

## YOUNG WOMAN IN G

Who is this young woman in grey stockings, white collar, and coat? What ever is she going all those parcels she is carrying the heels of shoes sticking out of it is a bunch of flowers, and a bundle! Will she let us look closely at the is wearing? . . . Yes, she is ve—she lets us examine her badge us about it. The motto is in G ton Kurion—"For the Lord"—(derstand now why she looks so there is so much contentment humour) in her eyes! . . . We ask to ask more questions. . . . "Where do you come from? do you do? . . . Are there any you?" . . .

"One question at a time please I am a student—Sister of the Ch land Deaconess Institution. The of us in training now. Deac where we train, is in Newtown, University. . . . It is a lovely h all have jobs to do to help l and the garden, too—we have l mornings, mostly with the Moor men—and, of course, we have do examinations! Then we ea practical work to do. Would know something about the pa work?"

"Yes, indeed we would!" but need to hurry, for she walk—down one street and into a narrow lane—houses rub s each other, front door steps to ment, gutters are littered with orange skins. And oh! the of wool stores, dirty drains all in one! . . . Sister seems to here—her hands are too full she smiles and calls a greeting standing on their door steps home from shopping. "How James!" . . . "Mrs. Green at the Mothers' Meeting on were you sick?—Too busy dear, that's too bad. See you done early next week, won't know we missed you, and what a good time you miss baby, Mrs. Smith? . . . Yes, I about him being baptised."

"Mrs. Black, here is the big print I promised your me she'll be able to read it, and be able to read with her? dren listen, too!"

Here comes a crowd of c very grubby from the grim. They rush towards Sister, heels, and nearly fall all efforts to take her bag and hold her hand—"May I Sister!" "Sister, is it "Sister, Muvver says can bruvver to Sunday Sch "Sister, will you come and sick?" "Sister, I wanted School on Sunday, but M me" . . . "Sister, I had

\* Sister, after willingly ha cels and case, finds her sticky little fingers. . . But ing; she must pick him him. Now a slightly olde sympathy, so she puts he him. "Betty, why weren

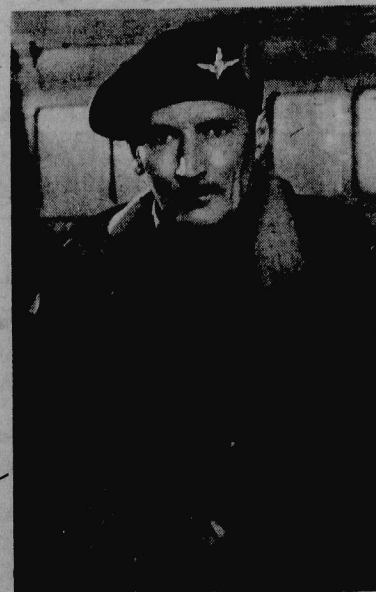
# The Australian Church Record

Vol. 12

JULY 3, 1947

No. 13

The paper  
for  
Church of  
England  
people  
Catholic  
Apostolic  
Protestant  
& Reformed



FIELD-MARSHAL  
VISCOUNT MONTGOMERY,  
Chief, Imperial General Staff, is visiting  
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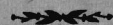
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## "THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor,  
A.C. Record, Diocesan Church House,  
George St., Sydney.

Advertising and Business Communications  
to be addressed to the Secretary, A.C.  
Record, Diocesan Church House, George St.,  
Sydney, N.S.W.

Victoria.—Melbourne: Rev. A. Law, D.D.,  
Widbury Ware, Mount Eliza, Victoria.

Tasmania.—Hobart: T. A. Hurst, 14 Dyn-  
nyrne Road, Sandy Bay.

Subscriptions: 8/- per year, post free. 3d.  
per copy.

Telephone: MA 2975.

## NOTES AND COMMENTS.

"Surely not one of us is too busy,  
too young, or too old, to play a part  
in a nation-wide, per-  
chance a world-wide,  
vigil of prayer . . . If  
Sun., July 6. from every place of  
worship, from home  
and factory, from men and women of  
all ages and many races and occupa-  
tions, our intercessions arise, then,  
please God, both now and in a future  
not remote, the predictions of an an-  
cient Psalm may be fulfilled.

The Lord will give strength unto his  
people;

The Lord will give His people the  
blessings of peace."

—An extract from a message broad-  
cast by His Majesty the King on  
June 6, 1944.

Our first perplexity is where to be-  
gin. The Old Testament will help us  
here. There we have a long  
Prayer for national history written  
the Nation. from a religious standpoint.

That is the background of  
the New Testament.

An instructive example of interces-  
sion for the nation is found in the ninth  
Chapter of Daniel. Notice in that pray-  
er the constant use of the first person  
and the repeated words, "We have  
sinned." Daniel identifies himself with  
the deep spiritual need of his nation.  
He joins his own need with the need of  
the people. He confesses his own  
share in the guilt of his fellow-citizens.  
We believe that is the first requisite in  
prayer for our nation.

The Book of Judges, as we might  
expect, is particularly full of instruc-  
tion on the nation's responsibility to  
God and the nation's right relationship  
to him.

We are taught in many places that  
the heathen nations are also account-  
able for their actions and their policy  
and that the Lord is King of the whole  
earth.

All this helps us to join with our  
prayers for our own rulers and our  
own nation, prayers for all the nations  
of the world and for men in authority  
everywhere. This is greatly needed  
to-day when the world is growing  
smaller and smaller and we are becom-  
ing as one family. We are becoming  
one family specially but we are far  
from one family in feeling and  
sympathy. Contiguity seems rather to  
engender jealousy, suspicion and strife.

Many influences met in the forming  
and moulding of the character of

Our Distinguished Visitor. Bernard Montgomery. His  
father was a North of Ire-  
land protestant and a  
sincere and earnest Chris-  
tian. His mother was the

daughter of the brilliant Dean of West-  
minster, whose outspoken protestant  
and evangelical principles hindered his  
promotion to the higher offices in the  
Church. He spent some twelve years  
of his early life in Tasmania, where his  
father was then Bishop. These were  
formative years—from two to fourteen.  
The Bishop's work often took him  
away from his home but the mother  
ruled the home with firmness. Family  
prayers were the unfailing rule and  
Sunday was observed as the Lord's  
Day.

The impression of Montgomery  
given in Alan Moorehead's fascinating  
biography is that of an exceptionally  
strong-minded and strong-willed boy, a  
lover of sport, who excelled in every  
game he took up with an early instinct  
for leadership but otherwise somewhat  
aloof and always self reliant.

Of course the life is written when the  
boy Bernard had already become a  
Field Marshal, and a Viscount. It  
would be difficult for a biographer not  
to read the story of the early life in  
the light of the later history. But every  
page of the biography gives the impres-  
sion of honesty. And when his hero  
arrives at the highest office possible to  
him, that of Chief of the Imperial  
General Staff, he remarks of him: "Re-  
ligion was still the backbone of his  
thoughts."

Our distinguished visitor is un-  
doubtedly a great man. The greatest  
thing about him is his character. That  
character has been formed and mould-  
ed by the Divine hand. The chief in-  
strument used in that process has been  
the Bible.

Undoubtedly one of the most bril-  
liant minds in England some forty  
years ago was that of F. E.  
Smith, afterwards the Earl  
of Birkenhead. In 1930 he  
published a book with the  
title, "The World in 2030," in which  
he tries to forecast the condition of  
human life a hundred years after his  
day.

In his chapter on "War in 2030,"  
after discussing the lessons of the first  
world war, he adds, "What is certain  
is that in the future, as in the past, vic-  
tory in warfare will fall to those who  
command the most efficient weapons  
... yet curiously throughout history  
the military mind has opposed the in-  
troduction of every newly discovered  
and superior weapon . . . this idio-  
syncrasy of the military temperament  
makes it difficult to prophesy the future  
of warfare. Only during the actual  
progress of hostilities are the best civil-  
ian brains of any nation turned to  
solving the problems of war." If this  
be a rule we trust that Field Marshal  
Lord Montgomery will find himself  
strong enough to break it. If we un-  
derstand the situation aright he will  
need to exert all his strength.

If we could trust our ears at the  
last Provincial Synod of New South

Wales it was one of the  
Our Bishops who described the  
Unhappy present denominational  
Divisions. divisions of Protestantism  
as "damnable." We our-

selves hardly think the word too  
strong. And yet—the Church Record  
almost interjected "is not false teach-  
ing devilish?"

We had particularly in mind the  
eleventh chapter of the second epistle  
to the Corinthians. (Perhaps it was  
fortunate we restrained ourselves or  
the galleries might have been cleared!)

All Christians should be grieved at  
the sight of our unhappy divisions but  
we should be grieved still more at the  
spread of false teaching. Many who  
are loud in denouncing our divisions  
are utterly silent on the subject of un-  
scriptural teaching and unlawful church  
practices. They may even aid and  
abet them.

One hundred years ago the Bishopric  
of Melbourne was created. We pub-  
lish elsewhere in this  
Perry issue a brief sketch of  
of the Episcopate of the first  
Melbourne. bishop. With Bishop  
Perry there were conse-  
crated Bishop Gray, of Cape Town,



Bishop Tyrrell, of Newcastle, Bishop Short of Adelaide. We hope in subsequent issues to mark the centenary of these bishoprics by similar sketches of their first bishops.

