put a hospital there? —miles and miles of stone and plain. Sister Pitchard in charge, and Miss Dykes, who has her midwifery certificate, and who does the housekeeping. On way to Cook stop at Nullabor Station, where B.C.A. has good friends —Mr. and Mrs. Brooks; Mrs. Brooks was a nurse. At the hospital not only medical treatment given but spiritual. The Bible is read every evening; hymn singing morning and evening. One patient, an old fisherman of 80, accepted Christ as his personal Saviour; others, too, have been won. Military lads from a camp near the hospital took a long time to come to services but at last they came and are still coming.

Thank-offering received at rally, £33/2/-; at Office £35/9/6.

THE DIOCESE OF NORTH AFRICA.

APPOINTMENT OF NEW BISHOP.

In 1929, at the suggestion of the then Bishop of Sierra Leone (Rt. Rev. G. W. Wright, D.D.), the Bible Churchmen's Missionary Society commissioned its first two missionaries to Morocco—Archdeacon C. Hyde Hills, M.A., and Mrs. Hyde Hills. These were followed immediately by four other British missionaries of the Society, and the six settled at Marrakesh for language study. In the succeeding years a further nineteen missionaries were commissioned by the Society for the North Africa field, and stations were formed at Rabat, Casablanca, Boujad, Demnat, Beni Mellal, Ben Ahmed, Siddi Betache, Tangier, and Algiers. In 1936, Bishop Wright, having resigned from the diocese of Sierra Leone, the new diocese of North Africa was formed, with him as its first bishop, the Society undertaking all the legal and financial responsibility.

SYDNEY MISSIONARY AND BIBLE COLLEGE, CROYDON.

"Every Preacher a Practical Evangelist."—REV. LIONEL FLETCHER will commence a series of lectures to Preach WESLEYAN evening "Why What is work. Open ters an invited.

The and diff tains so been co Wright ber 31 pressed and de plied a retary:

"Will mittee of appr believe show he will be of Nort

"To toration eclipse ning he to me, be seen of the the Ch parallel marks a port to Univers to me."

Bishop Wright's successor has been appointed; he is Rev. G. F. B. Morris, B.A., who, after graduating from Queen's College, Cambridge, in 1909 to the curacy of St. Paul's, Portman Square, became a missionary of the

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

7, No. 12—New Series.

JUNE 10, 1943.

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

"WE HAD CONFIDENCE

even when things were bad, because we looked to God.

HE ANSWERED OUR PRAYER

He still does answer prayer when it is offered in the Name of the Lord Jesus Christ."

This is the claim of Lieut.-Gen. Sir William Dobbie, speaking of the "Hand of God in Malta."

"If Malta had been lost the whole trend of events (and the victory in North Africa) in which we rejoice to-day would not have been seen.

We asked God in the name of our Lord Jesus Christ to give us His help; and HE GAVE IT TO US."

OTHER EMPIRE LEADERS

who believe in and practise Prayer and Bible Reading, are Generals Smuts, Montgomery and Macarthur, Lord Halifax

AND HIS MAJESTY THE KING.

Someone has asked, "Why are so many Christians defeated spiritually?"

Answer: "Because they pray so little."

"Why are so many church workers and goers so often discouraged?"

Answer: "Because they pray so little."

"Why is the Church not 'on fire' for God?"

The answer is the same as that which JESUS gave His disciples: "Hitherto have ye asked nothing in My name."

Satan realises that the GREATEST POWER given by God to men is contained in prayer.

When WE PRAY, GOD WORKS. And when God works, "then the mountains are removed."

Adapted from C.M.S. News, Victorian Branch.

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— IF IT WERE HERE —

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NOTES & COMMENTS.

The War news still remains most encouraging. China has answered the Japanese

The onslaught against Chungking with a devastating victory over the Japanese legions.

It has been a great surprise for the Axis Powers, and America's success in ousting them from Attu Island will have proved another strain on Japanese morals. Their swift all-conquering campaign has been called to a halt and the fruits of their victory are disappearing. Then Russia still holds and hits the German armies in spite of their greatness in numbers and might. Not much hope can survive of over-running Russia before the invasion storms arrives. Italy is in the throes of intense suffering and almost despair; while the massed German evacuations that are being hurried forward point to a great danger of broken morale. As the Air Marshal of the Allied Forces has predicted, this war seems now to wait on the tremendous blastings that our Air Forces are now able to execute. It would seem altogether likely that a debacle must result. We know that this method of attaining victory is most desirable as it would entail losses in personnel incomparable with the losses that fighting on land and sea would entail.

We may well thank God for the high morale of our airmen and the great resources of the Allied Nations for this method of warfare.

Christians who realise in any true extent the just demands of God for consecration of life to His purposes of love, righteousness and truth, will read with interest the following extract from the Abbot'sford, N.S.W., Church Review:—

"Christian leaders throughout the world are expressing the deep conviction that this present world conflict is most surely part of the unfathomable purposes of God. Dr. Martin Lloyd-Jones has pointed out that God permits war for three reasons: (1) That men may bear the consequences of their sins as punishment. (2) That men may appreciate more than ever before what sin really is. (3) That men may be finally led back to God. What more terrible demonstration of God's wrath against the sin and folly of man could we have than this war? Yet we find no sign of national repentance, no general desire in the homes of our people to accept God's offer of a full and free pardon and salvation through Jesus Christ. I find that people still save their consciences with the same familiar, time-worn excuses for neglecting the solemn duty and privilege of public worship. I do not find family prayer and the regular reading of God's Word coming back into our homes.

"And so this awful conflict drags on year after year, and multitudes only ask for peace in order that their lives may return to the same old plane of selfishness and ease and pleasure. They expect God to give them peace so that they may continue a life which is an insult to His Holy Name. We need to be very prayerful that God, by His Holy Spirit, might regenerate the lives of our people, particularly our national leaders. We should pray that we might be given leaders of great courage, real men of God, for there are great evils in our midst which the present laws of our land encourage. There should be no place in any new order for the evils of the old order. State-encouraged gambling in lotteries and racecourses should go. The stranglehold that the liquor industry has upon national life should be broken. The prevalent Sabbath desecration should be discouraged. Social inequalities should be rectified."

The rector in the above letter went on to insist that the urgent task of the Church of Christ is not primarily to build new orders, but "new men in Christ Jesus."

It were well for us as a people to realise that God requires a people prepared and made meet for His use and not for selfish living.

A letter appearing in our correspondence columns contains a remarkable statement regarding Anglican idolatry? teaching concerning the presence of Christ in the Sacrament of the Lord's Supper. We suggest that the writer holds confused notions as to what constitutes idolatry. The Black Rubric — the concluding rubric of the "Order for the Administration of the Lord's Supper," contains the following pertinent statement: "It is here declared, that thereby (by kneeling for reception of the sacrament) no Adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any corporal Presence of Christ's natural flesh and blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were idolatry to be abhorred of all faithful Christians:)"

This is surely unequivocal language condemning the Roman doctrine and practice for which the Corpus Christi festival stands and leaving no room for the belief that our correspondent has stated in saying that "Those who in another branch of the Catholic Church worship, as we do, our Lord under the outward veils of Bread and Wine."

We challenge our correspondent to impugn with any show of reason the considered statement of Bishop Dowden, an acknowledged expert in Prayer Book teaching, when the says:—

"One thing is absolutely certain: It is no part of the doctrine of our Church that there is an adorable presence of Our Lord's body and blood in or under the forms of bread and wine. Such language is undiscoverable in the doctrinal standards of our Church and wholly unknown to the Church of the early Fathers."

The "Brisbane Line" controversy has not redounded to the credit of our Government. It is hardly Shameful and creditable that any Shameless man, placed in high responsibility in the Government of a nation could remain practically unmoved and unmoveable under the provocation that Mr. Ward has provided. Rarely in the history of politics has a more shameful situation arisen, and seldom has such ardent shamelessness in slander been in manifestation. We hope that the Prime Minister will realise the seriousness of the position and rid his political reputation of so infamous a slur as Mr. Ward's repeated statements has brought into being.

As for Mr. Ward, we suppose he thinks as the Japanese think, when they torpedo hospital ships, that all is fair in love and war. It is a sorry sentiment for a responsible minister of the Crown.

Bishop Cranswick's address to the recent Synod of the Diocese of Goulburn is reported in the following manner in "The Southern Churchman" of June 1:—"In his address to Synod, Bishop Cranswick spoke of the great revival of Missionary work in the English Church, due particularly to the Oxford Movement."

We wonder whether the Bishop has been correctly reported, and, if so, we ask on what historic basis he made this assertion. The report of Bishop Cranswick's address goes on to pay a just tribute to the great work of Bishop Selwyn and Bishop Patteson, and we content ourselves for the present by asking two questions: How did the bishopric of New Zealand come to be established? and from what sources was the bishop's stipend derived?

Colleges have a wooden idol called original research. Doctors have one called specialist. Business has one called efficiency. The churches have one called big attendance. And that is the biggest one in the whole lumberyard.

THE ARCHBISHOP OF CANTERBURY'S WHITSUN MESSAGE.

"The season of Whitsuntide may well be used this year to strengthen our sense of dependence on the Holy Spirit in three ways specially relevant at this moment in history. With great victories in Tunisia, we begin to face a new, and we may hope the final stage of the war. That stage may be long: it will certainly be exacting in its demands; but we may reasonably hope we are entering on a phase of the war that will end in the victory of the United Nations. That victory will impose on us great responsibilities and will confront us with great difficulties.

