

THE BIBLEMAN'S CO

(By Rev. A. W. Stuart, B Bible House, Sydney.)

MISS MILDRED CABLE, MISS E MISS FRANCESCA FRENCH

I suppose in Christian circles are more widely known that the pioneers of the Gobi Desert. The ing books have achieved a world culation and they will be assured welcome in the Commonwealth. Th their meetings in Melbourne on ADVENTURES ON THE TRADE

For many years these three women have been seeking to win routes of the Gobi Desert for Jes but at the moment they are servish and Foreign Bible Society. Francesca French has come a moving story which might be called the Bible in the Gobi Desert. "I have often taken part in selling a crowd of people at some fair oasis of the Gobi Desert. An oasis an island of green in an ocean of the people came from long distance joy the fun. They crowded to stall, for they had never seen books in their lives, nor had they such a gay display of goods or Tastes differed, and while some cinated with the yellow volumes coveted the pink ones, and others manded the green, and would not fied with any other. We who knew that they were all good, but to please our customers by giving one they fancy. Youth was always fore, and while the wealthier boys selecting and paying for their goods were watched by an outer ring of with covetous eyes, who had no all to spend on books. Gobi life hard, but it makes us all resource after a time some little chap would to the front and say, "Would you thing else than money in exchange green book?" "What have you the missionary asks." "I have steamed bread here," was his answer out came the boy's lunch from cotton coat. The bargain was so off he went, delighted with his already planning how he might v other morsel of food from a friend neighbour. Meanwhile the pedestrians pressed right up to the counter

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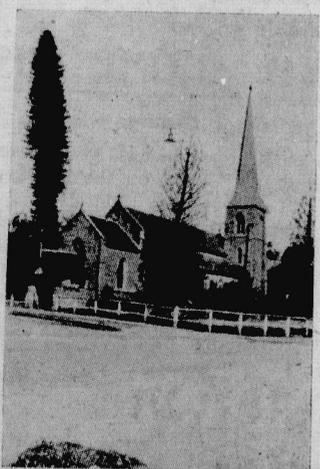


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VICTORY HYMN.

(Dedicated to all who served.)

Thanks be to God for victory By land and air and on sea; Who led us safely through the years Of blood and sweat and toil and tears.

Thanks be to God for men at sea Who from th' invader kept us free; Through stormy waters they have passed And come to port of peace at last.

Thanks be to God for British sons Who fought the tanks and manned the guns; For men who fought in ev'ry clime In burning sand and jungle slime.

Thanks be to God for those who fly On silver pinions in the sky; A gallant band in Air Force blue So much, the many owe the few.

Thanks be to God for workers all, Who answered to their country's call; For all who served in any way Our song of praise shall rise to-day.

Thanks be to God for those who died, We here remember them with pride; Who gave the most that they could give They gave their lives that we may live.

Thanks be to God whose mighty hand Has kept and guarded this our land; Thanks be to God who kept us free, Thanks be to God for Victory.

—W. F. PYKE

"How a man spends Sunday is an indication of the value he sets upon his spiritual life and eternal destiny. God has given us one day a week as a special time in which to prepare for eternity; it is a melancholy reflection upon modern life that so many fritter away the valuable hours in selfish pleasure."—A London Journalist.

The great demonstrations that are being arranged for Victory Thanksgiving are to the thoughtful Victory's a very solemn challenge. At least one clerical leader has published his disappointment that the sending of Imperial troops to the heart of the Empire should be allowed to hinder the rushing of much-needed supplies to the people of Great Britain. There is no doubt a certain degree of justice in the complaint. But there is another side. These celebrations of Victory may well be made the occasion of such outward show as to impress the minds of the Empire's children with the great fact of imperial unity and its result in the Great War, so that the need of its preservation may be realised as an obligation resting on us all. Further than that — because we are a Christian people, it is a good thing for the world to emphasise our appreciation of the Hand of God in giving us the Victory.

Such Thanksgiving will undoubtedly open our hearts and minds to Victory's great appeal—the recognition of our obligation to God and His World and the reconsecration of our lives and possessions to the great tasks that Victory has provided for us and calls us to achieve.

Our great Sister Church in Canada has given us all the lead. A fourfold call has gone out to every man and woman, young man and young woman, boy and girl, in the Church of England in Canada.

- 1. A call to thanksgiving to God for Victory. 2. A call to rededication to the most serious business of being better Christians. 3. A call to enlistment in the work of God and His Church. 4. A call to self-denial and sacrifice for the work of God and His Church.

The call to "being better Christians," may well indicate the need of presenting a serious witness to Christ as Saviour, Friend and King. Loyalty to Him demands that we should never be ashamed to confess and live as soldiers on His Service.

As one of the Canadian bishops has recently written:—"So we come back to conversion. Decision is the need of our life. To examine with brutal honesty the motives that move us, the ends we seek, and with

the clear challenge of the Christian faith in front of us, to be sure as to how we stand with God.

"The issue is not confused. Either His will must prevail with us — not easily until we have conquered our stubbornness but more happily afterwards when we are content to do it—or else we must continue in the anxious service of that grand usurper, the great god, Self. Before us, as before all our spiritual forefathers, there stand the plain alternatives, life and death blessing and cursing. Why should we hesitate as much as we do in choosing life?"

Whit Sunday comes again, with its glorious reminder and assurance of the Gift of the Ascended Christ to His Church and people. The Holy Spirit was to be, in their Master's promise, a new power in the lives of His disciples to enable them to bear that transforming witness to the world of the crucified, risen and ascended Saviour. He was named by the Lord Jesus, a Comforter, a Paraclete — an Advocate—One Who was ever to be their strengthener and stay in the stress of work and trial that was to be theirs for their Master's sake. He was to come as the One Spirit indwelling each member in particular, bringing to remembrance the Master's teaching and the Father's will, and enabling them to follow that teaching and obey that will. He was, and is, of course, through all eternity, bringer of God's love into the hearts and lives of those who love God and therefore do His will. As a recent preacher puts it:—

"Of all the offices of the Holy Spirit upon which stress needs to be laid, none is more important to-day than that of Teacher and Remembrancer. It is He who even now is taking the things of Christ and showing them unto us; He Who is enlightening the minds and energising the wills of men; He who is quickening their natural aptitudes, guiding them to a fuller knowledge of the truth which makes them free; He who is causing them to see visions and dream dreams. If the doctrine of the Holy Spirit means anything, it means that character must develop from within, that the centre of gravity in religion must pass from authority to experience, from the "thou shalt not" of the old dispensation to the beatitudes of the new. The more we let the Holy Spirit of God direct and rule our own hearts, the readier we shall be to acknowledge His operations in the hearts of other men, to put all our resources of body, mind and spirit at His disposal, and to allow Him to refresh our memories, harness our emotions, and control our activities, as did the Early Church."

The Bishop of Chelmsford, in a recent interview made a very emphatic denunciation of those parochial clergy who never visit their parishioners. Dr. Wilson said:—

"I am certain that non-visiting by the rank and file of the clergy is the greatest cause

of weakness in the Church. While it is, perhaps, an exaggeration to say that a visiting parson makes a church-going people, it is not untrue to say that a parson who never visits seldom sees his people in Church. It is the essential duty of the clergy to be diligent in visiting, for only in this way can they bring Christ into the home. People, even those who never enter a Church, like to see a clergyman, and his visits may have influences more far-reaching than he can possibly imagine. We must get back to house-to-house visiting, and we may then see the Churches filled, and the people happily worshipping "God."

The multiplication of organisation without due lay support and personal aid is apt to interfere with a very important part of a parish clergyman's duty. We know that such house-to-house visitation is not easy unless there is maintained the very definite aim of influencing aright and bringing into relation with God in Christ the people for whom the minister has accepted a responsibility.

PRAYER AND VICTORY.

(By the Right Rev. Edward Woods, D.D., Bishop of Lichfield.)

A fierce battle was going on; one of the many which Israel had to fight before they reached and settled in Canaan, their "promised land." Moses, their great leader, who had brought them out of Egypt and built them into a nation, was now too old and infirm to lead them into battle. But though he couldn't fight, he could pray, and Exodus xvii has preserved a vivid picture of Moses interceding on the top of the hill while the battle raged in the valley beneath.

The teller of this story emphasises the connection of the rising and falling of the prayer effort above with the swaying fortunes of the battle below. "It came to pass," he says, "when Moses held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed. But Moses hands were heavy, and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun."

We have something here very much more than a tale of long ago, picturesque perhaps, but remote from reality. With the moral questions connected with the wars of the Old Testament we need not now concern ourselves; suffice to say that, in view of all subsequent history, Israel's survival was clearly part of God's plan for the world.

The story illustrates vividly the invariably close connection between believing prayer and effective action. The fighting . . . and the praying; our generation anyhow, in these tremendous years, has come to understand something of that twofold task. Sometimes the two labours overlap; there are many of our fighting men and serving women who also pray. But the distinction is true to large fields of experience. The effectiveness of those who enter the lists against evil in any form—whether Nazi tyranny, or poverty and disease, and a hundred other ills which beset us—will always largely depend on the effort of those behind them who fight the spiritual war, and enlist the forces of God against the invisible and terrible powers of darkness. Those who know God in Christ are very certainly causing things to happen which otherwise would not happen.

On the whole, it is harder to pray than to fight; and it is all too easy, like Moses, to let the uplifted hands get tired and hang down. As Aaron propped up Moses' hands, even so, by a deep truth, we can all help each other in this praying enterprise. The highest, strongest prayer is always a joint, corporate effort; which you might remember next time you feel you can't bother to go to Church. "Where two or three are gathered together in My Name," said our Lord, "there am I in the midst of them." And again, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

"What are men better than sheep or goats That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer Both for themselves and those who call them friends?"