The decision to move The King's School, Parramatta, from its historic site was not lightly undertaken, as may be gathered from the account of the negotiations about the move, published elsewhere in this issue. All would have preferred that the School should have remained in Parramatta. But the cramped site it at present occupies makes that impossible. Accordingly, since a move was inevitable, the committee is to be commended on the location they have selected. Not only is it in one of the most beautiful spots in the earth, the Illawarra, but it is in a key position on the future development of New South Wales. Already a Church of England school at Wollongong is long overdue, a school where the sons of the Port Kembla executives, and sons of the citizens of Wollongong and sons of the farmers of the prosperous South Coast might be educated. The coming of The King's School will fulfil this need. It is to be hoped that a sister school for the daughters in these families will also be founded in the district.

A gratifying feature of the account is the resolution of The King's School Council that the present site should not be sold but should be used as a day and boarding school. It would be disastrous if Parramatta were left without a Church of England school for it is the centre of a large and populous district and will become even more important when the built-up area expands westward, following on the electrification of the railway to the Mountains. The temptation to sell the Parramatta property to finance the move to Wollongong will be strong but it will lessen in proportion to the increase of the gifts of the supporters of the School.

We join with a large body of citizens in thanking the Bishop of Goulburn for his public protest against larger government lotteries in N.S. Wales.

The reply of the Premier is in our view lame in the extreme. This is to be expected. Gambling has become one of our worst national vices. The Bishop may well say in his second letter, "surely gambling in Australia has

no need of additional Governmental stimulation."

United action on the part of all like-minded men is greatly needed in this matter. And united action should follow united prayer. There are evil forces of the spiritual world working behind our national vices but we have the assurance, "greater is he that is in you than he that is in the world."

### A NEW TRANSLATION OF THE NEW TESTAMENT.

Mgr. Ronald Knox was born in 1888 in the City of Manchester. Son of the Bishop of Manchester, he had a brilliant scholastic career at Eton and Oxford, was made a Fellow of Trinity College in 1910, and Chaplain in 1912. A High Church clergyman, he finally joined the Roman Catholic Church in 1917 and later became Chaplain to the undergraduates of that communion in 1919.

Requested by the English hierarchy to make this translation of the New Testament from the Vulgate, his purpose has been to "aim at clarity above all, using no expression that is not current in modern English."

In the opinion of competent scholars he has been eminently successful, and the lucid style of his version makes it most pleasant and profitable reading. Where the Vulgate reading differs from the Greek text, the meaning of the Greek is usually given in a footnote. This is not followed in the Epistle to the Romans in every instance.

An Australian edition has just been placed on the market by Pelligrini and Co. Pty. Ltd. printed in clear type on good paper and well bound in cloth. Price 9/6.

By courtesy of the publishers a limited number of copies bound in paper, will be available to subscribers who send 5/- by stamps or P.N. to "The Seed Basket," 189 Rawson Chambers, Rawson Place, Sydney. This is an excellent opportunity to secure a New Testament in Modern English which would be eagerly welcomed by any Roman Catholic friend, and would make a valuable addition to every library.

### PROVOST OF DERBY.

#### RESIGNATION OF DR. MICKLEM.

The Bishop of Derby announced at his diocesan conference recently that Bishop O'Ferrall, formerly of Madagascar and now assistant bishop in the diocese, had accepted the office of Provost of Derby, in succession to Dr. P. A. Micklem, who will retire at the end of next month. In paying tribute to Dr. Micklem, the bishop said that his period of office had included the troubled and difficult years of the war. He had held the office with high distinction, and in a number of ways had rendered many and varied services and had shown himself to possess gifts of inspiration and leadership which would not easily be forgotten. "He is a man without enemies, who has been the friend of us all." Dr. Rawlinson said that Dr. O'Ferrall would continue as assistant bishop in the diocese; there was no reason why the two offices should not be held together.

### THE BIBLE TO-DAY.

The Bishop of Worcester presided at the 143rd annual meeting of the British and Foreign Bible Society.

Dr. J. R. Temple, secretary, said that during the year there have been five new translations, representing most quarters of the globe—India, Latin America, Indonesia and Africa. The society has reached now a total of 769 in which it publishes the Scriptures. Reports which reach it from most parts of the world tell of an unprecedented demand.

It is estimated that in the British Zone of Germany, including the British section of Berlin. The general figures of population are 23,000,000, plus millions of refugees. "It is essential to have one million Bibles and one million New Testaments and Psalms as a start." The cry for Psalms is because the people have no hymn books.

"This," said Dr. Temple, "is a task too great for one society." The American Bible Society had made a wonderful contribution of books and paper. The society was printing 200,000 Bibles, and the Bible societies of Sweden, Norway, Denmark and Finland were going to help. The British White Paper on Mass Education in African Society aimed to teach some forty million Africans to read in a generation. The society had already translated the Scriptures into 299 African languages. The world's need of Bibles could not be met by the societies working in isolation. The result was the formation of the United Bible Societies.

### SOME MODERN PROPHETS.

The A.B.C. plans to begin on Sunday, July 13, a series of five talks on five leading thinkers of to-day. The programme is to be on Sundays, at 3.45 p.m., on the National programme.

July 13.—Reinholdt Niebur, interpreted by Canon Demant.  
July 20.—Jacques Maritain, —.  
July 27.—Nicholas Berdyaev, interpreted by Donald Attwater.  
Aug. 3.—R. G. Collingwood, interpreted by Austin Farrer.  
Aug. 10.—Emil Brunner.

### LIONEL B. FLETCHER IS COMING TO MELBOURNE

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### BOOKS FOR TROOPS.

Books and Magazines of suitable nature are still required for Troops at various camps. Kindly forward any you may have to Church of England, National Emergency Fund, Diocesan Church House, George Street, Sydney.

### THEOLOGICAL JOTTINGS.

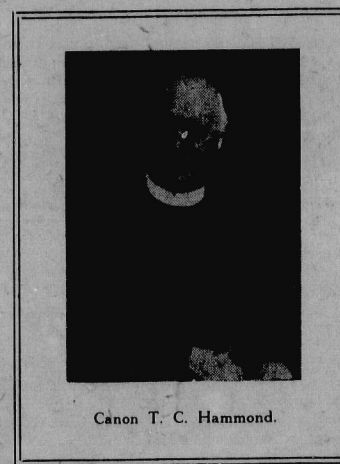
Bishop Stephen Neill has reminded us that it is wise in studying comparative religions to enquire what a particular faith has to say on the crucial doctrine of the forgiveness of sins. This doctrine, in a peculiar way, is a revealer of all religious systems; in the language of chemistry it acts as a catalyst. It reveals the essence of every religious system, for this subject concerns man's deep moral needs. Does a faith meet the basic, fundamental and final needs of the human soul, or is it, on this vital subject, either irrelevant or silent? By this doctrine a faith stands or falls, and within the Christian Church churches are revealed by their fidelity and loyalty to the biblical doctrine of the forgiveness of sins.

Forgiveness, in the Biblical revelation, is related to the overcoming of God's wrath; it means the removal of the barrier of sin, and the restoration of true and living fellowship. God's wrath is not a popular nor frequent theme in Christian preaching to-day, but in the Divine revelation it is taken seriously and literally. As Bishop Stephen Neill has written, "because this barrier is intangible, because we so very easily adjust ourselves to a sub-personal existence, in which we are content with merely formal relationships, we do not realise the existence of the barrier, and the isolation of death in which wrong-doing places us; and therefore we under-estimate even in human affairs, the vital importance and the difficulty of forgiveness."

Forgiveness is a subject which concerns two parties, and before we can be reconciled to God, it is necessary that a new relationship should intervene. It is not sufficient that we should change our attitude towards God; what is required is that the barrier of sin shall be done away. And because we are all involved in the community of sin, knit together in the bundle of life, we are all sinners, guilty before God. Consequently the initiative lies with God. Unless He removes the barrier, we remain alienated and estranged. And the glory of the Christian message is this: that God has spanned the gulf. As James Denney has written "reconciliation in the New Testament sense is not something which we accomplish when we lay aside our enmity to God; it is something which God accomplished in the death of Christ, when He put away everything that on His side meant estrangement, so that He might come and preach peace."

Are we loyal to this faith? Do we dwell upon the great objective facts of the cross, or are we subjective and introverted? Do we preach the glad tidings of reconciliation? Do we tell men to make their peace with God, or do we tell them that God had made peace with the World? At the bottom the Gospel is not good advice, but good news, and all the good advice is summed up in this: Receive the good news. Let us rejoice in "a finished work" (that glorious phrase of the reformers!), finished once for all on Calvary, and which is made real and personal by repentance and faith.

—Tertullian the Second.



Canon T. C. Hammond.

### Proper Psalms and Lessons

#### July 6. 5th Sunday after Trinity.

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

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

#### July 13. 6th Sunday after Trinity.

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

E.: 2 Sam. vii or xii 1-23 or Wisd. iv 7-14; Matt. vii or Acts xv 1-31. Psalms 33, 36.

#### July 20. 7th Sunday after Trinity.

M.: 2 Sam. xviii or Wisd. v 1-16; Mark ix 2-22 or Phil. i. Psalm 34.

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

### CANON T. C. HAMMOND.

Canon and Mrs. T. C. Hammond arrived in Sydney in time to take up their duties at Moore College at the beginning of the second term in 1936, and now after eleven years of uninterrupted service they are leaving in July to pay a visit to their sons and friends in England and Ireland.

