

TASMANIA.**OATLANDS.**

Congratulations to Edward and Ucauley, who were married in January. Peter's, Oatlands. Mrs. McCauley daughter of a well-known church far Thornton Thomas.

LATROBE.

The Rt. Rev. Bishop of Bunbury, by Rev. R. B. Cranswick, celebrate Communion, at St. Luke's, Latrobe, January.

NEW TOWN.

Visiting clergy have included C. V. Longden, R.N.V.R., "Bermud Rev. L. G. Harris, C.M.S. missiona Groote Eylandt.

DEVENPORT.

We regret to report the serious of Mr. Lyndon Bishton, one of the wardens at St. Paul's.

SMITHTON.

On Septuagesima Sunday the recesented Mr. E. M. Podmore with a Lay Reader's Licence. Mr. Podm been superintendent of St. Stephen's School since his return from serv the A.I.F.

CHURCH ARMY NEWS.

The Van has been having a s time in the Channel district and Wo and Kingston parishes.

The Church Army Training Co Stockton has just welcomed a l seven new students for training. gelists and Mission Sisters. Amon are two full-blooded aborigines, / Emma Polgen.

WYNYARD.

Deep regret was felt at the nev passing of Miss Inman, of the Nev Mission. Miss Ruth Wall, of Ho be supported by the Woman's / She is taking up work among abo the Mitchell River station.

MACQUARIE PLAINS.

Rev. K. J. Hughes, rector for six years, has left with Mrs. Hu famiy to take up his new duties / The parish will be administered d interregnum, by Rev. L. E. F. Dea toria.

THE WOMEN'S WORLD DAY PRAYER.

Over four hundred women wei at the World Day of Prayer S the St. David's Cathedral on Fridi 8, at 3 p.m. Lady Binney (wi State Governor) was present. M Fewtrell was the leader, and oth part included Mrs. McAndrew (

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Australian Church Record

Vol. 11 APRIL 11, 1946 No. 5

the paper for church of england people Catholic Apostolic Protestant Reformed

GENERAL SIR WILLIAM G. S. DOBBIE,
K.C.B., G.C.M.G., D.S.O.



THE HERO AND DEFENDER OF MALTA.

(See page 6)

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NOTES AND COMMENTS.

Once again we are looking forward to Good Friday with all its sacred memories. The tragedy of all tragedies from a merely human standpoint when the most cultured race and the most religious race combined in "the doing to death" of earth's fairest and greatest son. But tragic beyond human comprehension when in our religious belief the sufferer was the Son of God Himself giving Himself in His most gracious love that we frail and sinful creatures might be redeemed from sin's slavery and deserts to a life of most intimate fellowship with God.

In childhood's simple yet most true language:

"He died that we might be forgiven,
He died to make us good.
That we might go at last to Heaven
Saved by His precious blood."

Truly it was "earth's saddest day" that saw the hate and sin of man lay unholy hands on God's dear Son. But, of course, there is the other side of it, "We sing the praise of Him Who died,"

for we realise that "He bore our sins in His own body on the tree" and by His dying has brought to us life and immortality."

The Cross He bore is life and health, Through death and shame to Him. His peoples' hope, His peoples' wealth Their everlasting theme.

"Then were the disciples glad when they saw the Lord."

"Earth's Gladdest Day." We can understand the tremendous revulsion of feeling, grief, despair, fear, defeat, all swept away by the all satisfying presence of their Risen Master. But

that great experience of theirs was only the forerunner of those stronger convictions which were the basis of their witness, life and preaching. The forty days during which He strengthened their conviction of His triumph over death and sin and the final withdrawal from their physical sight, leaving them with a sense of wonder and of triumph and of complete openness to the new Power who was to indwell in them, contributed to that strength of faith by which they turned the world upside down.

We suppose it is only natural that the term "Atomic" should be worked overtime. In this case, however, it is a peculiarly relevant description of the power of the Word of God, that word which, as the writer of the Epistle to the Hebrews tells us, is living and powerful and able to divide asunder the very thoughts and intents of the human heart; and a Word that has made for the transformation of life wherever it has had free course. "The Atomic Book" is the title of the Commonwealth Report of the British and Foreign Bible Society, and indicates the fine activities of the society in the several states of the Commonwealth.

The "Atomic Book" contains fine illustrations and excellent portraits of the Duke and Duchess of Gloucester, which are reproduced by special permission. Their Royal Highnesses recently became Patrons of the Bible Society in Australia, thus following in the footsteps of their Majesties the King and Queen, who are generous patrons and keenly interested in the world-wide work of the Society.

Copies of the "Atomic Book" may be obtained free on application to the Commonwealth Secretary, Bible House, 95 Bathurst St., Sydney, N.S.W.

With many other friends of the great Bible Society we regret the impending retirement of the Commonwealth Secretary. Mr. Rainey has won the esteem of Church people generally during his residence in Australia and the religious press will miss in his departure a very willing and helpful contributor. Mr. Rainey will carry with him the good wishes of all with whom he has been associated in the Master's work.