—"Home Words."

BOOKS.

Four Reformers, by R. S. R. Meyer, Th.L., issued by The Church Publication Society, Sydney and Melbourne, for the Young Evangelical Churchmen's League. Price 4d. Our copy from A Church Record Bookroom.

Mr. Meyer is one of our younger clergy, working in the Diocese of Grafton. He has given us in this booklet four vignettes, very readable and dependable, of Luther, Cranmer, John Knox, and Calvin. It is nicely printed with a pictorial cover and would be a nice gift for a lad of Confirmation age in order to foster in him an admiration and following of those great men of Reformation days. Our growing children ought to know something of the men who led our people, under God's guiding Spirit, from the darkness of Romanism into the pure light of the Gospel.

"CHRISTIANITY IS A PERSON"

(or the Prize of the High Calling).

Fifty years ago or so a well-known firm used to advertise its wares with a picture of a baby in a bath looking up longingly at a cake of soap. Underneath was written: "He won't be happy till he gets it." The new Psychology had not been invented in those days so it was not necessary to ask how long his satisfaction would last, after he had got it. But St. Augustine long ago gave the Christian answer to the problem when he affirmed that the soul of man could never be happy till it rested in God. Many things quite rightly have their passing attractiveness but nothing short of God Himself can ever finally satisfy the longings and desires of man.

This incident illustrates the subject of a book, especially commended by Dr. Fisher, Archbishop of Canterbury, for Lent reading in 1945 ("The Friendship of Christ," by Canon C. Smyth, published by Longman Green & Co.). It begins with the words "Christianity makes you approach the most difficult of all abstract ideas—the idea of God—not through a philosophy but through a Person." By this he would warn us against a natural tendency to get "Christianity taped" by substituting for the personal approach a discipline, whether intellectual or institutional or moral, which concentrates either on "the Man Jesus" (without theological accretions) or possibly the dogmatic creeds of the Church or the duty of regular Church-going, or what is sometimes called "living a decent life."

It is only human to strive for stability and security by emphasising one of these approaches to the exclusion of others. Dr. F. R. Barry points out that the Clergy are apt to regard Christianity as chiefly concerned with religious exercises, and the Laity as primarily a matter of conduct. This may easily lead to their being at cross-purposes. If then there are at least four points of view which can be contrasted, it does not necessarily follow that they are exclusive of one another or contradictory. It would be truer to say that they are all valuable and complementary. This is made clear by the author's words "The Jesus of History is the Christ of Dogma, and faith must fructify in works, in practical Christianity, which comprises Christian worship not less than Christian Ethics. The mistake consists in seeking to settle down in any one, or even

in any combination of them, instead of taping them in our stride as we pass on towards the goal unto the prize of the heavenward calling of God in Jesus Christ."—From the Archbishop of Brisbane's Letter.

THANKSGIVING FOR VICTORY.

The celebration of Victory Sunday will give rise to many conflicting emotions in the hearts of many people. There will be a sense of deep gratitude for the deliverance which England experienced after the evacuation of Dunkirk, and for the providential deliverance of Australia after the fall of Singapore, despite the fact that other acute difficulties are still apparent on the international horizon. A day of thanksgiving for victory inevitably encourages the retrospective gaze, and it is good that we should be reminded of the extent of the deliverance which we have experienced. The words of Psalm 124 can be soberly applied to that time (in the vivid rendering of the Revised Version):—

"If it had not been the Lord was on our side,
Let Israel now say:
If it had not been the Lord Who was on our side,
When men rose up against us;
Then they had swallowed us up alive,
When their wrath was kindled against us:
Then the waters had overwhelmed us,
The stream had gone over our soul;
Then the proud waters had gone over our soul:
Blessed be the Lord,
Who hath not given us as a prey to their teeth."

A realisation that God, in His infinite mercy, delivered us at that perilous juncture, will cause us to be humble. God remains the Sovereign Lord, and a conviction that He was with us at that time will not lead us lightly to assume that nothing further is required of us. Privilege always implies responsibility, and the greater the privilege the greater the responsibility. Israel, in its obdurate pride and impenitence, failed to learn this lesson, and remained unheeding to the message of the prophet Amos, "You only have I known of all the families of the earth: therefore I will visit upon you all your iniquities." Israel was confident of the blessing of God, and indifferent to His requirements, therefore the prophet had to tell them that their responsibility was all the greater. "To whomsoever much is given, of him shall much be required." On a national occasion of the present character we are called first and foremost

to humility. If we believe that God was on our side at that time, in spite of our national failure and shortcomings, it is a challenge to examine ourselves now as to whether we are on God's side, rather than a ground for assuming that He is on our side still.

The Christian faith affirms that God ruleth in the kingdom of men, and that God's providence is manifest in national affairs. He rules and overrules to accomplish His purposes of righteousness and judgment. The Old Testament prophets were often perplexed regarding the military triumphs of heathen nations. Often it appeared that evil was in the ascendant and right defeated. The Lord revealed to Isaiah that the nations were but instruments in His hands to execute His righteous purposes. This must be the conviction of all who hold that God is sovereign and lord in His creation; that there is a providential purpose in the destiny of nations. So Isaiah, in the classic tenth chapter, was given an insight into the divine philosophy of history, and it was revealed to him that the Assyrians, despite their notorious cruelty and incredible barbarity, would be permitted to conquer until judgment had been executed on guilty nations; and judgment having been executed, then judgment, inexorable and inescapable, would fall upon them. Consequently, Assyria was but an unconscious instrument fulfilling God's judgment of chastisement and punishment, although the Assyrian intention was quite different; "Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off nations not a few." Nevertheless the bounds of Assyria have been divinely determined, and thus far shall he come and no further. "Wherefore it shall come to pass, that when the Lord hath performed His whole work . . . I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks." Assyria was ignorant of all this. So it is tragically easy for sinful man, as it was for the Assyrian, to exalt himself into a false independence, and to forget his true dependence on God; to rely on material resources for strength and greatness. But God is the Creator and we are but creatures, and His judgment is on all that exalt themselves. We are but the instruments, unwitting or willing, to fulfil His predeterminate counsels: "Shall the axe boast itself against him that heweth therewith? Shall the saw magnify itself against him that shaketh it?" So God in His infinite mercy

over-rules the ambitions of sinful men, turning the wrath of man to His praise, by bringing good out of evil.

This has a contemporary relevance. Believing that God reigns in the midst of all the rebellion and strife of sinful men, we can believe that He has been accomplishing His purpose of love despite the diabolic wickedness of men. And we can humbly believe that we have been His instruments to execute His judgment upon the aggression and oppression of Germany and Japan. Election to such a task involves fearful perils. We may easily forget that we were but instruments, and delude ourselves into thinking that our own right hand brought us the victory. We may easily exalt ourselves in a false independence, and forget that in God is our strength. We may place our confidence in our material armaments, careless of the warning of Jeremiah: "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Consequently, while acknowledging that God was on our side, and that he was pleased to use us as His instruments to execute righteousness, we do well to realise how fearful is our responsibility if we prove unworthy and fail.

Thanksgiving for victory will cause us not only to look back, conscious of the blessings that have followed us, but also to look forward. Victory is not an end in itself, but a means towards an end. As one commentator has said, having won the war, we must win the peace. And a nation which acknowledges God will seek to dedicate victory to Him, that it may be used aright to the good of all men. It must be the aim of a Christian nation to establish righteousness in the earth, for, as love is God's requirement in personal relations, so righteousness and justice is God's requirement in national relations. "Righteousness exalteth a nation, but sin is a reproach to any people."

There is another thought that cannot be far from our minds as we celebrate Victory Day, and that is that we celebrate Victory in an atomic era. This should preserve us from any foolish optimism regarding the extent of our victory, or the measure of security which it has brought. It is a fact of human experience that each scientific advance is accompanied by a potential evil of equal magnitude; the invention of the aeroplane has led to increased good and increased possibilities of evil. The discovery of atomic energy has given us a forcible

lesson that powers of destruction are now immensely more increased. This should remind us that victory must be held as a trust, to be used responsibly on behalf of all men, and not as a possession, a guarantee of security for all time. Victory must be used to establish justice and righteousness, that evil powers and evil men may be restrained. The victory which we celebrate marks the triumph of the forces of right over the forces of might; it marks a defeat of evil. But evil takes many forms and is ever rampant; we do well, therefore, to dedicate our victory to God, that we may seek peace, and pursue it.

At the present moment there is no more urgent task than the establishment of law in the councils of the nations. This will be the immediate objective of men of good will. For it is only as law is exalted and maintained that lawlessness and evil will be restrained. This is the supreme need in international affairs; law which all nations shall heed and obey. And this should be the objective of all Christians, for law is the pre-requisite of the gospel. Evangelism cannot effectively take place in conditions of anarchy and despair, and history teaches that most revivals have followed periods of long peace. Contrary to much popular belief, the condition of Europe to-day is not ripe for evangelism, for suffering has hardened the people and led to nihilism and despair. From every point of view the re-establishment of law and order is the first priority.

Let us celebrate victory soberly and humbly, conscious that every good and every perfect gift cometh from God alone, and that we are called to use it responsibly to His honour and glory.

PERSONAL.

The Rev. G. B. Gerber, Th.L., Minister of Homebush-Flemington has been appointed to the chaplaincy of Norfolk Island.

The many friends of the Rev. G. P. and Mrs Birk of St. Peter's Rectory, Burwood East, N.S.W. will regret to learn of Mrs. Birk's serious illness. Mrs. Birk is reported to be making a slow recovery.

Rev. K. W. and Mrs. Prentice and their two small sons are awaiting a booking on a boat for Africa. They are returning to their work in the Upper Nile Diocese.