"If we are to surmount those difficulties and lay foundations for a better international and social order, we shall need wisdom and unselfishness beyond anything we possess ourselves, and for which we must depend altogether on the Holy Spirit. If we are to approach these tasks in a fit state to deal with them, we must seek the help of the Holy Spirit to keep us free from bitterness and vindictiveness, so hard to avoid when we are fighting a barbarously cruel enemy. We need endurance without embitterment; we must seek to do justice without vindictiveness. It is a difficult balance to maintain."—Protestant Newsletter.

THE PERSECUTION OF THE JEWS.

The Archbishop of York (Dr. C. F. Garbett), addressing a City meeting at Leeds on a recent Sunday afternoon, reminded them that in every country occupied by the Nazis there was oppression and brutality. The worst barbarities committed by pagan conquerors had been revived and intensified by the Germans. Wherever the crooked cross went there were "not only the four dread horsemen of the Apocalypse, but a fifth who carries the instruments of torture." The Archbishop then gave some facts about the terror in Poland, "that thrice martyred country," in Czechoslovakia and in Greece. "The darkness in these countries," he said, "is now only relieved by the heroic resistance their people still offer to the tyrant: their bodily liberty is for a time destroyed, but the

light of freedom burns brightly in their souls and will never be extinguished.

"The persecution of the Jews is, however, unique in its horror. It has the characteristics which make it stand by itself in the long history of cruelty and tyranny. It is a deliberate policy of extermination directed against, not a nation, but a whole race. Neither their nation, nor their profession, nor their character will save Jews from this sweeping sentence. They are doomed without trial, without crime, without the possibility of defence, simply because they belong to the race from which the prophets came, and of which our Lord and His disciples were members. They are condemned to death to satisfy the blood lust of a cruel and wicked megalomaniac who by fraud and violence now holds the greater part of Europe in his grasp."

Speed and Savagery.

This was no abstract of theoretical condemnation; it was being executed with speed and the utmost savagery. The Archbishop then gave illustrations to prove this—starvation; exportation in "trains of death"; wholesale massacre by shooting and poison gas. Poland had been made the slaughterhouse of Europe. Women and children were included in the massacre. "This is a horror," he said, "unprecedented in the whole history of the world, it is a blood bath on a gigantic scale, to which no parallel can be found. Every law of mercy and pity, every instinct of humanity are outraged by this appalling massacre, which continues without respite.

"What can be done?"

"(1) Let the German people know what is being done in their name.

"(2) Let the German people also be told solemnly and repeatedly that sure retribution awaits not only the master criminals who have ordered these horrors, but also their brutal underlings who are carrying them out, often apparently with zest. I have been told that I am un-Christian in asking for retribution. Have those who thus criticize never read that the Christ said that rather than a man should offend one of these little ones it were better that a millstone should be hanged about his neck and he be cast into the sea. I ask for this broad-casting of the Allies' determination to punish, in the hope that it may stay the hands of at any rate some of the criminals. Fear is sometimes effective when mercy makes no appeal.

"(3) We must make it plain that refugees from this horror can find a refuge wherever the British flag flies. Every precaution will have to be taken against spies. And the refuge will only be promised for the period of the terror. But give them this hope of refuge.

"(4) Support the Government in the efforts they are now making, with other Allied Powers and the neutrals, to help the Jews now in danger and to provide succour for their refugees.

"We must do all we can in the name of Christianity and humanity to save at any rate a remnant from these foul murderers. Victory is the only sure road to their deliverance. The war becomes increasingly a crusade not only to preserve freedom and justice, but also to overthrow and shatter cruelty and tyranny in their most savage and hateful forms."

Archbishop Lord Lang presided at a meeting arranged by the World's Evangelical Alliance, in the Central Hall, Westminster, when intercession was made on behalf of the Jewish people. Lord Lang said that it was not easy to speak about the sufferings of the Jews at this time, for our hearts were too full for utterance. "Our sympathy," he said, "becomes nothing less than a burning fire of indignation when we think of the perpetrators of these appalling crimes. It is strange to think that in this twentieth century a planned savagery should be perpetrated before our eyes which has literally no precedent in human history." A resolution adopted by the executive committee of the World's Evangelical Alliance asks that the Government shall open British possessions, wherever possible, as an asylum for any who can escape from the enemy-occupied countries. "That," said Lord Lang, "is the very least we can do for our self-respect and honour."

QUIET MOMENTS.

THE SIGNIFICANCE OF PENTECOST.

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

It is a part of man's heritage as a rational being that he is never satisfied to rest in the present. Sometimes we think of the past, and put a halo around the remote golden age of tradition. Sometimes we look into the future and dream of a New Order, where all things will be co-ordinated for the good of mankind.

None can deny that a great change of outlook has taken place. We no longer look back to the past, for we now know there never was a golden age. We know that at the beginnings of civilisation there were great human cultures, marked by striking artistic developments and no small degree of practical science, but all these passed away. Compared with a modern civilised State, they were certainly of a low moral level.

The modern mind seeks its

golden age in the future. Some say the New World is here already! They remind us of the new state of affairs that confront mankind. There is the abolition of distance, the enormous increase of available power, used at present for man's destruction. Power-driven mechanism is absorbing human toil. We are heading for an equalitarian society.

Modern writers talk of the need of a "group of commissions" which will rehabilitate our disordered world, and bring in a free and open co-operation of all peoples of the earth.

Our human heritage is a devastated estate of undeveloped or distorted possibilities. The supreme task before our awakening minds is a re-education of the world. One modern writer wants to flood the world with thousands of schools, for by teaching we learn. He says there are no backward "races." All over the world babies start from scratch, full of untried possibilities which should be eagerly developed.

So shall we have a physically and mentally emancipated race in which all our troubles will be resolved and a unified world will live in peace.

All these theories are built up on a belief in the evolutionary forces in natural and human life which are inherent in them. There is no place found for God at all in all these theories. No hope for a torn and troubled world but to learn by bitter experience. No guarantee that a right use will be made of all this material power in the future. Science cannot help us in our hour of need.

What is the key to this tremendous problem? It must be affirmed with the strongest emphasis that the key can be found in "Spiritual Principles." What is needed is a purpose, an aim, worthy of so vast an undertaking. Suppose these aims were fully realised and a happy, comfortable world was the result, where everybody had enough to eat, pleasant surroundings, leisure and enjoyment. Can we believe that the "Golden Age" would be achieved?

If history teaches us anything, we know that that in none of these things will man find his supreme good. Man must have a "satisfying outlook" beyond this world or he will have no reason to endure the struggle of life.

It is of the essence of the Christian Faith that it gives a man a boundless hope. This hope dominates the Bible from beginning to end. It puts the highest value on the individual, on society, and on the future beyond the grave.

The Christian outlook is the most precious of our spiritual possessions. It enhances human life and "makes life worth living."

Pentecost reminds us of the Power of God in human life. A Creative Power whose character is Love. Evolutionists seem to leave out all elements of human experience that will not fit in their framework. Christian ideas of God and the world are the very basis of our Lord's Own teaching. In the universe we see supreme intelligence and purpose at work. And we are allied with the highest and share in its greatness. The power which works in the universe is utterly trustworthy.

The old Truth of Pentecost which St. Peter preached is gripping the Church again. When the Spirit of God has free intercourse in the hearts and lives of men, He produces in them a conviction of sin, leading them to the Saviour Who triumphed over the Cross and shattered the tomb, Who brought into being a Church which produced amazement, perplexity and criticism in the world.

When people see the Church in action, with no thought of itself; people who are kind, loving, unselfish, broad-minded, witnessing to the faith that is in them, we shall soon have a revival of Faith once again. A people who have great faith and hope will plan with great daring for the Kingdom of God.

At Pentecost Christ gave His followers their work. With a tremendous audacity of a great adventure, these disciples went to their task. Contrast the might

of the Roman Empire, its size, its power, its famous philosophers, the Emperors, the Court, all against the Church. The disciples' poverty, insignificance, and small numbers. Yet they conquered the world.

What made them attempt the impossible thing? They knew they were right; they were sure of themselves; they had seen the Risen Lord; they knew the truth was in them; that God was on their side. They received spiritual power, and as a result 3000 were converted in one day!

The Great Restorer waits to fulfil His Promise to us to-day. If our power to good has become paralysed, if our senses have grown dull to heavenly voices, if our spiritual vision has waxed dim, the Holy Spirit waits to enter afresh into all our lives. What is our response to Him?

PERSONAL.

Sister Winifred Preston has been located to Mvumi Hospital, where she will work with Dr. Hannah.

Deaconess Dorothy Bransgrove has been located to Kilmatinde to work with Canon Banks, of Manchester.

Sister Faith Ward is working at Berega, where Miss Paine has been doing such excellent hospital work, and here Miss Kate Miller has spent most of her thirty-eight years in Tanganyika.

We regret to learn that the Rev. T. G. Paul has felt obliged to resign his parish of Camden, N.S.W., by reason of ill-health. Mr. Paul has been rector of Camden for some sixteen years. He has been the Hon. State Padre for N.S.W. for Toc H since 1925.

Rev. Reginald George Stephen, rector of Bowen, North Queensland, died there recently, after a short illness, at the age of 38. He was the elder son of Dr. Reginald Stephen, who was Bishop of Tasmania from 1914 to 1919, and Bishop of Newcastle from 1919 to 1928.

Rev. C. E. Nagle, rector of Adaminaby, will succeed the Rev. K. J. Clements at Tumbarumba, Diocese of Goulburn.

Rev. Graham Delbridge, Th.L., Chaplain to Youth in the Diocese of Sydney, was married by the Archbishop of Sydney on Saturday last in St. Andrew's Cathedral to Miss Audrey Treversi, B.A., of the Education Department.