In view of the striking news items that come across the wires anent the several zones of influence in Germany, the U.S. News Magazine commissioned the chief of their Berlin bureau to make a special survey. His report opened as follows:—

"Journeying into the British zone through the Rhineland, I stopped at three officers' messes along the route. Each seemed to reflect the attitude of the troops of the three western occupying powers. In the American zone, the table topic was: 'When do we go home?' In the French zone, it was the relative charms of pretty Rhineland waitresses. But in the British mess near Cologne, it was whether 1,500 calories was a proper daily ration for the civilian population. The British are like that. And being British, they decided it wasn't."

He went on to say that he was struck by the activity and mood of high seriousness in Field Marshal Sir Bernard Montgomery's British Army of the Rhine from the moment he met the crack Guards Armored Division near Bonn. Everything, he said, is done with the unhurried air of people who plan to remain there for a long time. Experts and administrators in the best Civil Service tradition are coming from England in increasing numbers. Far from muddling through, the British are pulling the long bow of policy.

"In the province of Hanover, frequent and surprising reference is made to the fact that this area was once under the British Crown. Among small businessmen, once the bulwark of Nazi beliefs, there is now a pathetic plea to be incorporated into the British Empire. The efficiency of the British administration induces among many Germans an abnegating spirit of 'Let St. George do it.'"

Some time ago the parishioners of St. Mark's, Darling Point, made generous offerings towards a

An Interesting Nexus. Temple Day appeal. A total sum of £1160 was given. It was decided to send this amount to the Archbishop of Canterbury for the restoration of some poor Church in England which had suffered through German bombings. The following interesting reply has been received by the rector of St. Mark's, the Rev. Canon H. Barder:—

Dear Canon Barder,
As soon as I got your letter and cheque, I began to wonder how best I could direct

it to a fitting destination. Knowing that a good deal of help had come to the Diocese of London in one way or another, I thought that I would make enquiries of the Diocese of Southwark, south of the river, which suffered in the blitz perhaps worse than the north, but is liable to get less help and sympathy than the Diocese of London. So I wrote to the Bishop, and he replied as follows:—

"I have the very Church for you, namely, St. Mark's, Kennington, which not only has the right dedication and is a great central place, with various halls attached which must be restored as soon as possible, but at which Bishop Montgomery was Vicar before going to Tasmania, and the present Vicar is Dr. Darlington, which ought to be an additional attraction to a Church at Darling Point."

I have, therefore, without hesitation sent your cheque to the Bishop of Southwark for the use of St. Mark's, Kennington. At the same time, I am sending him your original letter and I am sure he will see that your requests about receipt and a piece of masonry are fulfilled.

May I say how greatly I appreciate this most generous gift which you and your people have sent as a thank-offering for victory and peace.

Yours sincerely,

GEOFFREY CANTUAR.

The Archbishop's letter will be framed and placed alongside the piece of masonry to be placed in St. Mark's together with a brass tablet to record the occasion.

We hope that the following "Leader" from the "Sydney Sun" indicates a reversal of policy on the part of the secular press, which has not, so generally as could be wished, been helpful in the advocacy of a really religious basis for our national life. We know of only one exception, the "Adelaide Advertiser," whose articles are often best described as Lay Sermons, as for instance our "Quiet Moments" reprint in this issue. Professor A. K. Stout has been making certain criticisms concerning the teaching of Religion in our State schools, not altogether flattering to those who seek to discharge this difficult duty. The "Sun" comes to their defence in publishing this trenchant contribution in reply to the Professor:—

TEACHING RELIGION IN THE SCHOOLS.

Professor A. K. Stout entered into a very controversial subject early in the week when he criticised the religious training in schools.

The basic question which must be asked is not whether clergymen can handle children, or are better or worse teachers of the Bible story and Christian principles than a trained staff of non-sectarian teachers, but simply: What do we ask of such teaching?

We desire that our children shall be brought up honest, tolerant, gentle and clean in heart, showing mercy to the weak, and loving justice to their fellow-man.

These are the virtues inherent in the Christian philosophy. Without those virtues the people of a State are subject to false prophets who lead them to disaster. Nazism, Fascism, Communism, based upon material strength and cunning, and antagonistic to some, at least, of the Christian virtues, are still the doctrines of millions.

We talk glibly of teaching Germany and Japan Democracy. Some of us look without rose-coloured glasses at our own Democracy and discover that neither Democracy nor any other system of government can suffice. Let us then preach the virtues of Christianity to these defeated pagans.

First, to cure the evils of our own State, let us teach a new generation to be more virtuous, more brotherly, more just, and more merciful than we are. Where shall we teach it?

Anywhere where it can be taught: in the homes, the schools, the churches.

Does it matter how it is taught, provided it is given as a secular touchstone for the everyday problems of conduct and conscience that all men meet?

The point at issue is the building of character in the future generations that will inherit the country. It is perfectly plain that mathematics, languages, the sciences, and arts alone will not perform that function. The inculcation of the Christian virtues must be the basis of character-building, and it is perfectly true that not enough time is spent upon moral teaching. It is made secondary to the material views of elementary lay education.