Many changes have taken place in College life over the past eleven years and it would be difficult to say how great is our debt to Canon Hammond. When he arrived there were only thirteen students enrolled in the College. This number has steadily increased over the years until now the College is at its peak with some sixty-seven students. The College buildings have been improved and enlarged in almost every way. Old rooms have been refitted and refurbished and a new wing of students' rooms was opened for use in June, 1944. A further new wing to house twenty students is now well on the way to completion and the Foundation Stone of the new Memorial Chapel has been laid. A marked feature of Canon Hammond's Principalship has been the success of the College in the yearly examinations, and it may be safely said that the academic standard has been raised to a very high level. More students have taken up University courses in the past eleven years than was ever the case in the previous history of the College, and men trained under Canon Hammond now occupy many important positions in the Diocese.

The Principal's influence in the academic world has been felt outside the immediate precincts of Moore College in the University, where he is a member of the Board of Divinity Studies and where he has been a most welcome lecturer in student circles under the aegis of the Evangelical Union.

Canon Hammond has made a great contribution to the life of the Church throughout the Diocese. He arrived in Sydney in time to join in the Broughton Congress in 1936, and many will remember his splendid contributions to that Congress. They will also remember his first speech in Synod that year when he joined in the debate on the Constitution in a masterly way. His voice has many times since then been heard from the floor of Synod, but perhaps never with greater effect than on that critical occasion.

His versatile gifts as a preacher and platform speaker have made him a welcome visitor on many occasions to all parts of the Diocese. How he has found time in the midst of so many public engagements to write and publish such books as "In Understanding be Men," "Perfect Freedom," "Reasoning Faith," and numerous smaller booklets is a mystery. Twice he has been invited to New Zealand in order to visit the University centres of our sister dominion and his influence has gone out far and wide.

Sydney Churchmen will join in wishing him and Mrs. Hammond every happiness in their visit to the Homeland. We trust that the opportunities this will afford him for renewing old friendships and exploring recent trends in Church thought and life will enable him to return to our midst with a fresh and powerful contribution to the life and witness of our church.

The Year Book of the Diocese of Sydney, 1947, is now available at Church House, George Street, Sydney. Price 3/-.



## THE KING'S SCHOOL, PARRAMATTA

### STORY OF THE NEGOTIATIONS.

In October, 1946, the Council of The King's School was informed that Mr. and Mrs. Hoskins, of Kieraville, had offered to give the School an area of some seventy acres of land with their beautiful residence upon it at Mount Keira as a new site for the old school.

The Committee of the Old Boys' Union and the War Memorial Committee had already been apprised of this generous offer and had passed motions pledging their support to the Council if they should see fit to accept it. Accordingly it was resolved to accept the offer from Mr. and Mrs. Hoskins on condition that the Council should be able to acquire certain adjoining areas which they thought would be necessary to provide adequate space for the building of a new school. Negotiations then took place for the purchase of some 190 acres of land adjacent to the property of Mr. and Mrs. Hoskins and a contract was signed and submitted to the Delegate of the Treasurer for approval.

A considerable delay took place while the application was before the delegate, and during this time Old Boys were vigorously canvassed by those who were opposed to the scheme of moving the school to the Keiraville site. Quite a large element in the Old Boy constituency expressed their opposition to the plan on the ground that if a move were to be made at all it should be to some area in the hills district at the back of Parramatta.

As matters have turned out, the Council has now had full opportunity to take this view into consideration. The delegate of the Treasurer refused the application for the purchase of the adjoining land, and the whole question was thrown into the melting pot. Members of the Council then seized the chance to pay a fresh visit to all likely sites that were known to be available in the hills district beyond Parramatta, but were fully satisfied that none of them were comparable with the Keiraville site and only one of them could even be thought of as a possible alternative. As a result the Committee of the Old Boys' Union and the War Memorial Committee passed motions to the effect that notwithstanding their knowledge that there had been opposition in certain quarters to the plan for moving the school, they were ready to pledge their support to the Council if a fresh contract could be made for the purchase of the land in the Wollongong area.

With this assurance the Council was able to enter into fresh negotiations and a contract has now been approved by the Delegate of the Treasurer for the purchase of 190 acres adjacent to the property of Mr. and Mrs. Hoskins.

The School has thus come into possession of some 260 acres of land at the foot of

Mount Keira, situated some two miles to the North-west of Wollongong on beautiful undulating country looking towards the sea. It is a magnificent site from every point of view, and affords a splendid opportunity to plan for a School which will be without a rival in the Commonwealth.

Naturally Old Boys and friends of the School are most anxious to preserve the historic link between the Parramatta site and it will give great satisfaction to The King's School constituency to know that a motion has been passed by the Council to the following effect: "In the opinion of the present members of the Council, the original site should not be sold, but should be used by the Council for a Preparatory Boarding and Day School in connection with The King's School. If circumstances render its sale imperative it should be sold only to a Church of England institution, or failing any such purchaser, to a public authority which would preserve it as an historical monument."

It is worthy of notice that the purchase of this property is being financed through the War Memorial Committee without any charge on the School's assets. The Council are convinced that if Old Boys' and friends of the School are able to visit the Keiraville site and to judge for themselves they cannot fail to be impressed with the merits and

possibilities of this scheme. No more worthy memorial in honour of Old Boys who laid down their lives in the war could be conceived, and members of the Church of England may well feel that it represents a forward step full of vision and courage, and deserving the maximum good will and support from every well wisher of the future of the oldest of our Church schools.

### CLERICAL STIPENDS IN ENGLAND

The Church in England has recently suffered serious financial impoverishment through the lowering of the rate of interest on local loans and the nationalisation of railway stock, so that many clerical incomes have become pitifully inadequate. As the Archbishop of Canterbury said in the church Assembly, "What was just tolerable has become intolerable now." Accordingly, the House of Laity have met in special session and resolved that "this House is of the opinion that each beneficed clergyman should receive not less than £400 a year nett and a house free of rates and dilapidations and that the dioceses should be asked to consider the granting of an allowance for a wife and children or dependents."

To meet this, £600,000 new money will have to be raised.

# URGENT!

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## PERSONAL.

The Rev. O. T. Cordell, who is working in Tanganyika, has been appointed by the Governor, to the Board of Utilisation of Native Labour, to represent the African employees.

The Rev. David Anthony, Vicar of Christ Church, Ballarat, has been appointed Canon of Christ Church Cathedral, Ballarat.

The Rev. F. O. Hulme-Moir, Rector of St. Clement's, Mosman, Sydney, has been appointed Archdeacon of the newly created Archdeaconry of Ryde, Sydney.

There will be twenty-five Australian delegates at the World Conference for Christian Youth at Oslo this month.

The Rev. K. G. Aubrey has been instituted to the parish of Greymouth, Nelson, N.Z.

The Rev. R. J. Hewett has tendered his resignation as General Secretary of the N.S.W. branch of C.M.S., as he has accepted the position of Stipendiary Federal Secretary of C.M.S.

The Archbishop of Sydney and the Rev. H. M. Arrowsmith have left by air for Canada where they will attend meetings of the International Missionary Council.

We congratulate Mr. and Mrs. C. A. Shain, who were married in St. Michael's, Vauluse, on June 19, by the Archbishop of Sydney, assisted by the Rev. Tom Knox. Mrs. Shain was formerly Miss June Powys, of Vauluse Rectory, N.S.W.

Dr. and Mrs. H. Hannah and Miss M. Newell, of Victoria, and Miss W. Preston and Miss F. Ward, of N.S.W. sailed from Colombo last month on the "Orion" on their way back to Australia from East Africa.

The Rev. E. S. Loveday, Vicar of St. Martin's-in-the-Fields, the parish church of the Royal Family, has arrived in Australia.

The Archbishop of Brisbane and the Bishop of Tasmania are to represent the Church in Australia at the General Synod of the Chinese Church to be held in Shanghai in August.

The Rev. and Mrs. C. E. A. Reynolds, of the Rectory, Wentworthville, N.S.W., are leaving Sydney by air in July on a visit to England. They expect to be away for about six months.

The Rev. W. E. K. Burkitt, relieving chaplain at the Repatriation General Hospital, Concord, Sydney, and formerly Rector of Morpeth, died on June 20th, as the result of a motor truck accident. We express sympathy with those bereaved.

The Rev. John and Mrs. Greenwood and son are now in Sydney on short leave, after three and a half years with the B.C.A. in South Australia. They will return to their duties later this month.

Miss Joan Parker and Rev. W. J. Haynes were married in St. John's Church, Chentui, China, last Wednesday, by Rev. D. N. Sargent; Bishop Maxwell gave the bride away. The reception was held in Bishop's House, where Archbishop Mowll was for so long.

The serious illness of the Rev. Harvey Ebbs, brother of the Rev. A. R. Ebbs, of Manly, Sydney, is reported. Mr. Harvey Ebbs, who is living in retirement at Hughesdale, Vic., was visited recently by his brother from Sydney.

The Rev. and Mrs. A. Stanway, of C.M.S., Kenya, East Africa, have arrived in Melbourne on furlough.

The retirement is announced of the Archdeacon of London. "Eusebes" in the "English Record" writes: "The impending retirement from the most picturesque archdeaconry of the Anglican Communion of the Venerable Ernest Sharpe will be noted with regret throughout the English Church. While our affectionate regard will follow him in well-earned retirement, our prayers must be made for a worthy successor to fill his stall; for of old time the Archdeacon of London has been the second dignitary in the Metropolitan Cathedral Church of St. Paul." The Archdeacon visited Australia in 1936 and preached the Synod Sermon in St. Andrew's Cathedral, Sydney.

The Rev. D. Livingstone, N.S.W. Secretary of the Bush Church Aid Society, has returned to Sydney after consultations with the Bishop of Willochra, and the Victorian Council of B.C.A.