The Rev. Charles Kingsley Cole died at his residence in Blackburn, Victoria, on May 16, after a long and useful career. He was ordained priest in 1892, and amongst the charges served by him were Christ Church, Newport, several parishes in Queensland, including Bundaberg, St. Paul's, Ascot Vale, where he had the present church built, Christ Church, Geelong, St. George's, Queenscliff, and St. John's, Blackburn, from which he retired in 1929. Whilst serving in Queensland he went to England and took his degree at Oxford University.

The death of the Rev. Walter Cooling has made a gap in the ranks of the older clergy in Victoria. Before his ordination he served in Gippsland, and afterwards was curate at Rosedale, and then transferred to Christ Church, Geelong. He did an outstanding work at St. Michael's, North Carlton, at a time when the parish was struggling—in 1900. He was there five years, and then went to Drysdale, returning later to Mentone, Box Hill, Ormond, and Ascot Vale, in all of which he was highly esteemed and did faithful service. He was connected with the Parker Fellowship for many years, and thus his ministry was rich and instructive. On his retirement he became librarian of the Mollison Library, and was able to maintain most friendly and helpful relationship with his brethren. The last six months were overshadowed by a serious breakdown, accompanied by a good deal of suffering, which ended on the evening of May 13.

WALKER-TAYLOR—May 25, 1943, died of illness, York, England, Lieut. Gregory Edwin Walker-Taylor, R.A.N. V.R., beloved youngest son of the late Canon H. Walker-Taylor and Mrs. Walker-Taylor, of Orange, and brother of Basil (prisoner of war, Malaya), Philip (R.A.M.C., England), Lois (Military Hospital, Nairobi, East Africa), and Marjorie (Cremorne, Sydney). We extend our sincere sympathy to Mrs. Walker-Taylor and family.

Rev. Dennis Taylor, who was recently obliged to come south from New Guinea on account of his eyes, is making satisfactory progress. He is at present doing occasional work in the Diocese of Brisbane.

Rev. James Edwards, who was in Australia when the Japanese attacked the Solomon Islands, and was therefore unable to return to Melanesia, has been doing temporary work at the Lockhart River Mission. The Bishop of Melanesia now thinks it possible for Mr. Edwards to return to the Mission, and this is expected to take place shortly.

With the consent of the Bishop of New Guinea, for work in whose diocese she had been accepted and commissioned last year, Miss Mary Dow recently offered herself for service as a teacher at the Forrest River Mission. The necessary permits having been obtained, Miss Dow has now resigned her position in the Victorian Education Department and left Melbourne for Perth on Sunday evening, May 30. On the morning of that day a Service of Blessing and Dismissal was conducted at St. George's, Malvern, Victoria, of which parish Miss Dow is a member, and which has now adopted her as its Own Missionary.

The Ven. Archdeacon H. S. and Mrs. Kidner and Stephen arrived in Sydney on June 1, five and a half months after leaving their station. Miss Ashton, who travelled with them, was due to arrive in Melbourne on June 1.

To-morrow, St. Barnabas' Day, the Very Rev. Thomas M. Armour, B.A., Dean of Newcastle, is to be consecrated in St. Paul's Cathedral, Melbourne, as Bishop of Wangaratta, in the Province of Victoria. The Archbishop of Melbourne will be the presiding bishop. The new bishop will be enthroned in the Cathedral at Wangaratta on Wednesday next at 10.30 a.m.

Archdeacon Johnstone, Registrar of the Diocese of Sydney, who has been Honorary Organising Secretary of C.E.N.E.F. since its inception, has resigned. The success of his work has led to such a growth in the organisation as to make fresh arrangements necessary for the conduct of the work. Canon R. B. Robinson has been appointed Hon. Secretary of the new board of management.

IN MEMORIAM.

THE LATE JOSEPH MASSEY.

Like a shock of corn fully ripe our friend has been garnered into the storehouse of Heaven. It was a great testimony to a well deserved esteem and affection that St. Andrew's Cathedral was well filled on Wednesday, June 2, for the funeral service of one who for 23 years had served our Mother Church as organist and trainer of its choir. It is 18 years since he stepped aside for a younger man to carry on an office which he himself had enriched and magnified by his great musical ability and by his unflinching Christian sympathy and courtesy.

The Archbishop reviewed a life of service which, from early years, had been devoted to the ministry of music. His reference to the "Herald's" description of his inspired music during the never-to-be-forgotten Mission of Healing brought back holy memories of the wonderful sympathy by which he supplied a musical setting for those services which intensified their spiritual power and effect. The very soul of Joseph Massey was witnessing to the reality of his faith in the Great Healer as he made that organ speak to us in tones of melody that enheartened us and at the same time reached the inner depths of our hearts. It was a happy coincidence that at the service on Wednesday week the organist should play so plaintively, "O Rest in the Lord." The very music with which Joseph Massey strengthened our hearts at that first great service in the Mission, when workers, with feelings at their tensest, joined in the opening preparation.

HENRY CAULFEILD.

The Church in Queensland has lost a faithful and loyal servant in the passing of Mr. Henry Caulfeild, of Hamilton, Brisbane. In the old days, when South Sea Islanders worked our northern cane fields, Mr. Caulfeild was an Inspector of Island Labour. His home was then in Bundaberg, and whoever might be missing from church on Sunday mornings Mr. and Mrs. Caulfeild were sure to be in their places in Christ Church with their family of

sons. Their home became a centre of Christian influence in the town.

One of their sons went for a time as a missionary to the Solomons.

In later years Mr. Caulfeild helped in Brisbane to form the Queensland Church Defence Association for the preservation of the protestant and evangelical character of our Church. In this work he was associated with two stalwart and faithful men who have both passed on to the higher service of their Lord, Mr. Wm. Exley and Mr. Charles Warren.

Although Mr. Caulfeild had reached an advanced age we mourn his loss. Like the men whose names we have mentioned, he deeply lamented and resented the Romeward drift in our Church and did his best to stem that drift, yet remaining a loyal and faithful churchman to the last.

A young and earnest churchman writes to us from the northern capital and says that, in his opinion, with the passing of Mr. Caulfeild, there has passed the last vestige of protestant and evangelical witness in the church in Brisbane. We earnestly trust that the position is not so bad as this. If we can do anything to help in this cause we would be glad to do it.

DAY OF PRAYER FOR STUDENTS.

SUNDAY, JUNE 27, 1943.

The Australian Student Christian Movement, as the representative in this country of the World's Student Christian Federation, asks all branches of the Christian Church to unite with it in the observance of the fourth Sunday of June (June 27) as a day of prayer for students throughout the world.

This appeal is made in the deep conviction that only as all education is based upon the Gospel of Christ will the tragic needs of the world be met, and that it is of vital importance that the students of this generation, who will be called upon to play a large part in the rebuilding of the world after the war, should be won for Christ. It is in this task—of leading students to commit themselves to

Christ, and of uniting them in His service—that the World's Student Christian Federation is engaged, and it is for this that we ask the support of the prayers of God's people.

Throughout the world to-day students are sharing in the suffering of mankind. Universities have been destroyed or disbanded, many students are in prisoner of war, concentration or internment camps; others are refugees or exiles, striving to carry on under almost impossible conditions. In our own land, as overseas, many students are now in the Forces, and others are serving their country by continuing their courses, under conditions of strain and unrest.

For all these students, in every land, the A.S.C.M. asks the prayers of the Church, that they may be led to dedicate themselves to Christ, and be given courage to bear witness to the faith that is in them, and steadfastness to their ideals, so that they may be able to serve in the tasks of reconstruction which will await them. We ask also that special prayers should be offered for all Universities, Theological Colleges and Schools, and in particular the educational work in which the Church herself is engaged.

We commend to the Christian people of Australia the request of the Australian Student Christian Movement for co-operation in the observance of Sunday, June 27th, as a Day of Prayer for Students, and ask that on this day special thought should be given in all our Churches to the needs and problems of students throughout the world, to the Church's responsibility in relation to education, and to the work of the Australian Student Christian Movement and of all its sister Movements in the World's Student Christian Federation.

C. Bernard Crockett, President of the Congregational Union of Australia and New Zealand.

R. Wilson Macaulay, Moderator-General of the Presbyterian Church of Australia.

Henry Perth, Primate of Australia

C. Schwab, President of the Federal Conference Churches of Christ of Australia.

A. J. Waldo, President-General of the Baptist Union of Australia.

H. M. Wheeler, President-General of the Methodist Church of Australia.



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President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY

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

To Australian Churchmen

The Church's Reaction to the War

In Old Testament days God spoke to His people through events, and the prophets interpreted those events to the people. As Christians, we to-day naturally try to relate the events of the war to the spiritual condition of the nation.

With the better news which we are receiving from all fronts, men are instinctively asking whether the turn of the tide is the result of the National Day of Prayer. Whatever we may think about that, one thing is clear, it is the Church's duty to encourage people to look for the hand of God in history. Unfortunately, the eyes of the Church have been too frequently turned to the world rather than to God, so that instead of being able to read the Divine message in world affairs, we have become the creatures of circumstance.

It is possible to follow the course of events which led up to and followed the outbreak of war, and to see how at every stage we have reflected the influence of events rather than moulding the shape of things to come.

There seem to be distinct stages in this story. The first is the period dominated by the League of Nations. After the last war we believed it possible for man by his own unaided efforts to create a Golden Age, and the League of Nations quite deliberately decided to avoid all reference to God. We gave a lead to the world in disarmament, with disastrous results when the dream of a new world was rudely disturbed by the outbreak of a new and fiercer conflict.