New Canon of S. Paul's Pro-Cathedral, Hay, N.S.W.—The Bishop of Riverina (the Rt. Rev. C. H. Murray) has appointed the Rev. W. G. Bennett, rector of Narrandera, N.S.W., to the Honorary Canonry of S.

Paul's Pro-Cathedral, Hay, N.S.W., rendered vacant by the resignation of Canon S. W. Williamson. Mr. Bennett was installed at the Synod Evensong on Monday, June 3.

The Bishop of New York (Dr. Manning) has tendered his resignation of the see, to take effect on December 31 next. No reasons were given by the Bishop for his action.

Canon Newham, O.B.E., for many years serving in Cyprus, died there on March 5. He visited Sydney a few years ago.

The Rev. H. P. Finnis was installed in the Hale Canonry (Diocese of Adelaide) by the Bishop of Adelaide (the Rt. Rev. B. P. Robin) on Wednesday, May 29, at 8 p.m. in St. Peter's Cathedral, Adelaide.

The Rev. T. Gee, rector of Milson's Point, Sydney, is being discharged from military chaplain's duties and has accepted nomination as rector of Dapto, N.S.W., of which he had been at one time rector.

The Rev. L. O's. Beere, vicar of All Saints', Ponsonby, N.Z., has been appointed Warden and Chaplain of the Church Army Training College, Richmond Road, Auckland N.Z., which is to re-open on June 1. Sister M. A. Cranswick will be Director of Studies at the College.

After a brief illness Mrs. Annie Leck, wife of the Rev. R. Leck, of Ringwood, died on May 4. The deceased lady was an ardent Church worker and served for some 20 years in the New Guinea Mission at Port Moresby and Samarai.

Rev. Dr. Hubert R. Trenaman, M.A. was inducted to the office of Director of the Council for Christian Education in Schools, on Friday, May 20, by His Grace the Archbishop of Melbourne at St. Paul's Cathedral. Dr. Trenaman has been connected with educational activities through his chaplaincy at Wesley College, Perth, where he was a teacher of senior classes, both in French and English, and he was the founder of the Joint Council for Christian Education in Perth. He succeeds the Rev. Rex Mathias, M.A., Dip. R. Ed., who has been in office for two years, and who leaves to take up the work of Federal Director of Youth Publications for the Methodist General Conference.

The death of the Rev. H. O. Watson, of the Vicarage, Mornington, was announced early in May (May 9). Mr. Watson leaves a widow and two sons, who recently returned from service overseas with the R.A.A.F., the younger having been a P.O.W. in Italy and Germany.

Mr. Watson served the Church at Merriyan, Loch, Merboo, Toora, Lang Lang, Korumburra, all in Gippsland, and then assisted at St. Mark's, Fitzroy, 1929-31, was minister of Cranbourne, 1931-36, and was nominated to Mornington in 1936. He was a stalwart and convinced Evangelical churchman, and did his best work among men and boys. He was a good all-round sportsman—keen and capable athlete, cricketer and fisherman.

Mrs. Watson, nee Barke, is well known and honoured in C.M.S. circles. To her and the family we offer our deepest sympathy.

Bishop McKie officiated at the service at St. Peter's, Mornington, assisted by Rev. K. Hamilton, one of his oldest friends and com-

panions in the ministry. Archdeacon Hewett preached to a crowded church including a large percentage of men. Among those who paid tribute to his 10 years' work in Mornington was the Rev. George Cox, who has assisted him throughout.

The death of the Rev. R. D. Peatt occurred recently at "Kardinia House," in Geelong, after a very short illness. Mr. Peatt served at Concord and Burwood, Home Mission Society of Sydney, Helensburgh, Inglewood, Maryborough, Q., All Saints' College, Bathurst, Albury, Diocese of Goulburn, St. Saviours' Cathedral, St. Mary's, Caulfield, Kingsville, and Thornbury before going to Christ Church, Geelong in 1942. To his widow and family we offer our sincere sympathy.

By the unexpected death of Sir John Peden the Church in Australia and in New South Wales particularly has sustained a great loss. For some 20 years he had been Chancellor of the Diocese of Newcastle, and had freely brought to the Church's councils his great gifts as one of Australia's leading jurists. On Sunday, broadcasting from his cathedral, the Bishop of Newcastle paid a brief but eloquent tribute to the generosity of Sir John's service to the Church. The Bishop also gave a further testimony to his worth at the service last Monday in St. Andrew's Cathedral, Sydney.

Rev. Arthur B. H. and Mrs. Riley, of Yambro, Anglo Egyptian Sudan, have arrived in Melbourne and are busy at deputation work for the Church Missionary Society.

The Rev. A. E. Barton, who completed in December last his three years' agreement as Head Master of Pulteney Grammar School (Diocese of Adelaide) has been appointed to the staff of the Brighton Grammar School (Diocese of Melbourne).

The hallowing of St. Hubert's Training Farm for Boys, at Yering, near Lilydale, Vic., was the grandest bit of Church work done for many years. It called forth much admiration and congratulations to the C.E.B.S.

MISSIONS IN COUNCIL.

At the annual meeting of the National Missionary Council of Australia, the Most Reverend the Archbishop of Sydney (Dr. H. W. K. Mowll, D.O.) was elected Chairman. Vice-chairman in N.S.W., representing other societies and boards, are: the Rev. J. W. Burton, M.A., D.D.; the Right Rev. G. H. Cranswick, D.D., the Rev. W. H. Rainey, B.A., F.R.G.S., the Rev. V. W. Coombes, and the Rev. N. F. Cocks. Vice-chairmen in other States are: the Rev. F. A. Marsh (Vic.), and Pastor A. Anderson (S.A.).

Opportunity was taken for a social half-hour with missionaries, when forty-five workers from five societies met members of the Council at afternoon tea. Introduced by their board Secretaries, they represented four groups: those on furlough, missionaries in Australia after internment in Japanese camps, new missionaries awaiting transport, and candidates in training. It was good to see the spontaneous grouping of these, not in denominational coterie, but according to the countries where their interest as missionaries lies. This augurs well for future co-operation on the field.

THE FRIENDLIEST CHURCH IN TOWN.

(A tribute to the ministry of Archdeacon Hammond, late Rector of St. Barnabas', Broadway, Sydney.)

A Church should be a sanctuary for the friendless, the fallen, and the hungry. I know a Church which comes very near to my conception of what a Church should be, and it is in our own City.

It is a friendly Church. It combines the offices of an employment bureau, a restaurant, a barbering establishment, a boot-mending business, a mental workshop, a Christian fellowship.

This Church somehow has a personality. You would expect it to have.

There is something living, warm and human about it; it seems to hold out arms to all who pass, and what this means to the lonely, friendless, and hungry, only they can tell.

For some years, courses have been arranged for candidates of the various Churches, to be taken in common at the University and other centres. This year, twenty-one students from five boards will be taking lectures together. In addition, lectures for home-base workers have been held, and very well attended. Another feature of the widening work of the N.M.C. is the preparation of pamphlets suitable for missionary candidates of all denominations, and others designed to bring home the call to doctors, teachers and others. The Ministers' and Quarterly Bulletins prepared under the Council's auspices are widely distributed, and contain valuable and practical information.

Through its close affiliation with the International Missionary Council the N.M.C. is in the great stream of world-wide missionary work, and through the publications of the I.M.C. is able to bring to the Australian Church much literature which would otherwise escape attention here. The visit to Australia of Dr. J. W. Decker last year was a compliment to this country from the I.M.C. in America, and much of value was learned. Through this and similar contacts, the contribution of Australia to the world mission of the Church is being enriched, and our consciousness of the need for united planning deepened.

Temporary headquarters of the N.M.C. are at 17 Bond Street, Sydney. Efforts are being made to find a more commodious office, where it will be possible to house the Library, which has been widely used by those seeking information upon missionary questions.

It is enough that they are in need — any kind of need. Some are not in need of food or shelter, but in dire need of the hand clasp of a radiant, friendly fellow. They are in need of the touch of a man whose ear is attuned to the sweet, sad music of humanity — and this strengthening touch, with all its re-vivifying power, they get from the friendly fellow at the friendliest Church in town.

He is the friend of prisoners, drunkards, clods, fools, misfits, scholars, and illiterates; they all belong to his Church—if they are down—for his church is the Church of Humanity.

His religion is not a matter of painted windows, but of bound-up hearts and reconstructed lives.

He does not show forth the piety of virtue, but the virtue of piety. He believes that we are punished by our sins—not for them.

He does not start his work of re-building with a sermon; he starts with a clean handkerchief, a hair-cut, maybe a shaving brush, or a new pair of soles on an old pair of shoes.

You see, he is wise, this friendly man, and he knows that a clean pocket-handkerchief means recovered self-respect—the first step in reconstruction.

He knows that a man who is down at heel is also down at heart; that a new pair of heels on an old pair of boots makes all the difference.

How many who have gone inside that church have expected that the man inside would begin the work of reformation with a prayer. Instead, he has begun with a bath. And only when that man's boots are mended, his shaggy beard trimmed, his untidy hair cut, a good bath negotiated, a good meal accommodated, does that wise and friendly fellow inside pray, and his prayer is that together they may be given strength, courage, tenacity of purpose sufficient to make a good citizen out of the broken fabric of manhood who went inside.

Thousands have gone inside — hopeless, helpless, human driftwood; thousands have come out beginning to be men.

Oh, the power of a friendly man! The magic of a friendly church! The dynamic message of a friendly hand-clasp!

You may meet them all—if you need them — at the friendliest church in town.

(Sydney Press.)

2CH BROADCASTS.