Sister F. Dowling, Matron in charge of the West Coast Hospitals and Flying Medical Services of the B.C.A., has come to Sydney on leave. More nurses are urgently needed by the B.C.A.

The Rev. T. E. Jones, Organising Missioner of B.C.A., was one of the speakers at the annual meeting of the Colonial and Continental Church Society held in London in May.

The Rev. F. Wilde, Rector of St. Thomas', Rozelle, Sydney, has accepted appointment to the parish of Sutton Forest, N.S.W., in succession to the Rev. J. B. MacGowan, who is returning to England in July.

The Rev. R. N. Langshaw, Rector of Belmore, Sydney, has accepted nomination to the parish of St. Michael's, Surry Hills, Sydney.

The Rev. J. Dahl was inducted to the parish of St. Silas, Waterloo, Sydney, on June 20th, by the Ven. Archdeacon Denman, the Archdeacon of Redfern. A welcome to the new Rector was given on Monday night last.

The Rev. S. D. Paddison has been appointed Curate in Charge of the newly formed provincial district of Oatley, Sydney. Mr. Paddison is a returned Chaplain, and since his return has been in charge of the work for some months at the Housing Commission Settlement at Herne Bay.

The Rev. R. S. Chapple, rector of Penrith, N.S.W., has accepted appointment to the parish of St. Thomas', Rozelle, Sydney.

The Rev. A. C. Miles, of St. John's, Blackburn, Melbourne, has accepted nomination to the parish of Holy Trinity, Thornbury.

The Rev. R. Lormer, Curate of St. Barnabas' Church, Broadway, Sydney, has been appointed Curate in charge of the Provincial District of Asquith, cum Berowra, Diocese of Sydney.

The Rev. N. Woodhart, of C.M.S., Northern Territory, has returned to Sydney on furlough. Mr. Woodhart has served at Groote Eylandt, Roper River and Oenpelli.

Miss Mary Andrews left Sydney on Tuesday last to return to her work in the province of Chekiang, in connection with the C.M.S. This will be Miss Andrews' second term of Missionary Service in China.



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## PRAYER.

There are three distinct types of Prayer: Private Prayer, Family Prayer and Church Prayer. It is with the first of these that the New Testament teaching on the subject of prayer begins. Jesus said, "But thou when thou prayest enter into thine inner chamber and having shut thy door pray to thy Father which is in secret and thy Father which seeth in secret shall recompense thee."

Now, if prayer in its fullest meaning is fellowship with God it must properly contain two words—God's word to us and our word to Him. Normally God speaks to us through the scriptures. Christians are wise who begin the day on their knees and with the Bible open before them. We should above all things make sure that we ourselves are rightly adjusted to God and that He has His rightful place in our lives before the day's work begins.

The tram conductor must adjust the arm of his tram before he starts on his journey. Without that overhead adjustment the only direction in which he can move is down hill. The Christian has no reservoir of power within himself. The enabling to live the Christian life and to witness for our Lord effectively must come from above and that moment by moment. There is no power or enabling apart from the presence of the Holy Spirit himself.

### Family Prayer.

The circumstances of some homes make it difficult to hold family prayer twice a day. But if the whole family cannot meet together in the morning, perhaps some members can, and mostly it will be possible for the family to meet after the evening meal. There ought to be time for Scripture reading and for some intercession outside the needs of the immediate family circle. It is, of course, a mistake to be long-winded, especially where there are young people present, but mention should be made of the parish, of the diocese, of the nation and of the mission field.

Many homes would appreciate help and guidance in the conduct of family prayer and especially from their own Bishop or their own Synod.

### Church Prayer.

In church prayers the chief difficulty is to unite the congregation in actual prayer. The mind of the minister is

apt to wander and the saying of the words then becomes mechanical and meaningless. It is more difficult still for the man in the pew to concentrate his mind and with his heart to really enter into the intercessions. Yet this is what is most needed.

A conspicuous instance of effective church prayer is found in the twelfth chapter of the Acts. "Peter therefore was kept in prison but prayer was made earnestly of the church unto God for him." This prayer was effectual and Peter was delivered. We read that "many were gathered together and were praying." There is no doubt the prayers of the church on that occasion were united, earnest and definite. The whole body was deeply stirred.

What can we do to promote that same spirit to-day in our congregational praying?

The use of what is called "bidding" helped us during the war. Most of the special services of intercession contained these. The subject of prayer was stated by the minister. A prayer was then read or a period of silence observed. The congregation was asked to pray unitedly for the object named.

Interpolations in the form of our Prayer Book services are, of course, outside the law and if used at all should be used with great reserve.

But it could hardly be improper to suggest to the congregation that, when they pray for the King they should also try and remember the Governor-General and all in authority throughout the Empire; when they pray for the Bishops and clergy that they try and remember our own Bishop, our own diocese and our own parish; and when they pray for the whole Church that they try and remember before God our own missionaries. This is not introducing anything contrary to the teaching or spirit of our Church Services which would be wrong. The object is to deepen the intercessions and to widen and extend their effectiveness. It is unthinkable that a Diocese could go down where earnest prayer is going up.

### The Course Set.

It is in the Acts of the Apostles that the Church's course is set. After our Lord's ascension into heaven we read of the Apostles "these all with one ac-

cord continued steadfastly in prayer with the women and Mary the mother of Jesus and with his brethren." It is evident from the narrative that we are to take that verse as describing the ten days that followed. Steadfast prayer characterised those days though we are not told how often they met or what words they used. No doubt they prayed for the fulfilment of the Lord's promise and also that they themselves might be made ready to receive the Holy Spirit by a full surrender and a full obedience.

Following the healing of the crippled man at the gate of the temple Peter and John were imprisoned. When they were later released "they came to their own company and related all that the chief priests and elders had said unto them and they, when they heard it, lifted up their voice to God with one accord . . . and when they had prayed the place was shaken wherein they were gathered together and they were all filled with the Holy Ghost and they spake the word of God with boldness."

A little later a crisis arose about the distribution of relief to the poor. The words that follow are of the very deepest significance to the church. This crisis is the occasion of a flash of light from heaven. Let the whole church ponder these words "And the twelve called the multitude of the disciples unto them and said it is not fit that we should forsake the word of God and serve tables. Look ye out therefore brethren from among you seven men of good report, full of the Spirit and of wisdom whom we may appoint over this business. But we will continue steadfastly in prayer and in the ministry of the word."

The relief of man's bodily need though important is not primary. The primary work of the Church is spiritual. The Church is to diligently sow the seed of God's word. The Church is diligently to pray for God's blessing on that sowing. The farmer must sow the seed in his field but that field must also receive the rain if there is to be a harvest. The Holy Spirit is promised in answer to prayer.

What the Archbishop of Sydney said recently in St. Andrew's Cathedral at the service held to mark the twenty-fifth anniversary of his consecration as a Bishop is as true of the Church as it is of the individual "The secret of power is a life of prayer."

## THE ARCHBISHOP OF SYDNEY.

### SILVER JUBILEE OF HIS CONSECRATION.

Some 250 clergy and laity were present at a service of Holy Communion in St. Andrew's Cathedral on 24th June, St. John's Baptist Day, to mark the Silver Jubilee of His Grace's consecration, by Archbishop Randall Davidson, in Westminster Abbey in 1922. The Archbishop himself was celebrant. The Dean of Sydney, Dr. S. Barton Babbage, read the Epistle and Bishop C. V. Pilcher the Gospel. In preaching, the Archbishop based his remarks on a passage of Scripture used in the consecration of Bishops, namely, "God has not given us the Spirit of fear, but of power and love and soberness." In the course of his remarks he pointed out that the 15 Bishops who assisted the Archbishop of Canterbury at his consecration, only two, or possibly three, were still living. He gave some telling personal reminiscences of Archbishop Davidson — how he had prayed with him with great simplicity and fervour the night before his consecration, and how later Lady Davidson, after the Archbishop's death, had taken Mrs. Mowll to her room and had similarly prayed with her. The Archbishop also made reference to his episcopate in West China and in Australia.

His Grace said he had been touched by a personal letter he had received prior to coming into the Cathedral from His Excellency the Governor of N.S.W. who had been unable to attend the service but had sent a representative.

The Archbishop also expressed appreciation of the large number of his clergy and others who were present.

At the conclusion of the service the Archbishop and Mrs. Mowll entertained the members of the congregation at morning tea in the Chapter House and took the opportunity of saying a personal farewell to those who were present before he set out for his journey to Canada and U.S.A. on June 29th.

### PAPUANS TRAINED AS DOCTORS.

Recently six Papuans passed through Brisbane on the way to the Fijian Medical School at Suva for a four years course in tropical medicines and minor surgery. The boys caused much amusement in forming a conveyor belt to carry their luggage from the bus to the launch that awaited them to the flying boat "Coriolanus."

One of the lads was from the Anglican Mission, the other five from other Missions at work in New Guinea.

## The Mighty Atom—The Mightier Spirit.

The King has called the nation to a Day of Prayer. The moment is opportune. On this threshold of a new age we need to remind ourselves that "We are labourers together with God." Winston Churchill expressed this same thought when he stood before the Congress of the U.S.A. in Washington on December 26th, 1941, and said: "He must indeed have a blind soul who cannot see that some great purpose and design is being worked out here below of which we have the honour to be faithful servants."

In wartime we knew this—Christians everywhere were more Christian than their forbears had been for many centuries. We came to God simply, humbly, like children. We prayed as we had never prayed before.