A SPIRITUAL CONFLICT.

Similarly, the Church, forgetting the Scriptural view of human nature, laid aside the vital spiritual weapons—the Sword of the Spirit and the Shield of Faith. Now that we need them so desperately we also have to admit that we are only half armed. The Scriptural injunction is to take unto ourselves the whole armour of God. We are engaged in a "total war" and nothing less than complete consecration will achieve victory.

The second period is marked by the policy of "appeasement." The nation, wearied of war, was reluctant to face facts and we attempted to buy off our enemies and to stave off the inevitable evil day. This attitude was also reflected in the spiritual inertia seen in the Church. A wave of discontent and discouragement was noticeable just before the war. We at headquarters, who are in touch with so many parishes, were particularly impressed by the reports of indifference and difficulty which came from all quarters.

This was suddenly changed when

we came to the third stage in events, which was the phase ushered in by the nation's decision to enter the war, in spite of its known inability to be able to face the foe on equal terms. There followed a feverish attempt to make up for lost time and to gather the vital armament of war before the enemy could overwhelm us. This period has been marked by a growing realisation of the spiritual character of the war. Even our statesmen have constantly reminded us that we are fighting not only with flesh and blood but against spiritual forces. There has been a notable change in the reports from the parishes. Now that difficulties, distresses and disasters are the everyday story of many parishes, there is a note of triumph and a determination not only to surmount obstacles but to use them as stepping-stones to new conquests.

The fourth stage may now be passing, the long period of holding on desperately until we have made up the leeway lost before the war and provided ourselves with the necessary arms with which to face the enemy. Not only have we gathered our weapons but we have in doing so won additional friends and allies.

A WAR OF SURPRISES.

In the meantime we have learnt much from this conflict. It has been a war of surprises. We have had to relearn our methods of warfare; the old ideas of 1914-1918 have been rudely shattered. To-day we are in the midst of a war of movement. The same has been true in the Church's life. The Church has been thrust out from its Maginot Line of comfort and security. We are reminded of the early disciples who were scattered abroad through the persecution which arose about Stephen and went everywhere preaching the word. So the Church has to-day been roused from her comfortable seclusion and sent out into the midst of the people in a way which would have been impossible but for the war. Many non-church-goers in England have been compelled to spend long hours in the shelters where they have for the first time in their lives had the experience of Family Prayers at night. At first they were shy and unresponsive, but later it was clear that they enjoyed this privilege and were very disappointed if for any reason it was interrupted. It had the effect of creating a spirit of fellowship and friendship between the outsider and the Church members.

Similarly the blackout and other difficulties led to services being conducted in private houses on the lines of the old-fashioned "cottage meetings." This has been an immense boon to the spiritual life of the nation,

bringing the Gospel not only to every man's door but inside his home and often resulting in a new friendship between people living in the same street who were previously unknown to one another. Again the destruction of Churches necessitated services being held in less pretentious buildings with an added spirit of comradeship as a result. It is possible, therefore, to look back over the things which have happened since the war began, and to say that they have fallen out rather unto the furtherance of the Gospel.

The fifth stage in our experience is, we trust, now beginning; it marks the change to the offensive. The events of the past few months have been a tonic to our people, and indeed to both the free and the enslaved peoples of the world. We hope that we have now entered the last phase, the offensive leading to victory.

PRACTICAL SUGGESTIONS.

There are indications that the Church is also feeling the urge to go over to the offensive in its spiritual warfare. The Archbishop of Canterbury, in his Presidential Address to the Upper House of Convocation, said that in spite of the friendly relationships which have been established between the Church and the people, "there is no sign of a return on any considerable scale to habits of regular attendance at church services. We are bound to ask ourselves why this is so, and to what extent we are responsible." He goes on to suggest some of the things which we must do if this situation is to be altered.

First, "we must go to the people more than we have done, instead of expecting only that they should come to us."

Secondly, the Archbishop went on to suggest, "If, in view of our straitened resources, this involves some reduction of the occasions of worship within the Church where these are at present very full and ample, I am sure that cost must be paid." Many have felt that the tendency of recent years is to multiply services, which, apart from taking up so much of the energy of the incumbent, also fosters the impression that attendance at services can be a substitute for personal and individual spiritual life.

Thirdly, the Archbishop suggested the need for making the service less "ecclesiastical." The reaction from what has often been described as dull and undignified in the past has frequently carried us to the other extreme with an elaboration of worship and its technical adjuncts which have tended to kill the simplicity and dignity of true spiritual devotion. The Archbishop refers particularly to the habit of monotonous prayers. A return to a more natural and normal worship is most desirable. While the Englishman is attracted by simple dignity and austere ceremonies, anything in the nature of over-adornment is quite foreign to his natural instincts,

A TEACHING MINISTRY.

Perhaps the most important suggestion made by the Archbishop is that in which he encouraged a teaching ministry. "Our aim," he said, "must be to bring vividly before people, whether instructed Christians or not, the truth concerning God as Creator, Redeemer and Sanctifier. His claim upon our lives, our need of His grace and our hope in His love and power." This is a most stimulating exhortation. The need for definite doctrinal teaching has long been apparent, and made clear unfortunately by the increasing ignorance of the fundamentals of the faith of those who profess and call themselves Christians. Nothing will help to preserve the purity of the Christian faith more than regular and wise doctrinal teaching.

Finally, another suggestion has been made, though not in this case by the Archbishop alone but by the Upper House of Convocation, namely a return to the custom of Evening Communion. It is well known that this habit has never been forsaken by Evangelicals in spite of the growing weight of fashion on the other side. While, therefore, we do not want to make this wise and far-reaching proposal on the part of the Bishops an occasion for triumphant exultation, it certainly should give us cause for quiet and humble thanksgiving, and at least encourage Evangelicals to take the utmost advantage of the opportunity which they have already possessed but now can use with increased effect.

We have followed the reaction of the Church to the course of world events from disarmament, through inertia, and into the shock of war; we have seen the Church plunged into the upheaval which war brings and compelled to adjust herself to meet the claims which are forcing themselves upon her. We see her awakening to the opportunity and to the recovery which is necessary if she is to fulfil her responsibility to her Master. And now comes the test. Are we going to be side-tracked into a campaign of social improvement or are we going to take up the weapons of spiritual warfare which are not carnal but nevertheless mighty through God to the pulling down of strongholds—the strongholds of sin and disease, of poverty and misery and human failure? We are soldier-ambassadors; we must be adequately armed with the weapons described in Ephesians 6 because our fight is not with men but with spiritual wickedness. To men we are ambassadors carrying terms of reconciliation. We have no right to tamper with the terms and if we hope to deliver them faithfully we must see that we take the Sword of the Spirit and the Shield of Faith.—From "Church and People."

WANTED TO PURCHASE—Gymnasium mats. Please apply, stating condition, cost, etc., to the Rectory, Port Kembla.

THE BIBLE, AT SEA, IN THE ROYAL AUSTRALIAN NAVY.

(By a Chaplain, R.N.)

After enquiring the name of the sailor, the nature of his offence and his term of punishment, I asked the guard to unlock the cell. When I entered, the bulkhead door was locked behind me. Then we engaged in conversation, that lad and I, and he was feeling bitter that a small offence should be so severely punished. The light diet of ship's biscuits and water did not serve to improve his humour. I suggested that, as other reading material was banned, and his whole time was occupied in teasing tarred manila, he might accept from me a New Testament to read as he worked. He thanked me, and, writing his name above my signature, I marked page one hundred and thirty-seven with an X, because on that page John's Gospel commences. As I left him I promised to visit him again the following morning.

On returning to my cabin I noticed the huge, bulky form of a six foot three inches, fifteen stone, familiar figure in our ship scanning the notice outside my cabin. One of the items on the notice reads, "Bibles, New Testaments, Tracts and other literature of that nature may be obtained upon application to the Chaplain." He glanced furtively in my direction and hurried off.

When Tuesday came, at the usual hour I walked forward and descended the hatch to the cells flat to pay my second visit to this latest defaulter. Imagine my pleasure and amazement when he told me, only twenty-four hours after I had given him the New Testament, that he had read John's Gospel throughout twice! Furthermore, he wanted to know what to read next!

Four days later he had read the four Evangelists, Acts, Romans and I Corinthians, including two readings of the Gospel according to St. John! It was not as if this lad were religious—he was anything but a Christian, as his choice of company on board, his language and general behav-

iour amply testified. But in the solitude of confinement he had time to think; and, when to that was added the reading of some of the New Testament for the first time, his cold heart thawed.

I resolved to have a serious talk with him on Saturday and left him "The Reason Why" to read beforehand.

On Friday night about 22.00 a knock on the bulkhead produced my usual "Come in!" and, shyly, the great frame of the strongest man I have known, entered. He it was whom I saw reading my notice a few days earlier. "Excuse me, Sir; the notice says that you will loan me a Bible." "I will give you one," I replied, "if you have not got one and will use it." Very gratefully he stowed the Bible I handed him in his pocket. He told me that he had longed for years to find in the Bible the parts his mother had read him, but never could summon enough courage to buy or ask for one.

When Saturday came, I could tell as soon as I entered the cell that the lad who stood on the deck had a live interest in the things of God. He had read the New Testament through to Galatians, and, "The Reason Why," because of the background of Scripture he had obtained, commended our Saviour to him. There in the dull light of a prison cell, on the following Tuesday morning, beamed the brilliant light of the Holy Spirit and admitted this eighteen-year-old sailor into the liberty wherewith Christ hath made us free.