Much more, with the right approach, could be done in the schools though the home must ever remain the chief influence in setting the moral angle on human affairs and existence.

An interesting decision of the Supreme Court of Canada has declared an election in the County of Charlevoix, Quebec, null and void on the ground of "undue influence and spiritual intimidation" on the part of Roman bishops and clergy.

The startling evidence was given that some seven or eight priests on the Sunday previous to the election had forbidden their parishioners to vote for a certain man on pain of being refused the Sacraments and being excommunicated. We have the same difficulty to contend with here. It was Sir George Reid, many years ago now, who said that Sir Henry Parkes and later he himself, had to reckon upon a solid adverse vote by the Roman Catholics in every election. The leopard does not change his spots.

We venture a protest against the "staging" of services of Holy Communion by broadcast for propagandist purposes, especially when a form is used which has no legal standing for use in our Church of England. The whole thing should be

abhorrent to the mind of any sincere member of our Church, especially one who has been ordained to the Sacred Ministry.

We were rather astonished at the mentality of the Celebrant who announced the omission of the "Gloria in excelsis" because of the Lenten season!! Are we to refrain from praise-worship of God in Lent? It reminds one of the "organiste" who utterly refused to play the Te Deum on Good Friday.

A new venture in publishing, with the name of "The Canterbury Press," has been made in London. "Canterbury is for the English Churchman throughout the globe, the world's centre, to which we all look for guidance and encouragement. To Cranmer, Archbishop of Canterbury, we owe our Prayer Book." It is an appropriate title. And the new series of handbooks, entitled "St. Paul's Library," on Christian Faith and Practice is well designed to secure the gratitude and support of evangelicals throughout the Anglican Communion. Three numbers have just been published on the Book of Common Prayer, the Holy Communion, and the Ministry of the Word. We hope that copies will soon be available in the Commonwealth. Canon M. C. Warren is the author of the second volume on Holy Communion, under the title of "Strange Victory."

A WORD OF ATONEMENT.

The church leaders and superintendents of the Methodist Episcopal Church in Germany, drawn from the British, American and French zones of occupation, met on December 6, 1945, in Frankfurt-on-Main and passed the following unanimous resolution:—

"Humbly and in deep penitence we thank God that in His undeserved mercy He did not permit the testimony of His congregations in Germany to be silenced in spite of every persecution and oppression, and has now made it possible for us again to preach redemption by the crucified and risen Saviour.

"Nevertheless we are deeply moved and bitterly cast down by the crimes committed in the name of our people, by the destruction of material and moral values and the sufferings which

(Continued on page 7)

QUIET MOMENTS.

DAY OF THE CROSS.

For well-nigh twenty centuries, the Cross, once the symbol of uttermost shame, has shone with unearthly radiance on those who sit in darkness and the shadow of death. To a world enveloped in tragedy it spells out a message of unconquerable hope. That Christ by His dying, made the Cross forever sacred, must be accounted not the least of the miracles that He has wrought. The Cross, heavy as a millstone, was transformed by Him into a mile-stone. Christianity, without the Cross, would be not so much impoverished as inconceivable. Were it not for the Cross, faith would freeze into fatalism. That which was laid on Christ as a death-dealing load has become, by some divine alchemy, a life-giving legacy to all this suffering race. Here is the meeting-place where heaven descends to earth and earth ascends to heaven. Here earth's precious things seem dross; here earth's bitter things grow sweet. Here is discovered the only effectual counterpoise to the debasing influence of greed, selfishness, and sensuality. Here is revealed that he who would fruitfully and victoriously live for God and his fellows must needs crucify that lower nature which continually seeks "the line of least resistance." Surely the fundamental principle of all virtuous living is the willingness of a good man to sacrifice every material advantage and even life itself for the sake of his fidelity to those ideal ends which exalt us from the slime to the stars. That principle is pictured in the Cross, which is indeed its supreme illustration. At the Cross we see the utmost lengths to which human wickedness can go, and also the utmost lengths to which divine charity can go. If God can have triumph here, He can triumph anywhere. The whole world is an arena of conflict between evil and good, but the Cross is veritably the "crux" of that conflict. All history is the record of that conflict, but here it is focussed and the evil foiled. This is the eternal meaning of this day.