God gave a tremendous answer. He unleashed atomic energy, and thus gave us something which would not only stop that war, but could stop all wars — and thus break the vicious circle of greed and envy and poverty and frustration which inevitably brings wars.

Are we ready for atomic power? Have we got more than we bargained for?

God, as He so often does, gave us more than that for which we asked. He gave us this great new material power, which can only be used constructively when we have great new spiritual power.

Since it is through men and women that God works out His purposes, we may conclude that God thinks — God knows — that we are ready for the great increase in spiritual power which alone can direct and control the new material powers at the disposal of mankind. Can we dare hope that it is our English-speaking nations that are ready, since it is to us that this great new power has been entrusted in the first place?

### Australians are Slaves!

As we look around our country we hesitate to answer that question. We see so much that falls far short of the moral standards of primitive man, let alone the higher standards of Christ.

We have fought a war to keep our national freedom, but we find we are slaves to ourselves. Money, pleasure, sex, gambling—these hold us captive. And when we get too old for these,

the love of power and position hardens our hearts and distorts our vision. All our dreams of the future are dreams of ourselves — what we shall possess; how we shall take orders from no one; how we shall work less and demand more. We want freedom to live our own lives in ease and security, as though we were the only nation on earth. The attitude of the man in the street seems to be:

"Let the rest of the world work out its own problems;

"We're all right—and if we're not, we're going to be."

But that cannot be the whole picture. It cannot be the true picture. Only God can see the true picture. And since he has so wonderfully blessed us He must see in our countries something far deeper, far grander, than this depressing picture that we see. He knows that deep down in the hearts of millions of our men and women is a great hunger for the things of the spirit.

What is stopping us? And handicapping our progress towards these higher things?

### Thoughts in the Darkness.

There are two lines of thought and prayer which may help us to bring ourselves into line with God's plans. We need to look back less and to look up more — to "lift up our hearts". During the war we turned to God. But what moved most of us was not an inspiring vision of the Kingdom of God on earth, but quite the contrary, the terrifying vision we suddenly had of hell on earth; of what this world would become if left entirely to man; and of what a highly educated, a highly scientific, a highly cultured people had become when they threw aside God. We were not really fighting and working to achieve greater things. We were fighting to retain what we already had of moral and spiritual value. Spiritually, it was a defensive battle and defensive battles do not win wars.

To achieve victory, offensive action is necessary. We must go forward. But we cannot see the way forward. Darkness has fallen over the battlefield and in the dark we stumble over the booby-traps and obstacles left by the powers of evil. We only feel at home in our own trenches and foxholes much as we dislike them and long to move forward to better conditions.



But there is a light. "The light shineth in darkness although the darkness comprehendeth it not."

Why, then, don't we press on?

### "Passing the Baby."

Whenever men and women discuss these problems, they come to the conclusion that what is wanted is a spiritual revival. But this widespread belief in the need has not brought about the event. Most people are more prepared to talk about religion than ever before. Yet all the things of the spirit that were so fine and splendid during those testing years of war as the heroism, the sacrifice, the unselfishness, the faith, seem to have been swamped in an upsurge of gross materialism.

Why is there not a spiritual revival? The plain answer is because we will not do anything about it. We all have caught in wartime that comforting habit of "passing the baby" — that cancer that is the chronic disease of all democratic states.

Our thoughts seem to run rather as follows:—"It's not my job. A religious revival? Yes, a good thing. Someone ought to start it. What are the churches doing about it? Yes, it's the only answer. But you must find the leader first."

Our spiritual development is the one thing in this life in which we cannot "pass the baby." Every man and every woman has to work out his or her own spiritual life.

Nor does the spiritual life concern the individual alone. God has commanded us "to love our neighbour." It is our plain duty as Christians at this present time of moral crisis to do whatever positive, constructive, spiritual, work we can do. Each one of us, who has the faith, has a part to play in the awakening of the spiritually dead—and perhaps more important, in the handing on of the sword of the spirit to the next generation.

### What is Your Role?

The difficulty is to know what is the part to which God has destined us. But ignorance is no excuse for inaction. For we need not remain ignorant. We find out what our part is by asking God. By praying it is amazing how he answers us. Some of us may be in positions of some importance where we can exert influences which help to mould educational or political policies. But for others of us, the task may not at first be anything spectacular. It may only be a more definite emphasis on

Christian ideals and a more frank witness to Christ in our homes or offices or factories.

It may be, that if we seek them, we can find opportunities to talk to young people. It may be that in our social life we can make opportunities for emphasising the value of spiritual things—for quietly letting people see that for us Christ is a living lord and saviour and guide.

Whatever may be our part in this great revival we can only find it in two ways; by prayer and by the study of the word of God.

We find it by prayer—plain, personal, private prayer first — only by prayer can we find out what is our own task. And only by prayer can we find the strength to tackle that task, for to many of us, it will mean a more positive and active approach to spiritual matters, and an overcoming of shyness in talking on sacred things.

We also get strength and encouragement by the study of the word of God. For there we come into contact with men who lived in a simpler age and so are free of the sophistications of our complicated civilisation. And, as in our reading, we are brought face to face with God himself, so our inner resources are strengthened.

### Advance Australia!

Australians and Australia have a great part to play in the revival of the things of the Spirit. For what other purpose has our country been spared? We have suffered comparatively little during the war. The magnificent sacrifices of our fighting services are an inspiration to further effort on the part of us all, and not as is the case in so many countries, a weakening wound.

We enjoy a rich Christian heritage. The challenge is insistent, the time is short. Already the world is smouldering again. Here and there, the flames are leaping up, fed by the burning desires of frustrated peoples and the thwarted ambitions of sour-minded men. But fire smoulders long before it bursts into flame. And there is still time for God, working through us which is the way He does work, to transform these flames from the tearing, destructive fires of hell to the purifying and strengthening tongues of fire of the Holy Spirit of God which came down upon the disciples at Pentecost and enabled them to change the world of their day.

We can play our part. God has shown us clearly over these past few years that He is calling us to play that part. We are called "to be labourers together with Him."

If we will not co-operate, then God will sweep us and our nations aside, and find others who will. For His purpose will not be diverted.

### THE LATE T. W. BECKETT.

On Tuesday morning, June 24, there occurred the tragic death of Thomas William Beckett, Organist of St. Andrew's Cathedral, Sydney, and Master of the Chorists from 1928. Mr. Beckett fell from a moving train between Croydon and Ashfield stations when on his way to play for the special service to mark the 25th anniversary of the consecration of his Grace the Archbishop of Sydney.

Mr. Beckett was the son of a Methodist Minister in Rawmarsh, Yorkshire, and was a prominent church organist at the age of ten. He was a Fellow of the Royal College of Organists, a Licentiate of the Royal Academy of Music, and an Associate of the Royal College of Music.

His Grace the Archbishop conducted the funeral service at the Cathedral, which was attended by over 900 people, and paid an eloquent tribute to Mr. Beckett's outstanding service to the Church. One of his former choir-boys and organ pupils, Mr. Colin Sapsford (Organist of Christ Church St. Lawrence), played the service.

The Dean of Sydney, Dr. Babbage, conducted the service at Botany Cemetery, where Mr. Beckett was laid to rest next to Mrs. Beckett, who passed away seven years ago.

### A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Rev. E. C. Coleman, 5/-; Mr. J. Barrack, 12/-; Anonymous, 10/-; amounts under 5/-, 4/-.

The Bishop of Grafton has announced that the Rev. G. W. Bradley, rector of Coramba and Nana Glen, has been appointed rector of Wauchope. Mr. Bradley will take up his new duties on January 1, 1948.

The Annual Rally of the United Church Action will be held in Pitt Street Congregational Church on Tuesday, July 8, at 8 p.m. Chairman, the Dean of Sydney. Farewell address by Canon T. C. Hammond.

The Rev. G. F. Parker, Chaplain of the R.A.A.F., left Sydney this week to take up chaplain's duties in Japan.

Bishop Song returned to Sydney last week after visiting Victoria, Tasmania, and South Australia. The Bishop left Sydney on Tuesday last for Shanghai where he will attend the General Synod of the Church in China. Mr. Song, his son, will remain in Sydney, where he will further his studies at the University.

We learn from an English provincial newspaper that the Rev. R. R. Rolls, formerly of Sydney, is now Curate at St. George's, Kidderminster.

## CORRESPONDENCE.

THE AUTHOR OF "ABIDE WITH ME."  
(The Editor, "Sydney Church Record.")

Sir,

Surely it will be fitting if Churches remember this centenary year of the hymn, "Abide With Me," which apparently was written on 4th September, 1847, and its author, the Rev. Henry Francis Lyte, who died on 20th November, 1847. Other hymns by H. F. Lyte include "Praise the Lord His Glories Show," "Pleasant are Thy Courts Above," "Long did I Toil and Knew No Earthly Rest," "Praise My Soul the King of Heaven," and "Far from My Heavenly Home."

Of Henry Francis Lyte it can truly be said, "He being dead yet speaketh." Let us remember him especially this year.

I am, etc.,

P. R. WESTLEY.

St. Thomas' Rectory,  
Auburn, N.S.W.  
18/6/47.

### CHURCH SCHOOLS' CURRICULA.

Bishop Pilcher, speaking at the Installation of Miss Barbara Chisholm as Headmistress of the Sydney Church of England Girls' Grammar School, Darlinghurst, on the ideals of our Church Schools, said that they should carry on the ideals of the great English Public Schools in caring for the proper development of body, mind and soul.