Friday, 14th June, 10-15 a.m., Rev. R. W. Hemming; Thursday, 20th June, 10-15 a.m., Rev. B. G. Judd.

BOARD WANTED for young girl in Christian home. Ring MA 1942.

LAY READER.—Mid-aged, single, desires. Title: Catechist, in poor parish of two churches, to have charge of one; and responsible, youth-choir interest, Sundays and one week night only; position honorary; including £12 p.a.; travelling exes.; hospitality. One reference supplied. "Cyprian," "Church Record."



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

PROBLEMS OF THE DRAFT CONSTITUTION.

In our last article we discussed the provisions made for securing conformity with the declarations in Chapter One of the Draft Constitution in any statement of doctrine or revision of our Church formularies. We pointed out that there is no adequate provision for securing the continued authority of the Tribunal. The repeated attacks made on The Judicial Committee of the Privy Council and the consequent defiance of law in The Church of England adds point to this important argument. The decision of Archbishop Benson in the Lambeth hearing is as little regarded in some particulars as are the findings in *Martin v Mackonochie* or *Ridsdale v Clifton*. History is of little value unless it advises us how to avoid mistakes. There must be swift and prompt action following legal decisions and there must be as much protection for the Court as circumstances permit if the new venture is to bring peace to the Church in Australia and a steady development of her spiritual power in conformity with her recognised standards of belief and worship. We have now to consider a much more important matter that seems to have escaped attention or at least not to have received the attention it deserves.

The Alteration of the Constitution.

In relation to provisions made for the alteration of the Constitution two factors claim attention. We have already referred to the close connection between doctrine and the right to hold property. In our modern democratic constitution freedom of religious worship is guaranteed. It is not necessary to labour again the fact that no state can guarantee absolute licence. In our State, as it exists, the Ten Commandments are the base of Common Law. It is true that the State no longer punishes Atheism after the manner of the old Greek City States which have furnished the illustrious example of Socrates. But the State still punishes blasphemy though modern writers like J. B. Bury have frequently called for the abolition of the laws against blasphemy. The attempt of the modern State to put itself in the position of the Almighty "Surveying all Creeds and holding none" has created a considerable number of embarrassments which are only hindered from becoming serious because of the system of

majority control which conceals rather than resolves the logical difficulties in the situation. But as regards the second portion of the Ten Commandments, our duty to our neighbour, this is accepted by common consent. In addition our modern State is built on the principle of monogamy as the only legally recognised marital condition. People are apt to take all this for granted and to forget the slow and painful process by which such a state of affairs was determined. Yet all these considerations need to be taken into account when we are providing a printed Constitution whose terms are binding on every member of the Church of England.

The Attempt to Evade the Property Regulation.

The word "evade" has attained a sinister meaning in recent years and we hasten to assure our readers that we do not imply anything unworthy by our use of that word. We are trying to set out clearly one important feature in the Draft Constitution and must bespeak a patient hearing. In recent years and particularly in portions of the British Empire that have attained the status of Dominions there is a strong feeling that religious matters should be entirely free from the control of Parliament. It is foolishly believed that the Roman Catholic Church has secured for itself that enviable position. The history of Concordats gives a rude shock to this fancy but the average man does not bother about the history of Concordats. A powerful though, we believe, a minority section in the Church of England has given strong voice to this feeling. Dr. Garbett, Archbishop of York, is the most recent advocate of what he would call spiritual freedom. The old Liberal Party in England, especially its Non-Conformist wing declaimed against State control and pressed for Disestablishment. We have to bear these influences in mind when considering the problem created by the means provided for the alteration of the Constitution. Property is held for the use of any Church by the consent of the State. We see that perhaps most clearly in Russia. When the revolution took on a strong anti-ecclesiastical colour in Russia, Churches were seized and applied to various public uses. The Cathedral of Leningrad was turned into

an anti-God Museum. When Russia changed her policy and decided to tolerate religion certain churches were handed back for the use of the Russian Orthodox Church. Freedom of religion depends on the co-operation of the State. We are not able to overcome this connection between State control of property and the religious tenets of any body. Disestablishment does not break this connection. Those who are fully alive to this problem have endeavoured to secure the widest freedom for the existing majority by giving the Church of England in Australia complete power to determine every feature of its religious belief. The Church of England in Australia is not unalterably bound to any religious opinion. She sets out certain declarations of belief as "henceforth binding on this Church." So long as these declarations remain she holds her property from the State for the purpose of facilitating by every means the propagation of the faith expressed in the declarations. Suppose then, that a particular diocese, say Sydney, representing one-fourth of the entire Church population of Australia, abandons adherence to any of these fixed declarations which remain unaltered in the Constitution. What happens? The Diocese, say Sydney, loses at once all legal claim to her Cathedral, her rectories, her parish halls, her vested funds. She is no longer part of the Church of England in Australia and the property is the property of The Church of England in Australia. A faithful remnant dissenting from the action of the Synod would be The Church of England and could take possession of all the accumulated wealth of the Church. Possibly, as in the case of The Free Church of Scotland a special Act of Parliament would be passed to protect the rights of the small remnant and to distribute equitably the accumulated wealth. But the State might remain indifferent and allow another Diocese, say Brisbane, to administer the wealth of the revolting Diocese in accordance with the terms of the Constitution. This is the problem of a limited sectional revolt and requires careful consideration. But the framers of the Draft sought to meet another difficulty and it is here that the greatest care needs to be exercised.

Is The Church of England Bound by any Conditions?

We have purposely taken an extreme case to illustrate the way in which the State must exercise supervision and protect her subjects in their undoubted religious rights. A Baptist

who outraged the feelings of his people by a steady advocacy of Infant Baptism must leave his Church if proceeded against because the Church is appropriated under the Baptist Constitution for the purpose of propagating the opinion that infants are not proper subjects of Baptism. The State will safeguard the worshippers in their determination to abide by the purposes for which property has been held in time past. But this means that this feature is a fixed feature in Baptist belief and cannot be or has not been altered. If the Baptist Church takes to itself power to alter that belief and does so in a proper manner laid down in its Constitution then the property cannot be alienated because of a change of belief. In that case the Baptist Church can practice infant baptism and retain its property. The Congregational Church is based on that principle. One Congregational Church can avow Baptist principles, another can leave the matter open. John Bunyan's old Church baptises infants and adults according to the views of the parents of the children concerned. We come now to the real problem as it affects the Church of England. The Church is an old church. It has been the recipient of many gifts. It has Cathedrals and Churches, dating back for 150 years. It has a Prayer Book which in its present form is nearly three hundred years old, and a set of Articles of belief nearly four hundred years old. It has inherited from its distant past three Creeds which even in their present form are a thousand years old. It has submitted itself in all its history to the authority of Holy Scripture, however much it has, at times, failed to appreciate the soundest method of interpretation. The urgent question presses: Do these conditions still bind the Church of England?

The Answer of the Draft Constitution.

Our readers will perhaps be astonished when we reply, according to the Draft Constitution The Church of England in Australia is only bound conditionally to any or all of these formularies and Articles of Faith. In certain circumstances, were the Draft Constitution to be accepted, The Church of England in Australia could become Unitarian and remain legally The Church of England in Australia. True, in such circumstances she would be cut off from the other branches of the Anglican Communion but her great cathedrals that chanted the plaintive Litany, "O holy, blessed and glorious Trinity—Three Persons in one God have mercy upon us miserable sinners" the Church must adhere to that declar-

would now be devoted to advocating an Emersonian philosophy with all its gracious implications but with all its spiritual barrenness. And in the circumstances thus created the faithful remnant who clung to the Nicene faith would be driven dowerless from the ancient shrines of worship. They would worship perhaps in private houses, perhaps in hastily constructed church buildings while the so-called Church of England enjoyed her emoluments while betraying the Catholic Faith. We are asked to place this power in the hands of our successors.

But says someone "That could never happen." Our answer is "It did happen" in the years gone by. Arianism at one time dominated the Church. Unitarianism at one time seriously threatened the Presbyterian Church in England and Ireland. The records of that sad defection are with us and the results in dissenting communions dotted over the land. Of course, the answer will be returned that the condition envisaged could not take place without the consent of every Diocese in Australia and such consent is so improbable as to be impossible. In reply we ask two questions. Have we a moral right to claim power to estrange buildings and wealth from the purpose for which they were given and apply them not only to a different but to a wholly alien purpose? As a rule Courts are very slow to alienate property and the principle of "Cy Pris" operates with careful regard to the original intent of the donor. But here this proposal is ruthlessly set aside. Let all the Dioceses in Australia become virtually Unitarian with lip service perhaps to Trinitarian formulae that have been explained away, as was once done in a Melbourne Church paper, and there is no further consideration for those who gave of their substance to establish the Catholic faith. Surely this demands careful consideration.

But our second question is even more important: Why was provision made to effect the improbable so improbable as to be impossible? The answer is: To escape the jurisdiction of the Civil Courts. The Red Book case, that still drags its weary way through a maze of legal technicalities all raised by the side that claims freedom from State control a freedom which it is contended on the other side has robbed parishioners of their rights warns us that there is an appeal where religious beliefs are involved. The aim is to get rid of that appeal. If a declaration remains unalterable then the Church must adhere to that declar-

ation if she is to continue to enjoy State protection of her property. More, those who adhere to the declaration are alone true members of the Church of England no matter how widespread may be the secession within her ranks. In order to give General Synod absolute control over property preserving of course the rights of every Diocese the Draft Constitution has put the whole Christian faith in pawn. Are we prepared to accept this? It is a very urgent problem and demands full discussion.

Proper Psalms and Lessons

June 9. Whit Sunday.

M.: Joel ii 28; Romans 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 16. 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 23. 1st Sunday after Trinity (Eve of St. John Baptist.)