No thoughtful person will seek to underrate the reality of the human tragedy or the gravity of the human predicament. Though the dawn of victory break on the exhausted nations, it is still a blood-red dawn. The wreckage of the world is also the wreckage of countless hearts and homes. All experience indeed is am-

biguous; it raises for most of us a row of crooked interrogation-marks. The glory of the Cross is that it enables us to see above and beyond them. Here the iron entered into the soul of the Son of Man and made Him a magnet. "I, if I be lifted up from the earth, will draw all men unto Me." So "blazoned on heaven's immortal noon, the Cross leads generations on." Many have sought to explain the Cross, but wisest of all are those who allow the Cross to explain everything else. The human intellect cannot solve all the problems of life; even the solutions that it reaches only lead us deeper into realms of mystery. Assuredly there is a veil which the eye of human reason cannot penetrate, unless assisted by the light which streams from the Cross. It makes all the difference, if we can believe that, at the centre of the seemingly heartless process of things, there beats a heart of love, not untouched by "the feeling of our infirmities," and not indifferent to the cry of the distressed. This is the blessed assurance to which each succeeding Good Friday bears witness. The Cross on Calvary's lowly hill sheds divine meaning on the innumerable crosses which dot earth's battlefields, for it assures us that death is not the end, but rather the dark passage-way which leads to fuller and finer life. Nor is the Cross irrelevant to the cross which "Everyman" has to bear. It reminds us that there is always an immeasurable difference between mere submission to the cross and the loyal acceptance of it. Christ, by the way of His dying, created a peerage of suffering. Any cross may become the patent of that peerage, and the motto of it is, "In hoc signo vinces"—"By this sign conquer."

Good Friday reminds us that the pillars of Christian faith are founded on the rock of life itself. Certain it is that no man can sin in a sin-tight compartment; evil-doing creates a mesh of consequences in which all the world is involved. The events of our own time supply ample illustration of this truth. The Cross suggests an even deeper thought. It assures us that God Himself is involved; He is not outside the human tragedy, but at the very centre of it. Good Friday commemorates God's reaction to this involvement. This reaction is positive and constructive. The Perfect Sufferer, even in His dying, released life-giving energies of forgiveness and reconciliation which broke the mesh and liberated those caught therein. The Cross announces the undefeatable

power of sheer goodness, even as it reveals the cost of victory. Every bit of goodness which has ever prevailed anywhere must have cost somebody something. In the childlike simplicity of "He died to make us good" we have the essential challenge of the Cross. At the Cross, something came from above; now it must be answered by something that rises from beneath. God's costly overtone requires a costly acceptance. That acceptance means more than passive adoration; it means active and sacrificial consecration. Ruskin, in his own inimitable way, tells us how the black dirt of the city streets is composed of the four elements which make, when they fulfil the law of their nature, the opal, the diamond, the sapphire and the dew-drop. The wealth and loveliness of these are not apparent in the black dirt, but the possibilities are there. So the Cross assures us that man was not meant to live a dark and chaotic existence, environed by filth of his own making, but to achieve, even by the hard way of sacrifice, a life shining with the beauty of Christ Himself, and creating a world in which "nation shall not lift up sword against nation, neither shall they learn war any more."

—Adelaide "Advertiser."

Proper Psalms and Lessons

April 14, Sunday Next Before Easter.

M.: Isa. lii 13-14; Matt. xxv; Psalms 61, 62.

E.: Exod. x 21-xi end or Isa. lix 12; Luke xix 29 or John xii 1-19. Psalms 86, 130.

April 19, Good Friday.

M.: Gen. xxii 1-18; John xviii. Psalm 22.

E.: Isa. lii 13-14; John xix 31 or 1 Pet. ii 11. Psalms 40, 69.

April 21, Easter Day.

M.: Exod. xii 1-14; Revel. i 4-18. Psalms 2, 16, 111.

E.: Isa. li 1-16 or Exod. xiv; John xx 1-23 or Rom. vi 1-13. Psalms 113, 114, 118.

April 28, 1st Sunday after Easter.

M.: Isa. lii, 1-12; Luke xxiv 13-35 or 1 Cor. xv 1-28. Psalms 3, 57.

E.: Isa. liv or Ezek. xxxvii 1-14; John xx 24 or Revel. v. Psalm 103.

SIR WILLIAM AND LADY DOBBIE

A FINE MEETING AND A GREAT TESTIMONY.

The Sydney Stadium had an entirely different aspect from its usual in the 13,000 people, mainly Churchpeople, who presented to our distinguished visitors a "Sea of faces" full of intense interest in and enthusiasm for the Hero of Malta and Lady Dobbie who shared with the General the hardships, anxieties and prayers which were their everyday experience in the epic defence of Malta during the years 1940-42.

The great gathering was organised under the auspices of the Inter-Varsity Fellowship of Evangelical Unions. The audience included the Lord Mayor, Alderman Bartley, the Archbishop of Sydney and other evangelical leaders, heads of the Services, and many officers and men of the Navy, Army and Air Force. Many members of the Maltese community in Sydney also attended. Lady Dobbie was presented with an elegantly arranged basket of red and white flowers—Malta's colours, which drew from the General a special word of appreciation.

Dr. Paul White, General Secretary of the inter-Varsity movement presided and Uncle Frank of 2GB was a very skilful master of ceremonies. The Salvation Army Band played well-known and favourite selections during the waiting period and led the vast audience, in the magnificent rendition of the hymns.

Our guests received a very fine ovation both on entering and leaving the Stadium and we are sure that Sydney has staged an all-out welcome to Sir William and Lady Dobbie.