With regard to the bodily development he stressed the playing of games and the spirit of true sportsmanship. In connection with the tradition of the mind he pointed out that although education in the sciences was of great importance, it was vital not to crowd out instruction in the subjects grouped together under the title of the "Humanities." The study of English history was vital in order that we may be conscious of the heritage which our ancestors have left us. The same was true of the study of English literature.

He urged that since most girls will enter the career of marriage and home building, instruction in the art of home building and in the training of children should be given.

With regard to religious instruction, he pointed out the need of emphasising the great principles of the religious life, and the danger of teaching so many subsidiary points that the mind of the young becomes confused. He reminded the audience of the wisdom of our Church Catechism which in its summary of the Christian faith stresses the Fatherhood of God, the redeeming work of Christ and the Life giving power of the Indwelling Spirit.

### A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month, kindly write to the Secretary, C.R. Office. Mrs. G. Crothers, 8/-; Rev. G. Gerber, 8/-; Mr. A. S. Machin, 8/-; Rev. A. R. Morrisby, 8/-; Miss I. Barwick, 10/-; Miss A. J. Hodgson, 10/-; Rev. C. J. Cohn, 8/-; Mr. W. J. Williams, 8/-; Mrs. C. E. Pollard, 8/-.

WANTED. — Middle aged Lady, Matron, Saint Matthew's Hostel for young men, Manly. Must be keen Christian. Apply Rev. A. R. Ebbs. XU 3144.

## THE RED BOOK.

The Relators in the Bathurst Ritual Case, known as the Red Book Case, obtained the permission of Mr. Justice Roper to bring on the case in the Equity Court, Sydney, with a view to securing the evidence of Canon T. C. Hammond before he left for England, which they regarded as material. The Court sat for a day and a half.

Canon Hammond was in the witness box for about six hours, and most of the relevant features in the discussion were brought out in his cross examination. Mr. Clive Teece, K.C., examined Canon Hammond on behalf of the Relators, and Mr. A. B. Kerrigan cross-examined the Canon on behalf of the defendant, Bishop Wilde. Evidence as to the doctrinal bearing of the Red Book was considered. Canon Hammond expounded the view, while it could not be said that the Red Book directly taught Transubstantiation as the language was ambiguous, any ordinary person, and especially a person familiar with Roman Catholic books of devotion, would find it difficult to distinguish the teaching from that contained in the Roman Catholic Missal.

The theological duel between the Canon and the Counsel, in which various views of the Real Presence in the Holy Communion were discussed awakened a great amount of public interest.

Mr. Justice Roper said: "My appetite has been whetted, and I am greatly interested and would like the case to be continued as soon as possible." A full report of the case appeared in the columns of the Sydney press. It is expected that the case will be finished towards the end of August.

Dr. A. E. Lloyd, organist of St. Paul's Cathedral, Melbourne, for 30 years, has resigned as from the end of June.

MORE HOUSES are needed for the people, the building of which gives employment to large numbers of workers, more playgrounds for the children, better roads in the country are also needed.

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## Churchman's Reminder.

"Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God."—Ps. 144, v. 15. Prayer Book, Day 30.

"Happiness belongs to those who are contented."—Aristotle.

July.

6.—5th Sunday after Trinity. God's government of this world is our prayer. What a different world would it be if God came more into its politics. O, for politicians who put God first in their legislation. That day must come sooner or later. And in this Collect we pray that it may be now. The Church will be joyful indeed when the course of this world will be so ordered.

13.—6th Sunday after Trinity. But why limit "good things" to a future state? Our love to God is for always. Is not the promise, as the Collect states it, for the present, in this life, as well as in the future? How much unhappiness is the direct result of forgetfulness of the Most High. Let us pray, as here, that we may love God more.

### RAPPVILLE PARISH.

Two new Sunday Schools have recently been opened, one at St. Agatha's Yorklea and one at Coombell. There is keen interest and a good attendance of children at each centre. The parish's missionary contributions for the year ended 30th June, amounted to just over £56, an increase of £5 on the previous year. The whole amount went to the Church Missionary Society. A lantern lecture on Bunyan's "Pilgrim's Progress" was given at six centres of the parish recently and over £20 was thus raised for church funds.



# CALL TO YOUTH

## C.M.S. LEAGUE OF YOUTH.

Many members of the Church Missionary Society's League of Youth spent a most enjoyable time at "Chaldercot," Port Hacking, over King's Birthday week-end. Here is a short account of the happy fellowship, written by a member of the League:—

During the past few days various members of the League of Youth have been recuperating from, brooding over, and meditating upon the time we spent together at Port Hacking over the King's Birthday week-end. Few, if any, will be brooding, several are still recuperating, and we trust all are meditating.

We arrived by the familiar route through National Park, in the usual conveyance, and to those who had not before been to "Chaldercot" it was a time of mystified apprehension as they sought to find out what manner of place it was through the gathering darkness. This was the particular sensation for some of the boys to whom the dread information was conveyed that they were to camp in the garage.

Having dined sumptuously (some more than others) the Rev. Neville Langford-Smith who, with his wife, were our houseparents for the week-end, took evening prayers, and we retired to investigate the possibilities of beautiful slumber.

After performing our various duties in the morning, we gathered for our first meeting when our housefather gave the first of a series of thought provoking talks on Discipleship, the first one concentrating on the theme of meeting with Christ.

During the afternoon we meandered through the neighbouring bushland, getting to know one another better, and seeing more of the beauty of God's handiwork perhaps in a way that had not previously been afforded to us. At night we had the second of our talks, the emphasis being on "The Lamb of God."

Sunday was a grand day; instead of the usual rush in the average parish, with the rattle of trains, trams, cars and buses, we quietly met together for our services in an atmosphere far more conducive to worship than we often find at home.

Throughout the day our talks and discussions continued bringing before us the thought of being identified with God. The talks were led by Rev. A. W. Prescott and our housefather.

Monday morning lacked the usual "Mondayitis" feeling, and the talk this morning brought our thoughts to a fitting climax—the necessity for active Christian work and witness.

As some of our number had to leave early, we had our valedictory meeting in the afternoon when an opportunity was afforded to tell of recent blessing in our lives. We then bade farewell to our South Coast friends and others.

We had a very profitable discussion in the evening, but the thought of an early rise in the morning sent us early to bed. After breakfast we bade farewell to "Chaldercot" at 6.45 a.m.

This sounds as though we did nothing but take in preaching, but in reality the times of fellowship at the meal tables, on the hikes, in the spare hours, in duties and quiet

times were tremendously worthwhile, and strengthened us in our fellowship with our Lord and with one another. Our thanks go to all those who made this time possible, not forgetting the good lady who so looked after our inner man. I feel we can all say that it was good to have been there.

## EVERY MAN IS A WORSHIPPER.

Every man is a worshipper. If you will tell me what you think of from the time you are conscious in the morning until you are unconscious in your bed at night, I will tell you the name of your God.

—Bishop J. Taylor Smith.

## MISSIONARY NEWS.

### Helen Priscilla Stam.

Many people are familiar with the story of John and Betty Stam, whose martyrdom in China took place on December 8th, 1934. The three-month-old baby daughter, who was so wonderfully rescued after her parents' death is now a young lady of twelve years. Helen has recently returned to China with her missionary aunt. She says "I am determined to be a medical missionary to Chinese women."

## CHRISTIAN JOY.

The source of a Christian's satisfaction is always a mystery to an unbelieving world. To live among men, detached from the occupations and recreations which make up their daily round, is to live in a manner considered strange. "You do not go to the theatre! What is your recreation?" Questions and exclamations salute the separated Christian, or significant and sympathetic nods point him out as he passes.

It was in a similar connection that Jesus said, "I have meat to eat that ye know not of." And this is the case of the earnest Christian. In a far lesser measure, of course, but in some measure nevertheless, he can say, "My meat is to do the will of him that sent me." (John 4:32, 34.)

In a world so largely intent on seeking happiness, it is interesting to note that some of the diligent happiness seekers have confessed it to be a rainbow search without ever finding the pot of gold. The Christian who has made pleasing God the goal of life, has incidentally picked up happiness in passing.

Some of the most joyful Christians we have known were missionaries who on insignificant incomes have lived and laboured, and loved and lifted, and in the face of scowling heathen have fairly smiled themselves out of this world and into the King's presence. Do you pity them? Envy them. The wise Christian would rather be a missionary than a monarch, would rather have a pulpit than a palace.

"These things," said Jesus, "have I spoken unto you, that my joy might remain in you, and that your joy might be full (John 15:11).

And again, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world." (John 16:33.)

## OSLO NEWS.

The Rev. Graham Delbridge, after an eventful three week's in New Zealand sailed for England aboard the M.V. "Durango," on 10th June. While in New Zealand he visited the Youth Centre at Picton and addressed many groups of young people who showed a vital interest in the youth work being carried on in Sydney.

Sweetness doesn't always pay!! In his luggage Mr. Delbridge was carrying over some short supply food stuffs to friends in England, and was dismayed to find on opening his trunk at Napier that a jar of honey and container of sugar had been smashed, saturating his clothes with sweetness. In his inimitable way he chased round the various laundries and dry cleaners and managed to get his gear straightened up in time to sail.

Mr. Delbridge expects to arrive in Panama at the end of June.

## "CHALDERCOT," PORT HACKING YOUTH CENTRE.

On October 18th, His Grace the Archbishop will preside at the Official Opening of a Chapel which is being erected at the Youth Centre, "Chaldercot," on the fore-shores of Port Hacking.