Before me, as I write, his decision signature appears on the small card which he signed on 2nd February, 1943. It was my pleasure to present him, afterwards, with a Bible which he has regularly used. The Word of God has proved to him to be a light unto his feet and a lamp unto his path. Have you read it often enough to be a lamp for your way, too?

Less than a week passed before one of the Christian seamen who comes regularly to our Bible Classes and prayer meetings, was transferred for duty into one of

the artisans' messes, where the "giant" messed, who asked for a Bible. He reported to me that this man, having now completely lost his embarrassment, reads the Bible at the mess table surrounded by mess-mates, who, if he were younger and less "manly" a man, would have tormented him outrageously. To him they do not say a word although he reads the Bible several times a week, and, on some occasions, for hours at a time.

It must mean something to him: what does it mean to you who profess to be a Christian, and, who have greater liberty and opportunity and in more normal circumstances than he to read God's Word to man?

We, who have the responsibility of a ministering to men in active service have more assurance now than formerly of the power of His Word which He uses to accomplish whatever He sends it forth to do, and give God much praise for those who support the work of the British and Foreign Bible Society in their effort to give copies of the Scriptures to all the troops.

Give the Bible to the men: then pray for those who receive it.

A NOVEL EXPERIENCE.

In bomb-ruined Coventry Cathedral a new Bishop was enthroned with solemn ritual.

Upon entering the cathedral, the Bishop-Elect was told by the provost that the cathedral church had been laid waste; and its outward glory had departed for a season. To this the Bishop replied: "Our Lord has said, 'In the world ye shall have tribulation but he of good cheer. I have overcome the world.'"

Later the Bishop added: "It is my heart's desire that this cathedral church should rise again."

The processional cross of Coventry was made from three large nails salvaged from the debris and was carried before the Bishop and Chapter to an episcopal chair consisting of an oak seat placed upon blocks of stone.

The new Bishop is the Rev. Neville Vincent Gordon, formerly headmaster of Blundell's School at Coventry.—Taken from the "Sunday Pictorial" of February 21, 1943.

WANTED—Pipe Organist and Choir-master. Apply by letter to Rev. W. E. Maltby, the Rectory, Bexley.

THE NETHERLANDS EAST INDIES.

II.

A MISSION OF HELP.

There is however, a further project which the Church Missionary Society has in mind. This involves the sending of a Mission of Help to the native Church in the islands of the Netherlands East Indies. Now just here attention should be given to the phrase "Mission of Help." It is a new phrase in Australian missionary activity.

A Mission of Help is designed to help another branch of Christ's Church which, for the time being, may be undergoing difficulty or dislocation, with a view to helping that Church to weather its temporary storms, to revive its faith and witness and to restore and rehabilitate its worship. A Mission of Help does not seek to superimpose the tradition of the sending church upon the receiving church, but it rather aims to emphasise the things which are a common heritage of all sections of the Church of Christ, and to illuminate that solidarity which must exist in that body of Christ which is His Church.

The Church Missionary Society from England has frequently used this method of helping a Church in difficulty. As far back as 1815 the C.M.S. sent a Mission of Help to Malta under William Jowett, whose task was:—

1. To collect information about the state of Religion on the shores of the Mediterranean.

2. To inquire as to the best methods of propagating Christian knowledge.

From Malta as a centre he made observations concerning Christians, Moslems, and Jews. He visited and corresponded with rulers, consuls and ecclesiastics and travellers of all kinds. He was to form, if possible, local associations for distribution of Scriptures; to prepare for the establishment of a printing press at Malta; to study the languages of the Levant, and to seek for valuable manuscripts of the Scriptures in them.

After him went forth the first two Oxford men enrolled by the Society, James Connor and John Hartley. They travelled to Egypt, Syria, Turkey and the Greek Islands at a time when such journeys were almost as difficult and fatiguing as in the time of St. Paul.

A printing press was established at Malta, which sent forth Scriptures and tracts by the thousands in Maltese, Italian, Modern Greek, and Arabic. The Society, in conjunction with the Bible Society, published editions of the Scriptures in the Septuagint version, the original Greek, the Syriac, in Coptic and Ethiopic.

Jowett continued in Malta till 1830 and Hartley made interesting tours in Asia Minor and in the Ionian Islands,

but from 1825 onwards the Society's efforts were chiefly concentrated on Egypt and Abyssinia.

THE SYRIAN CHURCH.

Then in 1816 the Society sent a Mission of Help to Cottayam in India, to work for the revival of the Syrian Church. The missionaries were expressly instructed by the C.M.S. Committee:—

"Not to pull down the ancient Church and build another, but to remove the rubbish and repair the decaying places."

They wished the Syrian Church to be brought back to its own primitive worship and discipline, rather than be induced to adopt the liturgy and discipline of the English Church.

Yet another illustration of this C.M.S. practice was provided in 1849 when a Mission of Help and Enquiry, consisting of a clergyman and a linguist, was sent to the Middle East. One result of this mission was the opening of the C.M.S. work in Palestine. This particular Mission of Help is important because of the document which was issued in those days which refers very definitely to the great principle and purpose of such a mission of help. A C.M.S. Statement of Policy issued on this occasion stated:—

"The nature of such a work prescribes special modes of operation, somewhat different from those adopted in the case of a heathen country. It has never been the object of the Society to form among these Oriental Christian congregations according to the model of the Church of England as in heathen countries. Our object has been by journeys, by the press, and by education to disseminate the knowledge of Scriptural truth throughout the country, in order, by God's grace, to raise the tone of Christian doctrine and practice."

It is plain, therefore, that the Society's present proposal to send a Mission of Help to the Netherlands East Indies has ample precedent in C.M.S. history in London and it is proper that, in Australia's new nationhood and in her rapidly developing responsibilities for leadership in the areas surrounding her own coasts, Australia should go on in the best Church Missionary Society tradition and employ this method which experience has proved to be so valuable.

As soon, therefore, as the war position permits (and this does not necessarily mean that we must wait until peace is signed) the Church Missionary Society aims to send a Mission of Spiritual Help to certain areas in these Netherlands East Indies. It is impossible at this stage to say where the mission will first go or what will be the successive stages of its extension and development. Funds are being collected with a view to enabling such a work to be put in hand. It is estimated that the costs of this Mission of Help will approximate £2000 per year. Right at Australia's door, there-

fore, there is this challenge to our missionary large-heartedness. It must be emphasised as strongly as possible that this programme has no political implications. It is entirely a spiritual programme made for the furtherance of the Gospel and the extension of Christ's Kingdom.

This project is therefore commended to the interest, prayers, and practical fellowship of "Church Record" readers. An illustrated leaflet setting out these proposals will be sent on application to the Church Missionary Society, C.M.S., 93 Bathurst Street.

THE BIBLEMAN'S CORNER.

(By the Rev. A. W. Stuart, B.A.)

PARTNERS IN THE LIVING CHURCH

Part II.

John Williams had his dream island. Like another Columbus, he set out to find Rarotonga, but five days passed and no land was seen. The crew asked him to return, but the intrepid Williams said he would turn about at a certain hour. With but half an hour to go, the mountains of Rarotonga hove in sight. Native teachers were landed that night, but they suffered such persecution that they were taken aboard again. Then the splendid heroism of Papeiha was seen. He offered to remain alone in that savage land if a companion might soon be sent to him. So he began his single-handed task of winning Rarotonga for Christ. In twelve months idolatry was at an end, and the Church had been planted in the savage island.

FIJIAN MARTYRS.

Think with me for a moment of the Methodist Church in Fiji. Nearly 200 men left their homeland to serve Christ in distant lands. Ninety-seven laboured in Papua; forty died in New Britain; fourteen gave themselves to the task of evangelising the Solomon Islands; three have borne a worthy part in that hardest of fields among the aborigines of North Australia. Taking into account the wives of these men we can say that, in 50 years, not less than 250 Fijians have gone as missionaries of the Cross to lands where loneliness, sickness and death lay in wait for them. When Dr. George Brown commenced the Methodist work in New Britain he went to Fiji to recruit helpers from the college. An epidemic of measles had carried off 40,000 Fijians and there was a spirit of despondency. Many of the students were pale and haggard from the ravages of the disease. Dr. Brown told them frankly of the dangers, of the fevers and loneliness, of the ferocious inhabitants. The whole matter was painted in blackest colours. They were sent home to ponder the challenge, and next morning every one of the 83 students present expressed a

willingness to go. The Governor of Fiji interfered, and addressed the chosen volunteers, pointing out the hardship and danger ahead. Then up spoke Aminio Malele in imperishable words: "No one appointed us to go. We were simply asked whether we would volunteer. We have fully considered this matter in our hearts; no one has pressed us in any way. We have given ourselves up to do God's work and our mind is to do. If we die, we die; if we live, we live." The comment is that most of them died.

NEW BRITAIN AND NEW IRELAND.

One man gave 28 years of his life in that fever-bitten land and thousands of people in New Britain saw in him a living epistle of Christ. Another man tramped scores the miles over steep hills and swamps to carry the good news to backward people of the Baining Mountains in New Britain. Another served in New Ireland for 27 years. He brought his dying child to the missionary, and day by day they watched together trying to save the little one. One day the missionary said, "Why do you not ask to be sent home to your people?" There was no answer. "Don't you want to go home?" "Yes I do, but I want more to preach the gospel to these people." These are a few Methodist heroes of the Living Church.

ALSO THE L.M.S.