The General's address was listened to with rapt attention as he described the utterly unprepared condition of Malta for defending itself against a relentless foe. Sir William said that he was going to give his hearers undoubted facts in relation to the defence of the island and stressed the importance of retaining Malta as an offensive instrument of the defence of Egypt.

"When France went out of the war, and Italy came into it, Malta was not the best or most convenient place to hold, and it was not held for defensive reasons, but for offensive operations," said Sir William. "Malta played a great part in the grand strategy of the war, the object being to prevent the enemy's shipping and supplies getting to North Africa."

Sir William Dobbie said that at the beginning of the siege Malta had a very small garrison—four battalions of infantry and a fifth in course of organisation—and 30 miles of beaches had to be watched for possible enemy landings. The air defences consisted of four antiquated aircraft, which the island had by accident. There were 16 anti-aircraft guns for the defence of the whole island from the persistent air attacks of the enemy.

General Dobbie said that during the siege the air-raid warnings were sounded 2300 times.

"The enemy thought that the continuous air attacks would break the spirit of the people of Malta," he said, "but every bomb dropped stiffened them. The people of Malta put up a particularly fine showing from beginning to end, and as the Governor I was never caused a day's anxiety by them."

General Dobbie gave as a title for his address, "The Hand of God in Malta," and

said that he hoped the audience would form the conviction that possessed him that there were many illustrations during the siege that the Hand of God was operating in the Defence of the island in response to the prayers of the people and garrison.

For himself, since Christ had become a reality in his life's experience, he had throughout his military career found much comfort in the Old Testament stories of God's response to His people's prayers when trouble threatened them at the hand of their enemies; and he had found that, although times and circumstances had changed, there had been no change in the eternal God. So when the call came to him, as Governor of Malta, to organise for the defence of the island, he knew that he could always rely upon the God whom he had tested during his forty years of military life and had found Him true to His promises.

The General then read the now historical Order of the Day which he issued to the garrison in Malta after Dunkirk.

"The decision of H.M.G. to fight on until our enemies are defeated will be heard with the greatest satisfaction by all ranks of the garrison of Malta."

"It may be that hard times lie ahead of us, but I know that however hard they may be the courage and determination of all ranks will not falter and that with God's help we will maintain the security of this fortress."

"I call on all officers and other ranks humbly to seek God's help, and then in reliance on Him to do their duty unflinchingly."

The General closed with a soul-stirring testimony to God's goodness to him in bringing him to a knowledge of Christ Jesus as his Saviour. He said:

"I am no fanciful man; I do not think the Army breeds fanciful people. It is cold, solid facts that I tell you."

"I can look back to forty-nine years and more since, by the infinite goodness of God, I was brought to trust the Lord Jesus Christ as my Saviour. I was only a schoolboy at the time, about fourteen; and I felt, as even schoolboys can feel at that age, the great burden of my sins; and I thank God that He laid that burden upon me. Although I had heard the gospel over and over again, as you have, it had somehow not come home to me how that burden could be removed; but, on the first Sunday in November, 1893, it suddenly came to me, what I had so often heard before, that the Lord Jesus Christ came into this world for the express purpose of giving His Life so that He might bear, and pay the penalty of, my sins so that I might go free. I had heard it often but it had not come home to me before. I then, that night, accepted the Lord Jesus as my Saviour, just by myself; there was nobody else in the room so far as I remember; and from that day to this, through all the ups and downs of Army life, I have never been able to doubt the reality of that transaction; and I know that then God, for Christ's sake, forgave me my many sins, and that on account of what Christ has done (and on that account alone) I go free."

"Now that is the beginning; from that day other things happened naturally. It came to me that as the Lord Jesus Christ had done all that for me; that He had loved me, and

had given His life for me; well, it was surely up to me to show my gratitude to Him in some way; and so I determined that with His help He should be my Lord, and that I would try to please and serve Him, and let Him be first in my life. Looking back over my past life, I realise how often I have failed Him, but, in spite of my failures, He has never once failed me; and all through my long Army career, and including some years before it, in all that time I have had the inestimable privilege of having the Son of God not only as my Saviour but as my Lord, my Companion, and my Friend. I have known His Help in every-day life, and I gratefully acknowledge what He has done. It is a really feasible thing and practical thing to put your trust in the living God as known to us through Jesus Christ; and He will, and is ready and anxious to, come into our lives and to dwell with us, to walk with us, and to help us."

The big audience, consisting very largely of young people, have had a great challenge. May it bring to them a greater realisation of the Saviourhood and Kingship of our Lord Jesus Christ and gain from them a definite response in consecration to His Service.

PERSONAL.

The death is announced on April 1, 1946, at Maroubra, N.S.W., of Mrs. Emilie Robinson, widow of G. Moffitt Robinson and mother of Rev. R. K. Robinson, and the late K. D. Robinson (A.I.F., 18 Batt., Gallipoli).

The death is announced on April 1, 1946, of Rosa A. M. Soares, of 74 Alpha Street, Willoughby (N.S.W.), younger daughter of the late Canon and Mrs. A. D. Soares, of Queanbeyan, Goulburn, and Sydney, in her 83rd year.