This will interest all young people who have spent times of fellowship at the property, as arrangements are being made for special buses to run from Sutherland to "Chaldercot," so that interested friends will be able to attend this important function. Opportunity will also be given for visiting friends to inspect "Rathane" Youth Leaders Training Centre.

Enquiries with regard to this will be welcomed at the offices of the Chaplaincy for Youth, St. Andrew's Cathedral (MA 1942).

## BECAUSE YOU PRAYED.

Because you prayed—

God touched our weary bodies with His power.

And gave us strength for many a trying hour.

In which we might have faltered, had not you

Our intercessors faithful been and true.

Because you prayed—

God touched our eager fingers with His skill

Enabling us to do His blessed will

With scalpel, suture, bandages, better still

He healed the sick, the wounded, cured the ill.

Because you prayed—

God touched our lips with coals from altar fire.

Gave Spirit fullness and did so inspire

That when we spoke, sin-blinded souls did see;

Sin-chains were broken, captives were made free.

Because you prayed—

The dwellers in the dark have found the Light.

The glad good news has banished heathen night;

The message of the cross so long delayed,

Has brought them life at last, because you prayed. —"Christian Herald."

## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney. CHATSWOOD CONVENTION.

A Bible Revival was the general theme for the addresses given at the 41st Annual Convention held on the King's Birthday Holiday at St. Paul's, Chatswood. The subject at the 1st Session was "Prayer in Revival," the 2nd Session, "The Holy Spirit in Revival," and the 3rd session, "The Centrality and Supremacy of Christ in Revival." The Chairman for the day was the Ven. Archdeacon H. S. Begbie, and the speakers were: Rev. Walter F. Betts, of the Fitzroy Methodist Mission, who spoke at each session, Rev. R. C. Kerle, Rector of Port Kembla, Rev. A. E. S. Begbie, Rector of Lithgow, and Rev. C. C. Short, Rector of Willoughby.

The paramount importance of prayer for Revival was stressed by the Rev. R. C. Kerle. "Before Pentecost always comes prayer," Quoting Chadwick he said, "To be prayerless is to be passionless and powerless." Man will not take up the challenge of God. "Prove Me now . . ."

The Rev. W. F. Betts, in his first address emphasised the parlous state of the Church. "The organised Church in Australia," he said, "is prayerless and worldly. Modernism in Protestant pulpits is Enemy No. 1 in Australia." "There can be no spiritual revival without a prayer revival. Prayers must be made, not read or said." "Praying always," said Mr. Betts, "could, perhaps, be better understood by rendering it, Praying all ways!"

Both speakers emphasised the need for revival in the hearts of God's people as a prelude to the great outpouring of the Holy Spirit in national revival.

The Rev. A. E. S. Begbie outlined the ways in which the Christian might prevent revival by resisting, grieving or quenching the Holy Spirit. Contrasting the Church of to-day with the Church of the 1st Century he said that the latter was characterised with simplicity of method and the former with detail of organisation.

Mr. Betts, in his second address, said that the outstanding characteristic of Pentecost was "fullness." Such fullness as was found in the life of Philip—full of goodness, full of the Holy Spirit, full of wisdom, faithful, prayerful, full of the Scriptures, full of zeal.

The Rev. C. C. Short took up the theme of the Centrality and Supremacy of Christ, emphasising the Lordship of our Saviour. The picture of the Church as the Bride of Christ should be viewed in the light of Eastern custom, where it is the practice for the bridegroom to provide the wedding garment for the bride. Thus His Church must be clothed in His garment—His righteousness.

Mr. Betts based his final address on a simple acrostic on the Name of Jesus, Jesus Justifies, Educates, Saves, Understands and Undertakes, Satisfies and Sanctifies.

There were good attendances at each of the sessions during the day, many bearing testimony to the great spiritual uplift and help that the day had given them.

#### MOORE COLLEGE OPEN AIR MEETING.

During Trinity Term Open Air Meetings were held in Bathurst Street and King's Cross areas by a group of students from Moore College.

Through the kindness of Open Air Campaigners and Sydney Evangelistic Crusade a specially equipped van was made available for each, which fact counted greatly in view of the number of interjectors present. Contacts were made with bystanders following the meetings.

#### PARISH TEA MEETING.

The Women's Fellowship of St. John's, Rockdale, is to be congratulated on their custom of providing a cup of tea and a biscuit in the Parish Hall after Evening Service for members of the congregation. Not only are drooping spirits revived but an opportunity is presented of getting to know other members of the Church.

#### Diocese of Grafton.

##### NEW SUB-DEAN OF CATHEDRAL.

Following the announcement of the resignation of the Venerable Archdeacon W. J. Conran from his office as Rector and Sub-dean of Christ Church Cathedral, Grafton, the Cathedral Chapter has confirmed the choice of the Venerable Archdeacon, A. E. Warr, Th.L., to be Rector and Sub-dean. Archdeacon Warr is at present Rector of Kempsey, and was collated to the Archdeaconry of the Macleay last All Saints' Day. He was trained at St. John's, Morpeth, and has spent all his subsequent ministry in the Grafton diocese, having been Rector of Bowraville (1930-34), Upper Hastings (1934-38), and South Grafton (1938-42).

#### FINANCE COMMISSIONER.

The Rev. O. J. C. Van has been working for two months in the northern half of the diocese to raise the £60,000 asked for to consolidate and extend the work of the diocese. Well over £5000 has been given or promised so far and it is felt that the response is an earnest of further good success.

#### SYNOD MISSIONARY VISITOR.

It is hoped that the visitor this year will be the Right Rev. W. Wynn Jones, M.A., Assistant-Bishop of Central Tanganyika. The diocese is also hoping to have a C.M.S. deputationist visiting many parishes during November next.

## VICTORIA.

#### Diocese of Melbourne.

##### C.M.S.

##### A GREAT OCCASION.

To celebrate the 55th Birthday of the Victorian Branch, the Chapter House was packed on June 10. The decorations were specially suitable to the occasion with elegant Chinese scrolls and hangings. The music by the Chinese Choir, League of Youth Quartette, and the hearty hymn singing was inspiring.

Archbishop Booth as President paid high tribute to China and her gallant people. Mr. W. M. Buntine read the Scripture, and the Rev. H. M. Arrowsmith led in prayer.

The Rev. A. R. Ebbs, who was Gen. Sec. of the Branch from 1903-18, received a hearty welcome from many old friends, as well as new. In enunciating the C.M.S. principles he reminded us of what C.M.S. stands for and what a world outlook has been developed through the world-wide work of our missionaries. In reviewing many

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causes for thanksgiving on such an occasion, he said to a world in disorder we have the answer in the Gospel, and His Divine Word. Urging the Branch on to greater exploits in this day of untold opportunity, he challenged us "not to look back but always to go forward."

The "Roll Call" taken by the Rev. Cyril Chambers, was, as always, an inspiration.

The Archbishop, introducing Bishop Song, said: "I have the greatest pleasure in welcoming you, my brother, here to-night." The great audience arose and received Bishop Song with loud and prolonged applause. The Bishop, after expressing his pleasure at being in our honourable land, told a story of Mr. James Stewart (whose father came here in 1892 and within 2 years was murdered in China). A Chinese official was so impressed by Mr. Stewart's calm, peaceful presence, that he purchased a Bible and "devoured the word of God with pleasure." Bishop Song, who is the presiding Bishop in China, then gave a full picture of the medical, educational and evangelistic work in Western China. He told also of 200 "red hot Christians" in the great International University (non-Christian). "Anyone with a message could speak to them for an hour and a half," said the Bishop, "but without a message he would soon be counted out." In concluding Bishop Song read two poems first in English and then in Chinese, charmingly intoned, finally presenting a scroll each in his own calligraphy to the Archbishop and the General Secretary.

The birthday offering was £323 and still mounting.

#### BISHOP C. T. SONG.

This Diocese has been greatly privileged in having this Chinese Christian gentleman of letters on a visit. Although he would not choose to travel, he has gladly gone from Church to Church and State to State. While in Melbourne he was the guest of the Rev. and Mrs. H. M. Arrowsmith, St. John's, Toorak; preached at many churches, lectured at the University, and spoke to many students in E.U. and S.C.M. group, attended a reception arranged in his honour by the C.M.S. and was entertained by and spoke to the Christian Chinese community.—From "The Messenger."

#### DAYS OF PRAYER COUNCIL.

The Rev. A. R. Ebbs, Rector of St. Matthew's, Manly, N.S.W., one of the founders of The Days of Prayer Council 32 years ago, delivered a stirring address at the Anniversary on Tuesday, June 10, in the Assembly Hall, Melbourne. Assisting in the sacred hour of worship were Hon. W. H. Edgar, M.L.C., Dr. J. J. Kitchen and Mr. W. M. Buntine, who were the other three surviving members of the first Prayer Committee. Mr. Gordon Sprigg deeply interested the large gathering by incidents relating to the early meetings when thousands of citizens crowded the Town Hall once a week during the dark days of the Great War. It was a season of Divine blessing and inspiration, and a goodly company still attend at Tuesday midday services.

The Council is asking for the use of the Melbourne Town Hall and organ on July 6 at 3 p.m. to hold a United Civic Service in response to the King's Day of Prayer.

#### CHURCHES JOIN ON SCHOOL COUNCIL.

The Church of England and the Presbyterian Church are both represented on a company that has been formed to take over St. Catherine's School for Girls. The School was founded by Miss Ruth Langley in 1903 but the Langley family have decided to retire from control of the school which is now to be conducted by a council including the Bishop of Geelong, Sir Alan Newton, the Rev. H. M. Arrowsmith, and the Rev. A. C. Watson, of the Presbyterian Church of Victoria.