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 Mal. iii 1-6; Matt. i 18 or Acts viii 26, or Luke i 5-23. Psalms 4, 7, 8.

A TRIBUTE TO THE LATE ARCHDEACON HAMMOND.

A man of God, he ever strove to heal,
The wounds inflicted by a hard world's strife—
Eternity alone, it will reveal
The good work done throughout his noble life.
His weaker brethren, strengthened and sustained,
Were led by him to walk a higher way—
While hope sprang forth, where deep despair once reigned,
As sad, repentant souls were taught to pray.
Fighting for Truth and Right he journeyed on,
Treading the self-same path His Master trod—
Heedless of praise or blame—no task undone—
He lived his life—A man beloved of God.
—Louise M. Trevor.

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THE WORLD WE HAVE FORGOTTEN.

INFINITE MAN IN A FINITE WORLD.

(By D. R. Davies.)

Many years ago, Tokyo was devastated by a terrible earthquake, which caused dreadful destruction. Many years later, another Japanese city was visited by terrible devastation, a city of the name of Hiroshima. A man-made device weighing only a ton, of which the explosive part weighed probably less than twenty pounds, created a light brighter than the sun, sent up huge pillars of smoke, killed at least sixty thousand people, injured another hundred and twenty thousand and made two hundred thousand human beings homeless. It blew into dust four square miles of habitations. The destruction, death and mutilation, in the case both of the earthquake and the atomic bomb, were somewhat similar. But it is perfectly obvious that the events causing the devastation were vastly different. The Tokyo earthquake was an accident in the sense that it was humanly incalculable. But the Hiroshima disaster — that was no accident. It was the fatal consequence of a whole system of ideas, of a definite policy. The Hiroshima disaster was calculable.

A Civilisation Dominated by Materialism.

That is the simple truth about the three great evils of our age; that our civilisation is dominated by materialism, both in thought and life; that we tend to treat masses of human beings as mere raw materials for the plans and purposes of others; and that civilised existence, and probably physical existence, in this world are endangered. These evils are an inevitable consequence in social life and relationships of ideas which individual men and women think or take for granted without thinking. They are the working out in deeds of the idea that this present world is everything. We modern people seem to be possessed by a spirit of irresponsibility in that we seem to think that we can change our fundamental ideas without having to face an entirely different set-up of social circumstances. Well, the plain, brutal fact is that we cannot. We cannot change such basic, fundamental ideas as our views about the nature of this world, without tremendous consequences in society and civilisation. If

we will dismiss all ideas of another world; if we will concentrate only on this world, and make it the be-all and end-all of everything, then, as surely as night follows day, nothing can prevent the dominance of materialism; nothing can prevent the vast majority of human beings becoming pawns in the schemes of a few; nothing can prevent the final destruction of civilisation in this world.

Man's Power of Self-Transcendence.

Do you think I am exaggerating? Just think for a moment, and turn over in your mind a few simple facts about the nature and character of the human being. Man is a very strange sort of animal. He is unique. He is not just a remarkable animal, displaying the same qualities as other animals but in greater, finer degree. Man excels over all other animals in virtue of a capacity which man alone possesses. What is that capacity? It has various names—freewill, responsibility, soul, self-consciousness. The deep, distinctive reality which is expressed in these terms is the power or gift of self-transcendence. It is the power to stand outside and above ourselves. It is here, in this quality, that our freedom resides, our power of choice, our sense of good or evil. It is a very great mystery, which the accumulation of knowledge is powerless to fathom or explain. But it is a fact, which we recognise, of which we are directly aware. The very fact that we can say "I" is conclusive. It means not only that I am aware of "you" as "not I," but it also means that I am aware of myself as different from what I now am. This gift of soul or self-consciousness means that we can step outside ourselves, so to speak, and think of ourselves as objects. We are spectators of ourselves.

But this world by itself is finite. Finiteness is the nature of time, space and matter. What brings the element of infinity into this world is its relation to a reality outside itself. This world is finite. Man is infinite. In these two brief statements is summed up the whole contradiction regarding this present world as man's sole existence. For man, who is infinite, to regard an existence which is finite as his only existence is to attempt the impossible. It is to create a problem to which there is no solution. The attempt can only result in warping himself, in turning himself upside down, in the perverting of man's entire being. Do you remember the story of the old Greek inkeeper, Procrustes? If his

guests proved to be longer than his beds, he solved the problem by cutting off his guests' legs. He believed in making his clients fit the beds. That is exactly what modern secular man is trying to do when he is seeking to adapt infinite man to finite existence. But it never works. The legs which are cut begin growing as soon as they are cut, and, long before the night is over, they are hanging well outside the bed. In other words, the human spirit always outruns the power of a finite world to satisfy or fulfil it. Between the capacity of the world at any given moment and the demand of the human spirit, there is an unsatisfied margin.

Once you really settle down to the idea that this present world is man's only existence, material things become of supreme importance, because without material power you cannot gain the prizes of this world. That is a fact. Give up the hope of life hereafter, and nothing can prevent material things becoming the things of greatest value. It is fatal to nurse the delusion that man can subordinate material gain to spiritual ends, if existence is confined to this world. It is difficult to do that in the best circumstances imaginable. Under the belief that we are beings of one world only, it is impossible. The whole crisis and disaster of our age is the terrible proof of it.

The Result of Belief in Only One World.

Hitler, for instance, was the inevitable logic of belief in only one world. What made him strong? Not his own inherent power, culture, or intelligence, because he had not any. What made the rise and triumph of Hitler possible was the materialism, the corruption and the rottenness of Europe generally. Hitler himself made no bones about it. He said that he would find allies in every country among the corrupt. And he did: Laval, for example, who believed only in power and wealth, because he had no vision of reality beyond this world. The people who put up the strongest opposition to Hitler everywhere were precisely those who still retained some vital belief in the reality of another world. This is what Einstein, the great Jewish scientist, said about it: "Only the Churches stood squarely across the path of Hitler's campaign [in Germany] for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration, because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom."

But defence of truth and freedom by the Churches was a by-product of their belief in "the Communion of Saints and the life everlasting."

It may be that many of you who are listening to me find it difficult to give any serious consideration to this whole question. To you I say, with all deadly earnestness, that you try to bear in mind this one thing at least—give up the delusion that indifference about the question of belief in another world is a matter of no consequence. On the contrary, it matters everything. It matters also your survival as a civilised human being in this world, and the survival of your children. I know you won't argue that that doesn't mean anything to you. Belief in another world has ceased to be the luxury of religious cranks. It has become a social and worldly necessity for every man-jack of us. Do you not think, therefore, that we shall be well advised to give fresh attention to this Christian belief in the reality of another world? —"The Listener."

CORRESPONDENCE.

YOUTH AND THE DRINK TRAFFIC.

(To the Editor, "Church Record.")

Dear Sir,

God has called Archdeacon Hammond to rest from his labours, and doubtless his works will follow him in the activities of his fellow workers who remain. But, may I suggest through your widely-circulated paper, that those "works" would follow more abundantly if the members of the late Archdeacon's Church would strive to perpetuate his memory by the best of all memorials namely — By carrying on his courageous fight against what the late Canon Garnsey called "The greedy drink traffic." To the Archdeacon's great sorrow, much of his hard work was of the ambulance kind, "a mender of men," and so he set himself by press and platform, to the great task of teaching adolescents what alcoholism does to their physical, social and spiritual life. Now, we have our "Church Youth Movement" and Young People's Fellowship, and no doubt, much wholesome teaching is given concerning the evil effect of that unholy trinity — gambling, drink and unchastity, but could we not give temperance work a greater part in our programme? We know that in some districts such work would be beset by many difficulties owing to much apathy or many adversaries, yet it is worth while; and inspired by Archdeacon Hammond's fine example much may be done to save our young people from the black abyss which, every day, is engulfing so many of our unenlightened boys and girls.

I am, etc.,

ALFRED G. GARDNER.

Chatswood.

(The Editor, "Church Record.")

Dear Sir,

You quote with apparent approval (A.C.R. 23rd May) the advice given by my friend the Rector of Rappville that the people

should join in the Lord's Prayer at the beginning of the service of Holy Communion; the almost universal practice which leaves it to the minister alone is contrary to the rubric preceding the first Lord's Prayer in the service of Morning Prayer. "This rubric is quite plain," says Mr. Meyer, "wherever the Lord's Prayer is used in divine service, the people shall always say it with the minister." But if this is so, how do we fare when we come to the second Lord's Prayer in the Communion office? "Then shall the Priest say the Lord's Prayer, the people repeating after him every petition." Is this prescribed method of saying the Prayer over-ruled by the rubric near the beginning of Mattins? I wonder what Mr. Meyer would recommend here? I hope it would not be a deference to the almost universal custom of to-day.

Yours faithfully,

C. M. GILHESPY.

Homebush.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

NEWS FROM THE PARISHES.

St. Alban's, Corrimal.—The C.E.B.S. is growing slowly and proving attractive to boys between 8 and 12 years. The boys have entered a team in the Junior Soccer Competition of the Protestant Churches Federation and it is hoped that they will have early opportunity of proving themselves.

The need of our adults is evidenced by the keen interest that has been maintained

since its humble beginnings. The numbers have grown to 40 and we are enjoying each fortnight of Fellowship in our own way.

St. Stephen's, Port Kembla.—The annual report of the local branch of the Church of England Fellowship is a fine record of achievement, the outstanding features being the formation of a Free Children's Library, the raising of a considerable sum of money for the new Kindergarten Hall, the generous support accorded to B.C.A., the reforming of a Minor Fellowship, participating in the construction of a tennis court, planting of trees in the streets of Port Kembla.