The death is announced of the Rev. W. H. Croft, until recently rector of Cammeray, N.S.W., since 1937. The deceased clergyman was ordained in 1908 by the Archbishop of Sydney and was rector of St. John's, Campsie, for 1923-37.

Miss L. E. Baulderstone, a very faithful friend of C.M.S. of S. Australia, and member of the W.M.C., after a short time of illness passed away on December 23.

A legacy of £50 left by the late Lieut. Gregory Walker-Taylor of Sydney, for the purpose of a memorial to his father the late Canon Walker-Taylor was expended in the purchase of a beautiful oak Prayer Book for Holy Trinity Church, Orange, N.S.W., which was suitably dedicated by Fleet Captain J. C. Waters, R.N., on Sunday the 11th November, 1945.

Our congratulations to Rev. W. A. McLeod, assistant curate of St. Matthew's, Manly, N.S.W., who has been "Mentioned in Despatches" for outstanding work and devotion to duty in New Guinea between October 31, 1944, and March 31, 1945. Mr. McLeod is a former B.C.A. Missioner.

Sister Dykes recently from the B.C.A. Hospital at Cook, S.A., has been appointed with Miss Farr, of the B.C.A. Hostel, at Wentworth Falls, N.S.W., to the pioneer hostel at Wilcannia. It will be remembered that the Wilcannia Hostel was founded by the

late Rev. Fred. Harvey, of sainted memory, when he and Mrs. Fred Harvey were in charge of the B.C.A. Mission district of Wilcannia, N.S.W.

The Fellows of St. Paul's College, University of Sydney, have unanimously decided to appoint as from 1st September, 1946, the Rev. Felix Raymond Arnott, M.A., Warden of the College. He will succeed the Rev. M. E. De Burgh Griffith, M.A., who, after the death of Canon Garnsey, was appointed Warden for a term which will expire on 31st August next. Mr. Arnott was born in England and educated at Ipswich School and Keble College, Oxford, where he gained third class honours in Classical Mods., and first class honours in Theology. He is 35 years of age, married, with a young family. Since 1939 he has been Warden of St. John's College, Brisbane. During the war, at the request of his Archbishop, he remained at St. John's College, lectured in the University of Queensland, and did parochial work. He has also been closely associated with the Australian Student Christian Movement. He has been appointed Moorhouse Lecturer at St. Paul's Cathedral, Melbourne for 1946. He is regarded as a man of outstanding scholarship and personality, with liberal views.

The Rev. J. Noble has been appointed assistant minister of Holy Trinity, Erskineville, Sydney.

The Rev. A. E. Smith, of Holy Trinity, Concord West, Sydney, has been appointed rector of St. Mary's, Balmmain, Sydney.

The Rev. F. H. B. Dillon, rector of St. Paul's, Chatswood, N.S.W., since 1941, has been appointed to the important charge of Holy Trinity Church, Adelaide, vacant by the lamented death of the Rev. R. M. Fulford. We are glad to note that Mr. and Mrs. Dillon's enthusiasm for the B.C.A.S. and C.M.S. will ensure the carrying on of the traditions of Holy Trinity.

The Rev. E. G. Veal, a well-known Melbourne clergyman, recently celebrated his 93rd birthday. He is still very vigorous and attends various committee meetings and relieves at the Mollison Library, after taking meetings in St. Paul's Cathedral, Melbourne, on Tuesday mornings.

Miss Milsop, for the past 15 years Secretary of the Girls' Friendly Society in Sydney, has retired and Miss Newmade, daughter of the late Rev. George Newmarch has been appointed to fill the vacancy.

Our heartiest congratulations to the Rev. Alan R. P. Morrisby, C.F., upon his marriage with Miss Frances McWilliam, only daughter of the Rev. and Mrs. H. W. McWilliam, of "Cherry Hinton," Strathfield, N.S.W.

Rev. M. A. Payten, C.F., has been appointed to the Parish of Clovelly, N.S.W.

The Bishop of Warrington (suffragan to Diocese of Liverpool) was consecrated in Liverpool Cathedral recently. It was the first service of this description held in the new Cathedral. Forty bishops took part in the ceremony—representing Britain, India and Africa.

We congratulate Mr. R. Clive Teece, K.C., one of the Synod Representatives of the Diocese of Sydney, upon his appointment as Dean of the Faculty of Law, at Sydney University.

The death is announced of the Rev. Barclay Fowell Buxton, for 30 years missionary in Japan and from 1921-35 vicar of Holy Trinity, Tunbridge Wells, England. He was one of the founders of the Japan Evangelistic Band which has done such a fine work for Christ in Japan. It is said of him "He was fearless in his witness to the claims of His Lord and Master, but overflowed with love in his presentation of those claims."

A WORD OF ATONEMENT.