The great pioneer society the L.M.S. has its roll of heroes larger than the names inscribed in the chapel at Fife Bay. More than 150 Samoan and Rarotongan Christians have given their lives in the service of Christ. After the death of James Chalmers and Oliver Tomkins, Ruatoka, a Rarotongan teacher wrote: "The remainder of my strength I would spend in the place where Tamate and Mr. Tomkins were killed. In that village I would live. In that place where they killed men, Jesus Christ's Name and His Word I would teach to the people. My wish is just this. You know it. I have spoken."

One more illustration from the Solomon Islands, from the S.S. E. Mission. Miss Clara Waterson wrote to me once of old Silas Dindi. "He was the real hero," she said, "who kept telling the Gospel story up and down those steep river-courses, with the love of God burning in his heart. He died at last, of rheumatic fever, caused by constant wading, as he crossed and recrossed the rivers on his journeys."

LOYAL BROWN MEN TO-DAY.

To-day in Papua and New Guinea the native men have established a name for heroism and helpfulness. They have carried the wounded with tender hands; they have served in scores of ways to aid the cause for which our nation fights. I listened, recently, to an officer tell something of the New Guinea campaign and he said, "We could not have been victorious without the native Papuans." He

said simply, "They are gentlemen." Many of these are Christian men, the product of the Church in Papua. The New Guinea Mission is carrying on in New Guinea and Christian teachers are still at work. In one of the Methodist stations in Papua a Tongan ordained minister is in charge of the Church. His letters, which are published now and then, are full of cheer. So to-day the Living Church carries on. There is no black and white—no colour line. It is the Living Church, teaching, healing, assisting the translator, living for Christ. When we remember the pioneer heroes of the great Missionary Societies, let us not forget the loyal brown men who made possible the calling into being of the Living Church of the Southern Seas.

CORRESPONDENCE

CORPUS CHRISTI.

(To the Editor, "Church Record.")
Dear Sir,
In an article, entitled "Is this Anglicanism?", published in your paper on April 29, by a writer whose name is not given, the Bishop of Adelaide is adversely criticised for having commended to his clergy the observance of the Feast of Corpus Christi on June 25 of this year. The chief reasons put forward in support of this criticism were, (a) "the insertion of a festival for observance that has been expunged from the Calendar, and never reintroduced," (b) "the addition of festival observances other than those enjoined in the Book of Common Prayer."

The second of these reasons need not detain us very long. We cannot imagine the writer of the article insisting that any Bishop who commends the observance of any festival other than those set forth in the Prayer Book Calendar is, ipso facto, asking his clergy to go against their "solemn ordination declarations." Such an insistence would involve his condemning all those Bishops who approve of Harvest Festivals, Dedication Festivals, Centenary Festivals, Anzac Day, etc., etc. I can, however, well imagine the writer of the article "taking a very poor view" of those who would interrupt the orderly procedure of the Church's Year and its teaching with Health Sunday, Industrial Sunday, Human Sunday, Boy's Sunday, Father's Sunday, Animal Sunday, Red Cross Sunday, Scout's Sunday, and many more too numerous to mention. These observances have increased, are increasing, and ought to be, if not abolished, at least strictly controlled by some competent authority.

It is, however, an objection to the very Feast of Corpus Christi itself that lies behind the condemnation pronounced by the writer of the article in your paper. There can be no doubt that the Feast was deliberately omitted from the Book of Common Prayer. No one will question that fact which he labours to prove. Nor will any Angli-

can deny that its exclusion was based upon a repudiation of the doctrine of transubstantiation which is associated in the Roman Catholic Church with this Festival. It will even be granted that a certain amount of superstition has been associated with the Feast. Charity, however, would prevent me from asserting that any who observe it are idolatrous. Loose speech may lead some to assume this error, but I believe none finds place in the hearts of those who in another branch of the Catholic Church worship, as we do, our Lord under the outward veils of Bread and Wine.

The implied assertion that because a Festival has been abused it should be prohibited cannot be accepted. The principle is too dangerous. It would involve our giving up the placing of the Bible in the hands of all men, because if any treasure of the Church has been misused and abused that treasure is the Bible.

My attitude to the observance of the Feast of Corpus Christi, and I presume it may also be the attitude of the Bishop of Adelaide, is as follows: Every member of the Church of England is thankful to God for the Sacrament of the Lord's Supper. Every member recognises it as the highest act of Christian worship and as a means whereby we receive inward and spiritual grace from God. This being so, it is but natural that very many Anglicans should desire to express thanks to God for this most wonderful gift. The desire to express that thanks for the outward and visible gifts of the harvest of the earth and the sea, viz., by a feast or festival of the Church. If a Harvest Festival, why not a Holy Communion Festival?

The Prayer Book as proposed in 1928 recognises this and provides a special Collect, Epistle and Gospel for the Thanksgiving for the institution of Holy Communion.

Now the vital question involved is, When shall we observe a Festival of the Holy Communion? We could, of course, carefully choose a day when no other branch of the Church is observing a similar festival, just as many Anglicans keep American Mother's Day instead of the Church's Mothering Sunday on the Fourth Sunday in Lent. Such a careful selection of a day would be in danger of savouring of Pharisaism, as if one were to say in one's heart, "O Lord, I am not as other Christians are. I thank Thee for this Sacrament, but please do not confuse me or my thanks with that of other Christians who believe different doctrines about this Gift of Thine."

Does it not seem reasonable that our day of thanking God for the Holy Communion should coincide with the day upon which other Christians are doing the same thing? Though we differ in dogma we agree in thanks. It is the same gift that God gives us in the Blessed Sacrament whether we owe allegiance to Canterbury or to Rome.

To those who may say, Why not give thanks on Maundy Thursday, I would quote the following, "Maundy Thursday, the day of the institution (of the Holy Communion), falls amid the deepening shadows of Holy Week, when our minds are so heavy with the remembrance of our Saviour's bitter Passion that we have no heart to make our joyful thanksgiving to Him for the great gift of His Sacramental Presence."

I would therefore plead through your paper for a charitable view of those in the Church of England who observe the Feast of Corpus Christi. Let us credit them with a deep devotion of our Blessed Lord and a wholesome thankfulness for the means of grace He instituted in the Lord's Supper; and let us refrain from crediting them with views and beliefs about the sacrament which we have no proof that they hold. Let us impute love and gratitude, not error and superstition.

I am, yours, etc.,

T. THORNTON REED.
Editor, "Adelaide Church Guardian."

[Our correspondent should discriminate between observances such as Thanksgiving for Harvest, Anzac Day, etc., and Festivals appointed by the Church. The inclusion of a prayer which has authority is different from the official recognition of a Special Festival in defiance of the express regulation, "A Table of all the Feasts that are to be observed." If special Collects, Epistles and Gospels were read at this Service displacing those that are prescribed by authority it would be an offence. Corpus Christi is a Feast designedly introduced to encourage the Worship of the Sacrament and is so understood by many who attempt to include it in the Festivals of the Church. Communion itself is observed. Why a special day to remember it?]

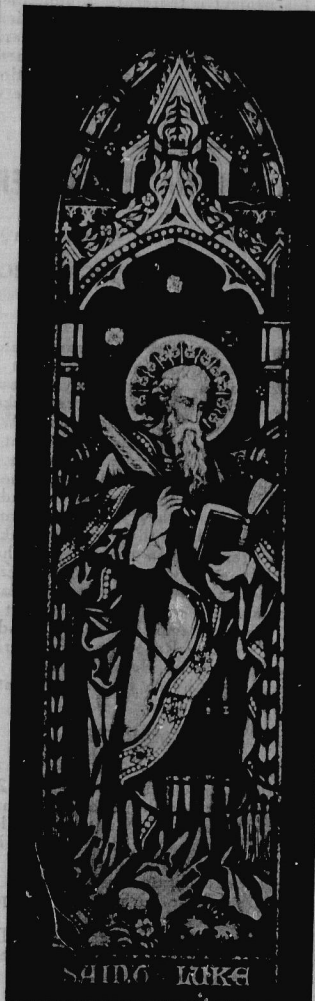
OUR PUBLIC SCHOOLS.

(To the Editor, "Church Record.")
Dear Sir,

Having been for many years a Public School Teacher, may I say a few words concerning the present controversy about religious teaching in schools. Religious instruction is one of the subjects that must be taught in Public Schools—either by the teacher in charge or by ministers, who have the privilege of giving these lessons. Roman Catholic children may leave the room while religious instruction is being given. What more could be asked? Mothers have their duty, too; they should teach their children their prayers and, also, see that they attend Sunday School. Short, interesting lessons are best, with the modern application of these lessons. I like Arthur Mee's Children's Bible and would like every teacher to have one.

St. Paul told the Hebrews that milk was for babes, "But strong meat be-

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longest to them that are of full age." So it would be best to give young people a sound knowledge of the Scriptures before letting them hear the arguments against the Christian teaching. It will be less likely to do them harm. Adult Christians might well hear the other side, when they are qualified to show the errors to be found in the teachings of agnostics and other unbelievers. But dreadful harm may be done if uninstructed young people read the wrong books—even very interesting books like "The Martyrdom of Man," by Winwood Reade.

Anyhow, "Hands off our Public Schools."

Yours faithfully,

BERTHA E. PHELPS.

"Fenton," Mungindi.

"THE DESTINY OF THE BRITISH EMPIRE."

(To the Editor, "Church Record.")

Dear Sir,

Your leader or article seems to me to miss a vital point.

It reads, "To the British people since the apostasy of Israel, has been entrusted the custody of the Bible." Exactly. But why?