St. Matthew's, Homebush.—The parish is now receiving the assistance of a Catchist, in the person of Mr. Keith Grisdale, a returned soldier and a student reading for the Ministry at Moore Theological College.

The Fellowship Tea at St. Matthew's was on Sunday, 26th May, when the speaker was Mr. F. L. Hedges, a prominent layman in the Diocese of Sydney, with a long experience in Christian work.

St. Michael's, Wollongong.—A proposal for a war memorial in the form of vestries and cloisters was put before the parishioners of St. Michael's Church of England, Wollongong, at the annual vestry meeting recently.

There was a second proposal that if sufficient funds are raised new seating be installed in the church. This may need the renewal of the flooring. A rough estimate of the cost of both undertakings is in the vicinity of £3,000.

In placing the proposal before the meeting, the Rector (Rev. R. C. M. Long) stated the question of a War Memorial had been under consideration by the parish council for some time, and it had been decided to

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suggest to the vestry meeting that the vestries be given first preference and the seating second preference. The proposed vestries, he said, would be built out from the northern transept, would be faced with stone and would harmonise in every way with the church building.

An architect's drawings of the proposed additions were on view at the meeting.

Those present endorsed the proposal which will be taken up and further considered by the incoming parish council.

St. Anne's, Ryde.—To cope with increasing losses at St. Anne's, it has been thought necessary to form a local branch of the C.I.B. The absence of many of our younger Mothers from their usual place at Church, because of family responsibilities has become very noticeable.

To meet the resultant loss to them, and also to St. Anne's, the girls of our Young People's Fellowship have formed themselves into a "Care of Infants Bureau."

Working on a roster system two girls will be at the Rectory every Sunday morning at 10.45 to care for any very young children whose mothers would like to attend the morning service.

It is hoped that many of our younger women will take advantage of this opportunity to come again to Church, and while there rest assured that their children are being adequately cared for.

This scheme will operate from Mother's Day, which will be Sunday, May 12.—From "The Parish News."

St. Stephen's, Penrith.—The annual Autumn Flower Show was held in the Parish Hall on Thursday, May 2, under very favourable conditions. The attendance at the afternoon function was perhaps a little larger than usual. The official opening was performed by Mrs. A. Hodgson, of Glenbrook, who did so in her usual pleasing and capable manner. The enjoyment of the afternoon was enhanced by items from Miss M. Jenkins and Mrs. Milton Walker. The exhibits were up to their usual good standard, and when displayed gave the Parish Hall an air of beauty. A concert programme was presented at night, and this, consisting of both local and city artists, was very acceptable to the large audience in attendance. A progress report from the Hon. Treasurer revealed that, at the moment, the credit stands at £33.

St. John's, Ashfield.—Many interested inquiries have been made concerning the erection of the War Memorial Cenotaph on the lawn in front of the Church. There has been some delay in completing the concrete work, and when this is finished the stone facing of the monument will be commenced. On the east end there will be a panel bearing the names of those parishioners of St. John's, Ashfield, who have made the supreme sacrifice. No other names will be inscribed, but tribute will be paid to all who served in the fighting forces of Australia by words on the side panels. The west panel will bear the name of F/Sgt. Douglas Arthur Whitehurst, who gave his life as a Fighter Pilot in the R.A.A.F., in India.

Christ Church, Gladesville.—The Rev. D. J. Knox, L.Th., writes:—Some months ago the Parish Council formally adopted the Rev. Laurence and Mrs. Pullen, now in India, as "Our Missionaries" of this Parish. This involves a financial obligation. We

must give at least £100 per annum towards their support, and £50 per annum towards the general funds of the C.M.S., if we are to retain them as our "own Missionaries."

St. Michael's, Sydney.—The Annual Business Meeting of parishioners was held in the Church Vestry on Thursday, 2nd May, at 8 p.m. The Rector was in the chair and there was a good attendance of parishioners.

The following officers were elected for the ensuing year:—Churchwardens: Messrs. T. McLoughlin (Rector's), F. McCay, F. T. Booker (People's). Parish Councillors: Messrs. A. Calvert, S. Cobbin, J. Wheatley, E. Tickner, S. Birchall, H. Tuck. Parish Nominatees: Messrs. McCay, Booker, McLoughlin, Tuck, Wheatley. Auditor: Mr. W. Fraser.

The balance sheet revealed a very successful year from a financial point of view and the Rector spoke of the steady and consistent spiritual progress in the parish.

Reports from various Church organisations were presented and all showed a very healthy state of affairs. We can look forward to the year just entered as being quite a memorable one. This will be accomplished with the continued co-operation and goodwill of the parishioners and friends of St. Michael's.

St. Michael's Holiday Home continues to create great interest among many and it is hoped that the day is not far distant when such a home will be a reality. During the year many inspections were made but nothing suitable was for sale.

The Parish War Memorial is to take the form of alterations and additions to the Parish Hall. Just what will eventually be done rests with the response to the Appeal. We are hoping to raise £1,000 by our Gift Sunday in November. The Appeal will be launched at the Service of Praise in St. Michael's on the last Friday in June, when the preacher will be the Rt. Rev. The Bishop of Riverina.

St. John's, Abbotsford.—Plans have been drawn up for a most attractive new church to replace the present wooden building. The new church is expected to cost in the vicinity of £5000. Mr. C. F. Brown has promised £3000 towards this amount. To avoid incurring any further debts, building operations will commence only when the whole cost is in hand.

St. Anne's, Ryde.—To cope with increasing losses at St. Anne's, it has been thought necessary to form a local branch of the C.I.B. The absence of many of our younger mothers from their usual place at church, because of family responsibilities, has become very noticeable.

To meet the resultant loss to them, and also to St. Anne's, the girls of our Young People's Fellowship have formed themselves into a "Care of Infants Bureau."

Working on a roster system, two girls will be at the Rectory every Sunday morning at 10.45 a.m. to care for any very young children whose mothers would like to attend the morning service.

★
C.M.S.

HAS ALWAYS RELIED ON THE PRAYERS OF GOD'S
PEOPLE FOR ITS FINANCIAL NEEDS.

£10,000

IS NEEDED BY 30th JUNE.

WILL YOU PRAY FOR THIS
AND GIVE AS YOU ARE ABLE?

Church Missionary Society

93 BATHURST STREET, SYDNEY.

It is hoped that many of our younger women will take advantage of this opportunity to come again to Church, and while there rest assured that their children are being adequately cared for.

LADIES' HOME MISSION UNION.

The Musical Afternoon arranged by Mrs. Arthur Scrivener and Mrs. T. Philson in the Chapter House on Empire Day, 24th May, in aid of L.H.M.U. Funds was a great success. Mrs. H. W. K. Mowll presided and received the Lady Mayoress, Lady Parker, Lady Allard, Lady Fairley Cunningham. Many members of the Queen Victoria Club, C.W.A. and the E.S.U. were present and also members from a number of the branches of L.H.M.U. The Music was thoroughly enjoyed by everyone. The artists included Madame Greig, Helen Stratton, Mrs. Anderson, Lucille Bruntnell, Marie Bremner, Thelma Graeme, Doreen Douglas, and John Cameron, Baritone, who had served several years at the war. Mrs. T. Philson accompanied several of the artists. The programme concluded with John Cameron's beautiful rendering of the Lord's Prayer accompanied by Madame Greig who had previously given some special selections from Chopin. Miss Lucille Bruntnell recited her own composition, "A Prayer for England." The impressive singing of the National Anthem by Thelma Graeme brought the musical part of the afternoon to an end. The very grateful thanks of L.H.M.U. was expressed by Mrs. Mowll to the artists. The Executive Committee entertained those present with a cup of tea.

Meetings arranged for June—St. John's, Woolwich, Sunday, 2nd; St. John's, Maroubra, Wednesday, 5th; St. Alban's, Epping, Thursday, 6th; Merrylands, Thursday, 6th; St. Stephen's, Penrith, Wednesday, 12th; St. Martin's, Kensington, Thursday, 13th; St. Andrew's, Strathfield, Tuesday, 18th; Blacktown, Thursday, 20th; St. John's, Beecroft, Tuesday, 25th; St. Stephen's, Willoughby, 25th; St. John's, Ashfield, Sunday, 16th.

UNITED WITNESS OF CHRISTIAN YOUTH.

One of the largest, most impressive, and successful rallies of Christian Youth of Parramatta and District was held in the Civic Centre from Sunday, May 5, to Sunday, May 12 (excepting the Saturday).

This great youth mission began with a procession from St. John's Church, to Parramatta Park, where a combined service was amplified. Some three thousand people were present including 1500 youth who participated in the march. Every Protestant Church, Sunday Schools and many other Christian youth movements of the District were represented. Massed Salvation Army bands provided the music. The Mayor, Alderman P. J. Jeffery, and Mr. G. C. Gollan, M.L.A., were on the platform, besides the Clergy and members officiating at the Service. The Rev. T. G. Rees, Th.L., Church of England Diocesan Evangelist, gave the address.

The Evening Rallies on Monday, Tuesday and Wednesday were held in the Leigh Memorial Methodist Church, The State Christian Endeavor Choir, District C.E., and "Special Girls' Night" items were features of the programme.

The Rev. T. G. Rees conducted the meetings and gave an address each evening. He stressed the need for confession of sin, pro-

claimed the power of Christ to overcome evil, and finally made a striking contrast between sin confessed and sin regarded with indifference.

In the Parramatta Town Hall on the Thursday the Missioner, Mr. Alex Gilchrist ("Campaigners for Church") spoke of the great Deliverance, the great Invitation, and the great Purpose, which God set before us—and in response to these God would give us joy and strength, and lead us in "spirit and in truth."