(Continued from page 4)

have been the lot of so many people. In solidarity with our people, as enjoined by God, loving them with a God-given love as once Jeremiah and Paul loved their people, we altogether confess our guilt and repent before God for neglect in unceasing prayer, bold witness and active love. Therefore we are earnestly resolved to bear the sufferings ordained for us by God readily and patiently, and to preach the Gospel of the love of Christ Who died that the sins of all men might be forgiven, as the only Hope for the world. We shall do this in every way, but especially to our youth, that God may grant our people, the people of the Reformation, a new manifestation of His grace."

—I.C.P.I.S., Geneva.

GENERAL DOBBIE'S TOUR.

The United Youth Rally was held in the Town Hall last Wednesday, April 10th. The final meeting will be held in the Lyceum, 3 p.m., Sunday next, 14th, State-wide broadcast.

Lady Dobbie will address a Women's Meeting in Sydney Town Hall on 14th April, 7.15 p.m.

VICTORIA.

April.

24.—Civic Reception.

25.—Thursday, Anzac Day, Shrine Service.

29.—Monday: Public Meeting at the Stadium.

30.—Tuesday: University Meeting. May.

9.—Thursday: Youth Rally, Town Hall.

10.—Friday: Luncheon, Royal Empire Society.

Also visits to Bendigo, Ballarat and Geelong.

GOOD FRIDAY PROCESSION.

On Good Friday, April 19, the Sydney Diocesan Procession of Witness is being arranged as usual, to assemble in the Domain at the rear of Parliament House, at 4 o'clock and to march off at 4.20. If the Procession should be cancelled owing to wet weather, the Service will still be held in the Cathedral. The Town Hall has again been engaged, as well as the basement, for the evening meeting. General Dobbie will be the chief speaker, and the Hurlstone Park Choir will render items from the "Messiah." Their Royal Highnesses the Governor-General and the Duchess of Gloucester have signified their intention of being present. ...

OUR BLOCK.

The block of the Ordination Group at Sale was kindly lent by Milton Collins, photographer, Sale, from whom half-plate copies may be obtained for half-a-crown post free.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

UNDER WHAT FLAG?

We considered in our previous issue two possible theories of Church authority, both of which were exposed to practical difficulties. The first was the theory of the unfettered determination of the episcopate. The second was the theory of the absolute authority of experts. We pointed out that in practice the decisions given by both points of authority were ignored.

It may be said that, broadly speaking, Anglo-Catholics attach great value to the first theory. Modernists and Liberals usually favour the second alternative.

The Third Proposal.

Readers of our former article will recall that we suggested there were three flags under which the Church of England in Australia might march. The two which we have already discussed are not in general favour at present. At the recent General Synod the proposal of the Bishop of Newcastle to leave the question of an Appellate Tribunal in suspense was not accepted. In the draft Constitution which the Bishop submitted, it was proposed to create a Board of Reference consisting of Bishops and elected lay members as a Board of Reference to determine whether any revision of the Book of Common Prayer was inconsistent in whole or in part with the declarations set out as the principles on which the Church of England in Australia was constituted. This Board of Reference was to have an advisory power only. The final decision as to inconsistency should rest with the General Synod. The last Synod passed an amendment to the proposal, restoring the clauses relating to an Appellate Tribunal as they appeared in the 1932 Draft Constitution. This scheme followed closely the precedent set by the Church of Ireland, which won the support of many of the distinguished divines and lawyers who formed the Archbishop of Canterbury and York Commission on Church and State which reported to them in 1916. This scheme requires the presence of lay judges on the Appellate Tribunal.

The Constitution of the Appellate Tribunal.

The Tribunal consists of seven members, three Bishops and four lay-

men. The General Synod, for the purpose of electing members of the tribunal, is divided into the House of Bishops, the clerical representatives, and the lay representatives. Each component part has the power of nomination. The Synod elects one bishop and one layman on the nomination of the House of Bishops, one bishop and one layman on the nomination of the clerical representatives, one bishop and two laymen on the nomination of the lay representatives. The bishops elect the president from the lay members of the tribunal thus chosen.

The lay representatives have thus the right of electing half the lay and one-third of the episcopal members of the tribunal. In all ordinary matters submitted for judgment a simple majority of the tribunal is sufficient for a determination. In matters involving faith, ritual and ceremonial, the majority must include at least two bishops. Another clause in the 1932 Draft reads: "The members of the tribunal shall be nominated and appointed in such manner, hold office for such period, and be subject to such disqualifications, and vacancies shall occur and be filled in such manner, as may be prescribed by or under canon of the General Synod."

The Value of the Proposed Tribunal.

The proposed tribunal has one feature of great value. In the "Report on Church and State" to which reference has already been made, Lord Parmoor writes:—"The practical question arises: In what form can the Church conveniently meet to decree rites and ceremonies and (to exercise?) authority in controversies of faith? The meeting must be one in which laymen have their appropriate representation, and I cannot assent to the view that apart from a representation of laymen, either bishops or clergy or the House of Convocation should be regarded as having exclusive authority in this all-important question" (p. 71). It would seem to follow as a corollary from this argument that if the laity must have representation in controversies of faith, they should have representation in any tribunal that interpreted matters of faith, ritual and ceremonial. And yet there is still strong objection to any lay members acting as a church court.