May it not be because we are one and the same people? Surely the Scriptures states that the "apostasy" of Israel was to be met by its Redemption. The O.T. forecasts this. The N.T. confirms it. Do we not sing in the Benediction every week, "Blessed be the Lord God of Israel, for He has visited and redeemed His people"? Redemption is a national thing and not to be confused with salvation—which is personal. They are not interchangeable terms. Redemption is an act by God, in grace, relating to

the "apostate" House of Israel, and has no application to Jew or Gentile, as such. Christ redeemed Israel on the Cross just as effectively as He became Saviour of the world. Why is it so many believe in immediate salvation but overlook or defer the fruits of redemption?

Our Lord told the Jews that the Kingdom of God would be taken from them and given to a nation (not a church!) bring forth the fruits thereof. Your contributor points out, "Notwithstanding our many grievous national sins and shortcomings, God has greatly blessed and prospered us above all the people of the earth," etc. Quite so.

Now, Sir, is this coincidence or is it correspondence? Are we what we are, apart from Israel, or has national redemption triumphed over national apostasy? I believe it has.

Yours faithfully,

H. W. MULLENS.

St. Matthew's, Botany.

GEORGE HUNN NOBBS.

NORFOLK ISLAND.

One of the least known yet one of the most romantic figures in the history of the Pacific Isles is the Rev. G. H. Nobbs. Born in Ireland in 1799 he died on Norfolk Island in 1884.

His early life was not one that would lead one to expect ordination and a ministry that will bear comparison with the best of the eighteenth century.

At the age of twelve he entered the British Navy in November, 1811, being, to use his own words, "placed on the books of H.M.S. Roebuck through the interest of Rear Admiral



Her Excellency the Lady Gowrie meets Mr. McDiarmid (Representative of the Storemen and Packers' Union). On the left of the picture is the Hon. J. J. Graves, M.L.C., who is actively associated with the Red Cross in New South Wales.

Murray." He was transferred rapidly to the "Chanticleer" and then to the "Snipe." After withdrawing from the Navy for a short time, he was again entered in the "Indefatigable," a naval store ship in which he visited Tasmania and New South Wales, returning to England by way of Cape Horn, thence to the Cape of Good Hope, St. Helena, and ultimately to England. Such was the roundabout method of sailing ships at times.

From that time his life was lived in strange places and in unusual circumstances. To quote from his own account, he says: "I now left the 'Navy,' and after residing at home a few months, received a letter from my old commander offering to procure me a berth on board a ship of eighteen guns designed for the use of the patriots in South America. I accepted the offer and left England early in 1816 for Valparaiso, but was prevented entering from the circumstance of the Royalist having regained possession of that place. We accordingly commenced cruising along the coast in search of prizes, although I am not quite certain that our liberal commission had the signature of any patriot chieftain except Artigas, a Buenos Ayrean leader of some note at that period. Our cruise, which extended over sixteen months, was very successful, but having no port to send our prizes into we were obliged to destroy them so that our emoluments were not great. During this cruise, while in charge of a prize, I was captured by a Spanish Guard a costa and carried into Callao. Oh, what a rejoicing was there! The 'Insurgents,' double ironed and guarded by nearly a hundred soldiers, were exposed to the gaze and insult of some thousands who kept holiday on the occasion. Walking about Callao streets for months with fifty pounds of iron attached to one's person and a spare diet of beans and chili peppers, with a stone for a pillow at night, was far from being an agreeable situation. However, custom reconciled us in some degree and after losing some five or six of our party of seventeen by fever and exposure to the sun while carrying stones to repair the forts, our guardians became more remiss. We got rid of our irons by degrees and ultimately were left to shift for ourselves, procure food when and where we could and roam about the town almost unnoticed. Sometimes feasting but much oftener fasting."

He eventually escaped by obtaining a passage on a sealing vessel called the "Flying Fish," her commander, Captain Fisk, agreeing to take eight of them to the Gallapago Islands for one hundred dollars each. They joined their ship at Tumbez four days after leaving Callao Bay. Then again cruised along the coast capturing prizes and dividing the spoil very much in the way other English sailors did in the sixteenth century. In 1817 they were able to enter Valparaiso where Mr. Nobbs forwarded several hundred dollars to his mother.

There followed a very dull period for the Loyalist ships of South America, funds were low and a situation arose that called for perilous measures. Again I quote Mr. Nobbs, "I united with thirty-five others in what appeared a desperate and foolish undertaking, no less than going in an open launch to Arica and attempt the cutting out of a large merchant ship from Cadiz named 'La Minerva.' Such a forlorn hope did the undertaking seem that the landlord of the house where I boarded, and to whom I was indebted a considerable sum, offered to board me for six months, gratis, if I abandoned the enterprise. But go I did and this was the result of our adventure. On Monday, but what day of the month of August, 1818, I cannot remember, we left Valparaiso in an open launch, commissioned by the Supreme Director of Chili and commanded by a Captain James, seconded by a Lieutenant Mackay, the other thirty-three being of equal rank as far as prize money was concerned. On the following Monday at dusk we entered Arica, brought the vessel out without much fighting, and on the following Monday, that is fifteen days from our departure from Valparaiso, we re-entered that port to the surprise of the Government and the joy of our creditors. Having honorably exchanged our launch for a fine ship of seven hundred tons nearly full of valuable cargo intended for Callao, my share of the prize was two thousand dollars, and many who reproached our undertaking at the commencement were now loud in their commendation. Captain O'Brien, of the H.M. Sloop of War 'Kaney,' kindly took charge of one thousand dollars for my mother, which she received in due time without any deduction (honor to his memory)."

In February, 1819, he took the position of "prize master" on board a forty-gun ship, sailing under Buenos Ayrean colours. The captain was a Frenchman, most of the officers and crew were English. The enmity between the countries was reflected on the ship. Mr. Nobbs deserted the ship of Tumbez. He endeavoured to travel overland, but had to retrace his steps and was taken by an English whaler to Talcahuana, where he was again made a prisoner of war by Benavides and his Indian troops. He was, however, speedily released and, returning to Valparaiso, he became first officer on the "Minerva," the ship he had helped to capture at Arica.

He distinguished himself on this ship and was given a letter of commendation which secured for him an ap-

pointment to the Chilian Sloop of War "Chacabuco," and shortly afterwards, a commission as lieutenant. He describes two incidents during his appointment thus: "In September, 1821, two launches, one of which I commanded, were despatched from our ship in the night to cut out an armed brig, and after a severe conflict and the loss of several men we succeeded in capturing her. This took place at the back of the island of St. Mary's. All I got for this affair (besides a little praise) was a pair of epaulettes from a box full found in the captain's cabin. Shortly after this I was ordered up a river near the town of Arauco to endeavour to recover a quantity of property belonging to British and American merchants and which, with the vessels containing it, had been most audaciously seized by the treacherous miscreant Benavides. After ascending the river as far as I deemed it prudent and finding nothing of consequence, gave order to turn round and pull back again. We had just commenced our retrograde movement impelled by a strong tide, the boat's crew had fled to splice the mainbrace, when crack went half a hundred muskets, one of our boat's crew was killed and two or three wounded. So long as we proceeded up the river we were unmolested, but directly we attempted going back the enemy from behind the high banks of the river commenced a murderous fire. We had a twelve-pound carronade in the launch but the enemy were enabled to screen themselves so effectually behind the banks that neither gun or muskets had any effect; there was nothing to do but pull for it, a strong tide being in our favour. But the enemy, being on horseback, headed us and kept constantly pouring volleys of musketry into us without the possibility of return. At length, just before reaching the last bend of the river, a dozen or so of the enemy showed themselves on the bank a short distance astern of us. We gave them the big gun and killed several of them, but we found to our cost this was a stratagem to induce us to discharge our carronade, for the moment after a large boat filled with soldiers (hitherto concealed by the bend of the river) clapped alongside of us and in our wretched state (48 killed and wounded out of 64) soon overpowered us. I received a blow on the back of the neck from the butt end of a musket which sent me stumbling forward at a great rate. From the effects of that blow I am suffering most severely at times. All the dead bodies and such as could not walk from the severity of their wounds



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were without hesitation thrown into the river, the remainder were landed and stripped of their clothing and a rag of some sort or other given in exchange. As for myself, I was quickly divested of my uniform and an old pair of trousers cut off at the knees with worn-out poncho and an old Spanish sombrero was given in return. We were marched off to prison where we remained three weeks. Every Chleno of our party was shot, and myself and three Europeans exchanged for four of Benavides' officers after much treaty on his part, one of them, a major, being his wife's brother. Soon after this I returned to Valparaiso and found a letter from my mother urging my return home. I consequently quitted the Chilian Navy and went home passenger in the 'Elizabeth of London.' My mother's death took place soon after."

This ended his naval career. He continued on the sea in merchant ships for some years and then decided to throw in his lot with the people of Pitcairn Island. Leaving England on the 12th November, 1825, he arrived at Pitcairn in October, 1828, with one companion, after a six-weeks' voyage from Callao in a cutter of eighteen tons burden. His companion died soon after their arrival. Mr. Nobbs was well received by the Islanders and, breaking up his boat, obtained enough timber to build a home.

His first work on the island commenced immediately; he became the school teacher.

(To be continued.)

Tasmanian Notes.

(By Hobarton.)

THE DIOCESE.

It was very fortunate that a year or two ago the Venerable Archdeacon H. B. Atkinson was relieved from parochial duties to give his whole time and attention to his archidiaconal duties, as Archdeacon of the whole of the North and North-West (officially designated Launceston and Darwin respectively) for now that he is Administrator his presence is demanded in all parts of the State and it would have been absolutely impossible for him to undertake and adequately discharge the manifold duties that now involve upon him. Fortunately he still regards himself as comparatively young, and quite active, and able to flit up and down, and around, the Island, as occasion demands. It therefore seems that apart from the episcopal function of Confirmation (which will be arranged for) the diocese will not suffer unduly in the long interim that must necessarily elapse before a bishop can be nominated from England.