At the Friday evening meeting, also in the Town Hall, the Mayor addressed the large gathering, and Evangelist Alex Gilchrist urged the development of character, and warned against the dangers of moral drifting. The Salvation Army contributed special music and items on the Thursday, and on the Friday, a "Boys' Night" featured youthful talent.

On the last day of the campaign, Sunday, May 12, a combined Mothers' Day and Youth Service was held in the afternoon in the Town Hall when both evangelists addressed another large gathering of adults and children from various Sunday Schools. In his talk, Mr. Rees pointed out the dangers of certain actions on the part of parents, which they might do without apparent harm, yet proving a powerful temptation of evil if their children followed their example and did likewise. He mentioned dancing and gambling as a specific illustration. Mr. Gilchrist spoke upon the Fifth Commandment—"Honour thy father and thy mother"—and said that parents could be honoured by love and obedience and by the children living lives which would reflect credit on their parents.

An After-Church Thanksgiving Service on the Sunday evening filled the Town Hall with congregations from several churches and the general public outside. During the mission the campaigners were supported by open-air meetings held in the city street by leading district evangelists, Mr. P. H. Chapman and others. The Salvation Army under Major D. V. Bignell, assisted in this work of Witness.

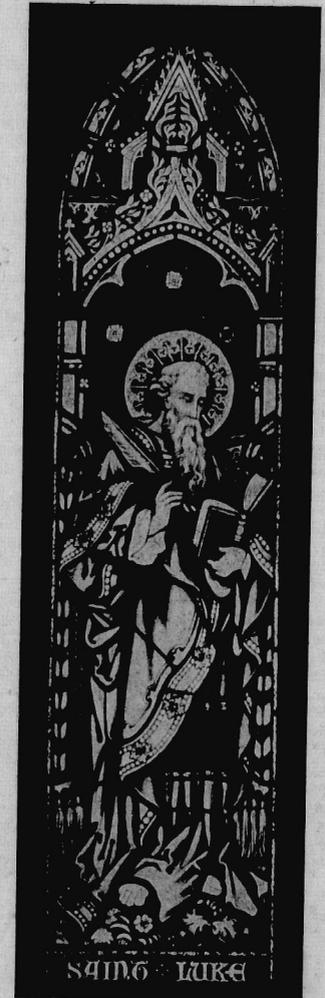
Week-night processions from the railway station to the place of meeting were a feature, as well as Praise Service and prayer meetings each evening prior to the main gatherings.

Among those who officiated and participated in the various functions were the Rt. Rev. Bishop W. G. Hilliard, the Revs. Ellis Thomas, T. S. Earl, Paton, T. Gordon Robertson, Pastor A. Dube, Rev. J. Wesley Booth, members of the Christian Endeavour Union, Methodist "Comrades," Centenary Methodist Choir, State C. E. Choir, Boys' Brigade, Girls' Brigade, Boy Scouts, Girl Guides, Burnside Homes and others.

The Rev. S. M. F. Brook presided as Chairman of the Committee, Mr. P. E. Pearson officiated as Hon. Organising Secretary, and Mr. S. T. Moxham as Hon. Treasurer. Throughout the Mission the theme of the personal Challenge of Christ to each individual was emphasised, and appeals were responded to by a number of youths and some adults in deciding for the Lord Jesus Christ as their Saviour and Friend.

In order to keep in contact with these young people, and others regular monthly meetings are being arranged for, when prominent Evangelists will be invited to give addresses and local youth leaders will assist in extending the work of Christian Witness, life and service in the Name of the Lord Jesus Christ and to the Glory of God.

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PARRAMATTA RURAL DEANERY.

S.S. TEACHERS' QUARTERLY CONFERENCE.

The 135th Quarterly Conference of the Parramatta Rural Deanery Sunday School Teachers' Association was held at St. Thomas', Auburn, on May 20th.

Rev. P. R. Westley, Th.L., Rector, officiated as Chairman, and on behalf of the teaching staff of St. Thomas' S. School extended a hearty welcome to all the visitors, who were entertained at tea prior to the Teachers' Service and Conference following.

In a few well chosen words the Chairman at the service said our greatest joy is that of serving the Lord. We must not complain because of what we are unable to do, but rather give thanks to God for what we are enabled to do, praying for guidance in such good works. We may sow the seed, but others coming after us will see the fruit of our sowing, if we are faithful, true to our calling.

The main address of the evening, following routine business, was given by the Rev. Canon T. C. Hammond, M.A., Principal of Moore Theological College, whose subject, "Facts Allegory and Fable in Old Testament Teaching," proved very helpful in enlightening his hearers upon many difficult parts of Holy Scripture, as recorded in the Old Testament.

Misconceived ideas by people without a knowledge of the Bible and periods of these inspired writings, said the speaker, gave cause to doubt the reality and great spiritual truths, conveyed by men of God, as historians, poets, and moralists wrote. Ancient culture, literary acts, and crafts of Bible times of very high order are now established facts, and as literature of O.T. makes use of fact, fable and allegory, we may distinguish one from the other much the same way as modern writers—by seeking from the historian, fact, from the poet, a beauty of lyrics, and from the moralist morals. The Old Testament may not always be intelligible, but it is reliable. He who seeks life's meaning from the Bible—and the guide to the Christian life—from both Old and New Testament, finds the peace of God for his soul.

At the close of the address the Principal was warmly accorded a vote of thanks for his helpful, inspiring and masterly discourse.

The Conference closed with the National Anthem, Doxology and Benediction.

THE CENTENARY OF ALL SAINTS', PARRAMATTA.

All Saints' Church, Parramatta, is one of the most beautiful churches in the Diocese of Sydney, and represents the best example of Gothic architecture achieved by our earlier Australian church architects.

The church is rich in beautiful stained glass windows. The east window is in memory of the Rev. R. Forrest, M.A., first headmaster of The King's School. The west window, which was unveiled by H.R.H. the Duke of Gloucester, on Sunday, 26th May, at the 11 o'clock service, and dedicated by the Most Rev. the Archbishop of Sydney, is in memory of the pioneers who built the church. On the north side there are seven windows, three of them in memory of members of the Gore family; one in memory of Captain Woodriff; another in memory of James Bettington and his son; one in memory of James Pye, and another in memory of Robert Green. On the south side there are four windows, in memory of D.J. Woodriff,

? What of the Future if we neglect the Youth of To-day?

Thousands of Young People in the Congested Areas of Sydney will either be won for Christ or lost.

YOU MAY HAVE A SHARE IN A GREAT CRUSADE!

Church Youth Centres are to be erected

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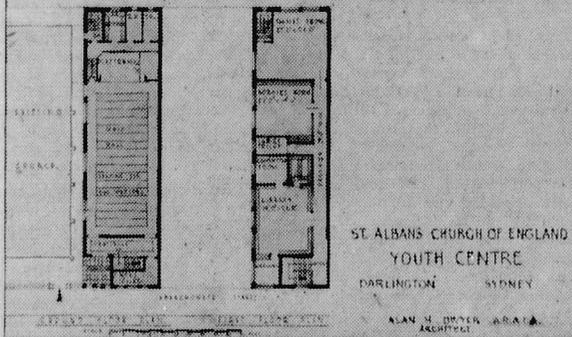
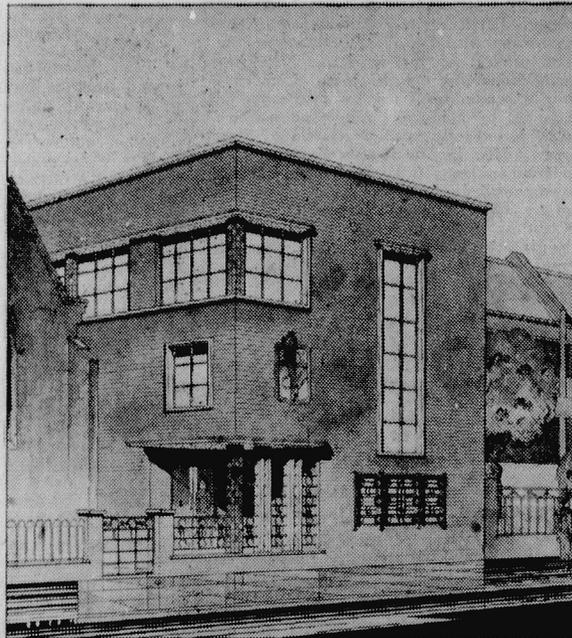
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Jane Woodriff, Emily Blanche Stirling, and Amy Willis. In the belfry a window was erected last year in memory of Alf French, who was captain of the bellringers for over forty years.

On Sunday, 19th May, at the 11 o'clock service, the Mayor of Parramatta unveiled a window in the Clergy Vestry, the gift of the children of the parish in grateful appreciation of the work done by the Rectors, Sunday School superintendents, and teachers during the century; the Mayoress unveiled a window in the south porch, a peace thankoffering from an anonymous parishioner. Mrs. Mansfield, Senr., who is 89 years of age, unveiled another window, the gift of the same anonymous donor, in memory of her mother. The Bishop of Newcastle dedicated these windows and preached the sermon.

A triple light pierces the western end of the nave. Additional charm is rendered to the church by its musical peal of mellow-sounding bells, which—

Through the balmy air of night
Oft ring out their delight.

ST. JOHN'S, GORDON.

The Churchwardens have pleasure in again submitting their Report for the year ending March 31, 1946.

In doing so they would state once again how grateful they are to all those members of the Church who have so generously assisted throughout the period under review, not only financially, but in their regular attendance at Divine Worship and their sympathetic encouragement of all the various activities that go to make up our church life.