#### Diocese of Gippsland.

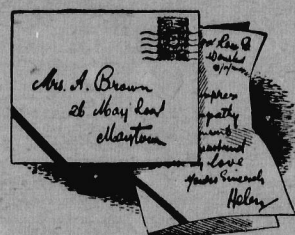
##### ANNUAL SYNOD.

Synod unanimously approved of the draft constitution for the Church in Australia. The Synod also approved a bill to raise the minimum salary of incumbents but gave the Bishop a right to approve of lesser amounts in special cases. A resolution was passed commending marriage guidance councils and asking for such a council to be set up in Victoria.

A feature of the Synod was a visit from the Rev. Hugh Andrew who for the past three and a half years has been diocesan

Own Missionary in New Guinea. Following his speech Synod decided to open a fund to buy a motor boat for his use for he has a coast line of seventy miles to traverse on regular visitations and there are no roads. The boat is to be called "The Gippslander." Further, Synod decided to ask the Government to remit Customs Duty on gifts to Missionaries.

The Rev. and Mrs. T. C. Hammond, who leave for a holiday in England on the Orion on July 19, were farewelled by friends in the Chapter House on Tuesday evening, 24th June. The Archbishop of Sydney was in the chair, and speeches were made recalling the Canon's services to the church in Australia during the eleven years that have elapsed since his appointment as Principal of Moore College. On behalf of the company the Archbishop presented the Canon with a cheque for one hundred pounds.



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## Perry of Melbourne.

Charles Perry, was consecrated first Bishop of Melbourne on St. Peter's Day 1847. He had had a brilliant career at Cambridge, being Senior Wrangler and in addition gaining a first class in the Classic Tripos. After studying law for a while in London, he was elected a Fellow of Trinity, later becoming incumbent of St. Paul's, Cambridge. He was an Evangelical and a friend of Henry Venn, of the C.M.S. In his Cambridge days he showed his foresight by securing the advowson of St. Andrew-the-less, Barnwell, then a small village, but now divided into six parishes containing half the population of Cambridge and which all remain in Evangelical patronage. Thus Perry consolidated the work of Simeon, so that Cambridge to-day remains predominantly Evangelical in Churchmanship.

Perry owed his nomination to the bishopric of Melbourne to Earl Grey, Secretary for the Colonies, who had grown impatient of the failure of Archbishop Howley and Bishop Bloomfield to persuade anyone to accept the post.

On Perry's arrival in Melbourne he found only three clergy working in the diocese, which was then co-terminus with the State of Victoria. After setting in order the work at Melbourne and Geelong, the Bishop set out on an Episcopal tour of the western part of his diocese.

A visit to the East was next undertaken. At Albury he had the pleasure of meeting for the first time his Metropolitan, Bishop Broughton, of Sydney. Of this meeting Mrs. Perry, writing in a letter home, said, "It was most amusing to see how busy the Bishop of Sydney has been all day, trotting in and out of the empty store, where service is to be held to-morrow, and directing the carpenter with great particularity as to the whereabouts of the temporary pulpit, etc. I could not help thinking what a contrast to my bishop who always leaves the arrangement of the store or whatever it may be, to others, just giving a look round to see that there is nothing egregiously awkward about it."

"After tea the two bishops had a long talk about Episcopalians, Presbyterians, Romanists, etc. I knew they would differ very much in their view but I was happy to find they agreed to differ. The Bishop of Sydney has an unconquerable aversion to a Presbyterian, and would, I believe, rather join hands with a Romanist."

Bishop Perry had an equal aversion to Romanists, both within and without the Church. He aroused opposition in Melbourne by his outspokenness on the errors of Rome. Within the church he opposed the Tractarians, one of his rules for administering his diocese being "never to ordain, or to admit into the diocese a man who, I had reason to believe, held the doctrine of Christ's presence, in any sense whatever, in the bread and wine, upon the Lord's Table after Consecration."

In October, 1850, the six Australasian bishops met in Sydney for a conference. They dealt with church membership and discipline as well as with the problem of evangelising the heathen. In particular they pronounced on the question of Baptismal Regeneration which was then being agitated in England. To include this in the agenda was unfortunate, as Bishop Perry's views were known to differ from his colleagues. The question at issue was whether the regeneration given in baptism was conditional or unconditional. The five bishops declared it was given unconditionally: Bishop Perry dissented saying "the work of regeneration is wrought in all, whether they be adults or infants, who receive baptism rightly (Art. 27) but in none others (Art. 25) . . . Sponsors who themselves repent and believe may and ought to expect most confidently the grace of regeneration for the children whom they bring to be baptised. Impenitent and unbelieving sponsors are not entitled to expect any blessing from an ordinance which they only profane." Early in the next year the Melbourne clergy in conference censured all the Bishops for putting forth any authoritative decision upon the doctrine of the church regarding regeneration beyond that contained in the Articles of Religion "agreed upon for the avoiding of diversities of opinion!"

The discovery of gold in 1851 brought great problems to the new diocese. Within a year the colony doubled in population and soon outstripped its mother colony of N.S.W. in numbers. To cope with his growing diocese the bishop concentrated on itinerant clergy. He used, too, the services of laymen to a very large extent, at a time when the ministry of laymen was not valued highly in the Church of England.

The gold diggings drew away all the labourers from the older towns so that the cost of building a church or par-

sonage house was exorbitantly high. The bishop resolved to import churches ready-made from England. This he did, by the help of the S.P.C.K. and several iron churches and parsonage houses were shipped to Melbourne. But they were unpopular, being ugly, and above all, hot.

One of Perry's monumental achievements was the establishing of the Church Assembly. Previously Church government in Australia had been episcopal despotism. Its arbitrary nature made many clergy in England unwilling to accept employment in Australia where their licence might anytime be revoked at the bishop's pleasure. Perry resolved to associate the whole church, both clergy and laity, with the bishop in church government. He promoted in the Legislative Assembly of N.S.W. bills dealing with patronage and ecclesiastical discipline. But these aroused immense indignation, mostly amongst those under settled policy it was to oppose rather than understand the actions of the Church of England. The bishop withdrew his bills; but later when Victoria obtained a legislature of its own, he obtained an Act to give legal power to a Church Assembly to legislate for the Church of England in Victoria. The Bishop visited England to obtain the Royal assent to the Act.

As Perry described the new body "it was the first legal assembly composed of the clergy and lay representatives of the Church, and competent to legislate on matters relating to it." The example of the Church in Victoria in setting up a body of clergy and laity to administer church affairs was followed in Canada, South Africa, New Zealand and elsewhere in Australia. But the particular method adopted in Victoria, namely, through Act of Parliament, was for the most part avoided in favour of the method of consensual compact.

In church patronage Perry insisted that the parishes should have an effective voice in the appointment of their ministers. Previously the bishop alone had nominated.

Perry gave much thought to the preparation of candidates for the ministry. All had to undergo a period of testing as lay catechists before they went to Sydney to train at Moore College.

In 1873 the diocese was divided and the diocese of Ballarat formed. Bishop Perry was commissioned to assist in the choice of the new Bishop and he sailed for England to carry this out. In 1876, at the age of 69, he resigned from the See and lived in retirement in

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England till his death in 1891. His episcopate had been a notable one. The original three clergy had multiplied to one hundred and thirty; the state had been divided into parishes, churches and parsonages had been built and a stable system of church government established which was to be an example to the rest of the Anglican Communion.

#### A Child's Faith in Mexico.

The other night after Bible class, as we were explaining the way of salvation a little more to neighbour Mauro, and Amalia was urging him not to put off accepting the Lord, we asked little brother Rodrigo, who himself had just come to the Lord, "What did the Lord do for you when you accepted Him, Rodrigo?" A shy smile, and then, "Why, He accepted me, too!"

—M. Morrison and V. Waterhouse.

#### Congo Problems.

Missionary work in Congo may be likened to jungle warfare, not only in its natural aspect, but in its moral and spiritual. Deep-rooted, vicious, tangled and ugly superstitious fears and practices bar the evidence of the gospel and provide pockets of resistance for the forces of evil which persist in the lives of those who have accepted Christ, and then work havoc in the Church.

"The religious background of the native for generations has been inextricably tied up with magic. It maintains its hold on the subconscious minds of all but a few of our best Christians, who consciously would sincerely disclaim all belief in it. Many natives still regard baptism and the Lord's Supper as among the best kinds of magic available."

—"Congo Mission News."

#### TORRES STRAITS VESSEL DEDICATED.

The Archbishop of Brisbane dedicated recently for the work of God's Church amongst the Torres Strait Islands, the new Mission vessel—"The Francis Pitt." Archdeacon Pitt, after whom many vessels for the Torres Straits Mission have been named, was one of the first to work amongst the kanakas of Queensland in the sugar belt, and it seemed most fitting that the Archbishop, who had met the late Archdeacon's widow when living in retirement, should have had the opportunity of presiding at this ceremony.

#### SOMETHING WORTH SHARING.

A prominent man in the business world expressed to a friend his keen desire for something real in life.

"How about God?" asked his friend. "He is very real to some of us."

"Well," was the reply. "If He is, why don't all of you begin to make Him real to

the rest of us? He can't be very real to most Christians, or they wouldn't succeed so well in keeping Him out of all their conversation."

If our religion is worth anything at all, it is worth sharing with others, and we can convince them best by living a genuinely Christian life.—"Sunday Companion."

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