THE GROWING NEED FOR UNITY.

We notice that the Archbishop of Canterbury has recently made some very important observations relative to the imperative need for greater unity in the Christian Church, and so also has our Dean of Hobart, the Very Rev. H. P. Fewtrell, M.A., when, in addressing the annual meeting of the Hobart City Mission, he declared that unity is "the real necessity facing the Christian Church." The following is a brief extract from his speech as reported in the press:—

"The need for evangelisation to-day was paramount. Reliance on human nature alone had given the world chaos, but the reason for the chaos was deeper and more fundamental than economic. It invaded the realm of the spiritual. There was the danger that the Christian Church might have to go underground again.

"I cannot see one voice, one message, or one application of that message while our differences of opinion are so wide as they are to-day," he continued. "The Roman Church sees that, too, that the world has got to be won for Christ or bad days will come. That is why it has set to work to accomplish the conversion of Australia in a 70-year plan. We have got to see the necessity for it too. We have to go out and do it as one, and not in a spirit of competition."

FRATERNAL CO-OPERATION.

A meeting of the Minister's Fraternal at St. George's, Hobart, recently was the occasion of a very friendly discussion on the possibilities of greater co-operation in public witness, and in making a more effective impact upon the conscience of the community. There are great possibilities along these lines. A very valuable united act of co-oper-

ation was recently witnessed in a deputation to the Lord Mayor, of the majority of the Protestant Ministers of the City, led by the Ven. W. R. Barrett, Archdeacon of Hobart, and the Rev. E. Roberts-Thompson (Baptist), President of the Council of Churches, for the purpose of lodging a protest against the attempts being made by individuals to organise Sunday entertainments for the troops and for war charities, contrary to the City By-laws, and with special reference to an entertainment arranged and advertised for Good Friday.

It was ascertained that, unfortunately, certain by-laws of the City Council are now over-ruled by the National Emergency Act, and the Lord Mayor (himself in sympathy with the protest) found himself unable to take any action. Some further co-operative step may yet be taken.

"It was cheap for a pound," said Mrs. Jones, viewing her new mauve hat in the glass.

Mr. Jones surveyed it critically.

"Yes," he said, "It's a nice hat. But I suppose you know that you blinded four Africans because of it."

"How absurd you are," laughed his wife. "It's a lovely shade."

"Yes, my dear, but remember that you can save an African's eye-sight for five shillings. That's why I have stopped getting the evening paper, so that I can put a shilling a week in the missionary half of our C.M.S. Duplicate Envelope."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SYNOD.

The Most Reverend the Archbishop of Sydney announced to the Standing Committee at the last meeting that he proposes to convene the Second Session of the Twenty-sixth Synod of the Diocese of Sydney for Monday, November 8, 1943.

FELLOWSHIP TEA.

Our first Fellowship Tea for the parish was held on Sunday, May 6, at Russell Lea. Over forty people from both churches gathered on this exceptionally wet afternoon. Mr. Fred King led the singing of choruses, accompanied with his piano-accompanist. After an enjoyable tea, Mr. King gave his personal testimony and a rousing Gospel message. It was splendid to see a good representation from both churches gathered together. We hope to have even more next month.

The June Tea will be held at St. John's, Abbotsford, on Sunday, the 20th, at 4.30 p.m. All parishioners, young and old, are invited to attend. —Parish Church Review.

C.M.S. TEMPLE DAY.

Temple Day Services were held on Thursday, Ascension Day, in the Cathedral. There were about 100 communicants at the 11 a.m. service at which Archdeacon Kidner gave the address.

The women's service in the afternoon was in part a celebration of the 50th anniversary of the beginning of the special department of women's work in the C.M.S. of New South Wales. The Archbishop gave the ad-

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Amongst Youth. Rev. G. R. Delbridge.

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

Soloist: Mr. F. Taplin.

Collection.

At 7.15 p.m. Lantern Slides will be shown on H.M.S. Work.

ALL CORDIALLY INVITED.

The Annual Sermon will be preached in St. Barnabas' Church, George Street West by the General Secretary. Broadcast 2BL.

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dress. The nave of the Cathedral was well filled. At the thanksgiving service in the evening Archdeacon Kidner preached to a large and appreciative congregation. The offerings throughout the day amounted to over £400 for the general work of the C.M.S.

The China Relief Fund to-day has received over £5200.

In the morning at 9.30 the Archbishop ordained Mr. J. Haynes, Th.L., of Ridley College, Melbourne, to the Diaconate. Mr. Haynes hopes to go out to China as a missionary after his ordination to the priesthood.

MRS. R. B. S. HAMMOND.

We are sorry to note the death of Mrs. R. B. S. Hammond, the wife of Archdeacon Hammond, of St. Barnabas', George Street West, Sydney, who died suddenly last week. Mrs. Hammond was an untiring worker at St. Barnabas' Church, particularly among the women and girls, and took a prominent part also in helping in the Soldiers' Hut at St. Andrew's Cathedral. The large circle of Archdeacon Hammond's friends will greatly sympathise with him in his irreparable loss. The Archdeacon is still an inmate at the Masonic Hospital, Ashfield.

The funeral service took place at St. Barnabas' Church on Saturday morning and was conducted by the Archbishop, assisted by Canon R. B. Robinson. The Archbishop paid a striking tribute to the services Mrs. Hammond had rendered to the Church and community and expressed the deep sympathy he felt sure so many had with the Archdeacon in his bereavement.

VICTORIA.

Diocese of Melbourne.

THE CHURCH AND RURAL PROBLEMS.

The Anglican Provincial Committee in Victoria investigating rural problems discussed "Credit Unions" at its May meeting. Archdeacon Morgan Paylar presided and Mr. B. A. Santamaria of the National Catholic Rural Movement, introduced the subject. Four points of advantage were emphasized:

1. Local Credit Unions, formed on co-operative principles, encouraged Christian charity.
2. Short term loans were made available based upon the character of the applicant rather than upon security offered.
3. Low interest rate is charged for loans.
4. Loans are made available for a wider range of rural needs than Trading Banks satisfy.

War Agricultural Committees set up by the Federal Government were commended. These committees gave agri-

culturists opportunity for co-operating with the Government in planning production, and advising in the supply of labour and other local requirements for local primary industries. All churchmen were urged to give all possible assistance to their local committees.

A GREAT RECORD.

St. Matthew's, Prahran, has a true spirit of enterprise, as is evidenced by the following report:—

"Our Missionary Objective for the year.—It will be remembered that our missionary receipts for last year amounted to over £400. This is a matter for rejoicing and giving thanks to God. The annual meeting of the church decided to accept the objective for this year at £400. This is merely a basis upon which to work, and all true Christians, remembering the Divine command of our Lord Jesus, will pray that we will greatly exceed this amount by the end of December. The total missionary giving for 1941 for £275. Therefore we exceeded the previous year in 1942 by £140. This reveals an increased interest on the part of members of the congregation generally in the most important work that has ever been entrusted to mankind."

THE CHURCH RESISTS.

The resistance of Christianity to Nazism throughout Europe has always been one of the strongest obstacles that the Germans have had to face. For here they are met with open challenge. In every other way resistance is clandestine and secret. Underground newspapers printed in cellars, groups listening in secret to the foreign radio, arms hidden in haystacks and behind chimneys. But the Church has a voice and a pulpit. To use them may mean death or persecution, but the Church is the one place left in Europe in which a brave man can get up openly and denounce Nazism to a public audience.

Rev. K. J. Clements, B.A., rector of Tumbumba, has been appointed rector of Gunning, in the Diocese of Goulburn.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Miss Watkins 12/-, Rev. C. Saunders 10/-.

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SPECIAL PSALMS AND LESSONS.

June 13, Whit Sunday.

M.: Joel ii 28; Rom. viii 1-17; Psalm 68.

E.: Isa. xi 1-9 or Ezek. xxxvi 22-36; Rom. viii 18 or Gal. v 13; Psalm 104.

June 20, Trinity Sunday.

M.: Isa. vi 1-8; Mark i 1-11 or 1 Pet. i 1-12; Psalms 29, 33.

E.: Exod. xxxiv 1-10 or Numb. vi 22 or Isa. xl 12; Matt. xxviii 16 or Eph. iii; Psalms 93, 99, 115.

June 27, 1st Sunday after Trinity.

M.: Josh. i or Job i; Mark ii 1-22 or Rom. i; Psalms 1, 3, 5.

E.: Josh. v 13-vi 20 or xxiv or Job ii; Matt. i 18 or Acts viii 26; Psalms 4, 7, 8.

CHURCHMAN'S REMINDER.

"A stumbler stumbles least in rugged way."—Herbert.

"That ye may be able to stand."—Eph. 6: 11.

June.

11—Friday. St. Barnabas' Day. Tradition says he was martyred in his native land, Salamis, being stoned to death. In Acts 14 he is named an Apostle, but was not one of the twelve.

13—Whitsunday. Too little do we regard the place and work of the Holy Spirit, the Third Person of the Holy Trinity. Wit for wisdom or White for purity, denotes His gifts.

14—Whit Monday.

20—Trinity Sunday. This ends the Festival portion of the Christian Year, with its glorious celebrations of the wondrous revelation of God to mankind. Mystery yet what else so clear in the expression of the Ineffable Godhead?

24—Nativity of John the Baptist. Let the ministers of the Gospel copy this Fore-runner and "constantly rebuke vice." Imagine the burning and shining light in contact with our modern world and Church.

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