In this way Parishioners have not only given material help, but have shown in a marked degree their deep interest and appreciation of the spiritual life of our Church and how much we all owe to the earnest and sincere teaching given to us each Sunday by our Rector. His sermons and addresses have proved, indeed, of great comfort and encouragement to us all.

In this materialistic age with all its distractions and turmoil, it is increasingly evident how essential it is that our spiritual life should be strengthened and firmly established, and to this end we must attend regularly the worship and praise of Almighty God.

SPECIAL BIBLE.

"The Christian Workers' Bible."

Includes Index and all Salvation passages marked in red. 3,000 texts arranged on this plan by Gilchrist Lawson and J. L. Hurlbut, D.D.; Calendar for reading Bible through in one year; Bible Encyclopaedia and Concordance; Parallel quotations from Old and New Testaments; Illustrations; Maps; Family Register.

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YOUNG CHURCHMEN, ATTENTION!

Young men and young women of the Church of England are invited to be present at St. Philip's Rectory, York Street, Sydney, on Friday, June 14th, at 7.30 p.m., to hear the Rev. G. Bennett, B.A., Th.L., speak on "Regeneration and Baptism." This gathering has been arranged by the Young Evangelical Churchmen's League.

SYNOD.

At the meeting of the Standing Committee held on May 27, 1946, the Most Reverend the Archbishop informed the Committee that he proposes to convene the Second Session of the 27th Synod of the Diocese of Sydney for Monday, the 2nd December, 1946.

SUNDAY SCHOOL PROGRESS.

The Parish of Balgowlah, with its four associated districts, has a good report to give at its Annual Vestry Meetings. Finances are in a sound condition. The new church building arrangements are progressing. But it is the Sunday School work at all the five centres that is giving most encouragement and fruit. Balgowlah holds the record for the Manly district with its 33 teachers and 239 scholars. Seaforth has increased during the year from 7 teachers and 125 scholars to 11 teachers and 182 scholars. Manly Vale from 2 teachers and 17 scholars to 15 teachers and 95 scholars; while Belrose has 3 teachers and 33 scholars; making the splendid total of 62 teachers and 549 scholars. This condition of things provides excellent prospects for real progress in the Lord's Work.

Diocese of Bathurst.

PRECIOUS MEMORIES OF CHAPLAIN'S WORK.

The Rector of Narromine makes the following interesting reference to his experiences as a part-time chaplain:—

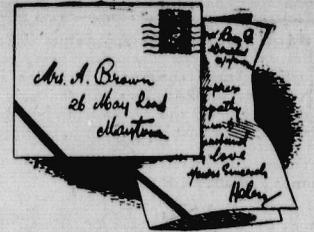
"I will always regard the period spent as a part-time chaplain as a most helpful experience and a great privilege. I know the experience thus gained will benefit me all through my future ministry, and I will always hold precious memories of my work as a Chaplain. It was my privilege to work with many fine Chaplains of other branches of the Christian Church, and I met many fine men and women amongst all ranks of the service. Both Mrs. Lennard and myself will always have happy memories of the great many fine men and women we were privileged to entertain in our Rectory.

"I append a copy of the letter received by myself and all other Service chaplains of the Church of England from the Primate of Australia.

"During the years of the war the Church of England in Australia was short of both parochial clergy and Service chaplains, and parishes such as Narromine, which after having been used to the full-time attention of a priest, were prepared to share their Rectors with the Services as part-time chaplains, are deserving of commendation."

"Dear Brother,

"The Bishops' meeting held at Morpeth recently asked me to send you the thanks of the Church for your service as a Padre during the war. This letter goes in their name to all who have served in that capacity.



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"I know you have valued the privilege that has come your way, of serving the Church at a critical moment, and I feel sure you have been honoured by having that opportunity, but none the less, I wish to give, personally, the sincere thanks of the Church to those who have faithfully given the message of the Church both in your sermons at your parade services and elsewhere, and in the even more vital personal contacts of which your work has given you such abundant opportunity.

"With our prayer that your future ministry may be greatly blessed to God's glory.

"I am, yours very sincerely,

"HENRY PERTH, Primate."

His Grace the Archbishop of Sydney visited Bathurst on Saturday, May 4th, to take part in the commemoration of the 76th anniversary of the founding of the Diocese of Bathurst and the setting apart of All Saint's, Bathurst as a Cathedral Church. A rally of churchpeople was held in the Cathedral Hall during the afternoon, amongst those present being the greater number of the clergy of the Diocese and a number of lay Synod representatives.

The Bishop (Rt. Rev. A. L. Wylde) welcomed the Archbishop to Bathurst again, the last visit of the Metropolitan being when he, Bishop Wylde, was enthroned in 1937.

Replying, the Archbishop stated his pleasure at being able to again visit the beautiful western city. Continuing, his Grace told something of the work done during the war at the St. Andrew's huts, work that was still being continued although many other similar organisations had ceased functioning. It had been a great joy to welcome service men and women from the Diocese of Bathurst and the other country dioceses, as well as from all over Australia and from overseas, to those huts. His Grace also told of post war plans for work amongst youth. A buffet

afternoon tea was provided by the ladies of the Cathedral parish. The Archbishop preached at Evensong in All Saints' Cathedral that evening, the Cathedral being well-filled by the large congregation which had come to offer thanksgivings for the past 76 years in the life of the Diocese and to hear the Archbishop's inspiring and helpful message.

PARISH OF DUBBO

Mr. E. E. R. Walker, Th.L., the founder and leader of the South Dubbo Sunday School and also the Dubbo Branch of the Order of Junior Anglicans, was farewelled at a representative gathering of parents, friends, and young people prior to his departure for Hillston. The South Dubbo Sunday School, now in the second year of its inception, has an enrolment of about 200 pupils and a staff of 25 young people as teachers. The Order of Junior Anglicans is in a strong position with membership of boys and girls in the teen age and does much to supplement the training of many of the young helpers in the Sunday School.

Mr. F. Price is the new superintendent of the Sunday School, and Mr. A. Lipscomb with the co-operation of the Rector (Rev. C. W. Leavers, Th.L.), will have the oversight of the Order of Junior Anglicans.

Diocese of Newcastle.

CHURCH ARMY NOTES.

The Rev. J. S. Cowland, the Federal Secretary of the Church Army, has just returned from a short tour of Victoria and Tasmania, where he has been visiting Church Army Officers.

He is conducting a young people's mission at Northbridge, N.S.W., from June 1st to 9th inclusive, after which he will conduct a long week-end of mission work in the Parish of Kempsey, N.S.W.

Sister E. M. Parsons, secretary of the Mission Sisters' Department of the Church Army is now on her way back to Australia on the "Stirling Castle," after a visit to England to see her aged mother and to study the latest methods of Evangelism.

The Church Army is arranging a special Evangelistic Week-end for Clergy and Theological students at the Training College, Stockton, August 10-12. It will be conducted

ed by The Right Rev. the Bishop of Armidale and Canon J. Bell, two of Australia's leading evangelists.

There are still a few vacancies for those wishing to attend.

Churchman's Reminder

"And they were all filled with the Holy Ghost."—Acts 2:4.

"Day of never-dying fame, when first upon the Church the Spirit came."—Translated hymn.

9.—Whit Sunday. — "Whit may mean 'White' or 'Wit.'" Or we may take both together for the Holy Spirit cleanses us, and teaches us. We should remember that the Holy Spirit came on the Apostles more than once. See Acts 4: 31. It is the need of the Church to-day that there should be an outpouring of the Holy Spirit on laity as well as on clergy.

11.—Tuesday, St. Barnabas, Melanesian Diocese is remembered to-day. The "singular gifts referred to in the Collect, St. Luke (Acts 11.24) tells us he was "full of the Holy Ghost and of faith." He was not one of the Twelve, but he was called an Apostle.

16.—Trinity Sunday. This festival did not come into vogue until the 9th century, and was probably introduced to aid in countering the Arian Heresy which taught that there was God the Father, but no God the Son, or God the Holy Ghost. Every Sunday in the early days was considered as the Festival of the Holy Spirit as it was of God the Father and of God the Son.

LADY wants single room with use of cooking conveniences. Has own cutlery and crockery. Can give excellent references. Urgent. Reply "W.T." this Office.

WANTED. — Home for healthy baby girl, aged 5 months, with kindly people. References exchanged. — Mrs. B., The Church Record Office.

WANTED.—Chaplain, returning to country parish desires to buy car Apply T. G. c/o Record office.

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.



There are vacancies in the Choir School for 1946, for choir-Probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.R.C.O., and a specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

40th ANNUAL CONVENTION

at ST. PAUL'S, CHATSWOOD
(In Fullers Road, off Pacific Highway)
On King's Birthday Holiday,
MONDAY, JUNE 17, 1946

The Convention stands for Fellowship and the Deepening of Spiritual Christian Life.

11.15 a.m. to 12.45 p.m.—The Most Rev. The Archbishop of Sydney; The Rev. R. J. Williams.

2.00 p.m. to 3.30 p.m.—The Rev. Dr. S. Barton Babbage, M.A., Ph.D., The Rev. M. L. Loane, M.A., Th.L.

4.00 p.m. to 5.15 p.m.—The Ven. Archdeacon G. T. Denham, F.R.C.O., The Rev. T. G. Rees, Th.L.

Note.—Hymn Books provided. . . . Bring own provisions . . . Tea ONLY provided.

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2CH Broadcasts

Wednesday 26th. June 10.15 a.m. Rev. J.R. Le Huray. Tuesday 2nd. July 10.15 a.m. Rev. J.R. Chapple.
Friday June 23rd. 7.15 p.m. St. Clement's Menmen
Sunday June 30th. 11 a.m. St. Matthew's, Manly

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YOUR HELP IS NEEDED. Have you the WILL to give? "Where there's a WILL there's a way."
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