A second value which is not unimportant arises from the fact that the laymen chosen, while all qualified churchmen, are required to have legal training. A lay member of the tribunal must either be or have been a justice of the High Court of Australia or a judge of the Supreme Court of a State. If these high functionaries are not qualified to act or have not been nominated, the lay members must be either practising barristers or solicitors of at least ten years' standing of the High Court of Australia or of the Supreme Court of a State. This is a matter of great importance. For the determination of judicial questions a judicial training is necessary. Bishops rarely have that training. Theological learning should be balanced by legal experience. We find it difficult to understand the objection to this point of view. It seems to arise from the wholly mistaken notion that a tribunal makes laws. Regulations are of such a character that over and over again, through loose forms of expression, loop-holes of escape from their apparent direction are discoverable. This applies to rubrics and canons as well as to acts of Parliament. No doubt this is a disquieting fact. Still, it is not half so disquieting as any course of action likely to foster the opinion that in ecclesiastical matters an assumed offender against episcopal judgments would not be given the benefit of the doubt. We do not want to encourage the peremptory demand of Alice's Queen, "Off with his head." The same applies to determinations on questions of consistency.

A Need for Caution.

Whilst we are of opinion that the presence of lay judges with legal training on the tribunal is of very great value, certain cautions are necessary if the Church is to escape obvious dangers.

Any tribunal that hopes to gain the confidence of the people must be so constituted as to be free from outside interference. Further, its decisions should be operative until revised by lawful appeal or in the case of a final court by re-hearing. The Church of England in England has suffered severely through failure to require these two conditions. The existing ecclesiastical courts are defied with impunity. It is no use saying, as many do, that they have lost the confidence of the people. If we were to apply the same method of reasoning to our civil courts we would soon be on the highroad to anarchy. Some think we are already

moving in that direction and the ecclesiastics must take their share of blame for starting this rake's progress.

A Condition of Stability.

One of the conditions which in civil affairs tends to establish the authority of the courts is that no judge is removable from office because of an unpopular decision. Judges are chosen by the Cabinet, but once they are installed in office they cannot be removed except by impeachment before Parliament. The placing of the court beyond the reach of popular clamour has contributed largely to the confidence which it enjoys. A second fact, closely connected with the first, is the permanent character of the judiciary. A judge holds office for life unless he is incapacitated or retires voluntarily. Many greatly hope that the example of Dr. Evatt, who forsook the judicial bench, embarking once more for the fiery gulf of politics, will not be widely followed. They believe that such a procedure oft repeated would do much to impair the reputation of our courts for impartiality.

A Flaw in the Draft Constitution.

We are confronted with a very grave danger in this respect in the draft provisions for the appointment of members of the Appellate Tribunal. The three bishops have a relative fixity of tenure. But even here, if a decision adverse to a powerful section be given, there is danger that the next general synod, swept by angry passion, may depose some or all of the bishops who have incurred popular displeasure. This would constitute a deadly blow at the authority of the tribunal, and steps should be taken to avoid this possibility. The danger is even greater in the case of the lay judges. If a judge of the High Court of Australia, or of the Supreme Court of a State, becomes sensible of the fact that he holds office on the tribunal entirely at the fickle will of a popular assembly, however suitable he may be as to qualifications, he would hesitate to accept a position that would expose him to a danger that might well react unfavourably on his civil position.

The Manner of Appointment and the Terms of Office.

A hasty reading of the 1932 draft would cause a reader to incline to the opinion that as General Synod appoints the members of the tribunal, the appointment would hold from one session of the General Synod to an-

other. This would give the tribunal a life of not more than five years. But it is not quite clear that this procedure must be followed. The draft declares: The members of the tribunal shall be nominated and appointed in such manner, hold office for such period and be subject to such disqualifications, and vacancies shall occur and be filled in such manner as may be prescribed by or under canon of the General Synod. It seems a little gruesome and incongruous to find that the Synod may prescribe that a vacancy shall occur by death. It is too reminiscent of Socrates. But apparently lawyers think it is all right to allow the Synod to prescribe what it cannot prevent. To our way of thinking it would be better to re-draft the clause. Two clauses would meet the need. The first would state, "The members of the tribunal . . . down to the words 'such disqualifications,' and should read on 'as may be prescribed,' etc. The second clause would read, 'Vacancies occasioned by death, resignation or for any cause which the Synod may determine by canon, shall be filled in such manner as may be prescribed by or under canon of the General Synod.' But that is simply an interesting question of drafting, and we leave it there. The more serious feature is that this clause leaves open the way for postal nominations and postal voting, and could provide in this way for an election every year or every three years, an election which might take place when an important case was pending.

It is a mistake to expose an important tribunal to the hazard of party feeling. It could be avoided. The bishops could be summoned in order of precedence. The three who were able to attend should constitute the tribunal. The summons would end when three episcopal members had been thus selected. This would avoid the invidious task of selecting certain names from amongst the bishops, and give a greater degree of stability to the tribunal. Similarly, a larger quota of lay judges could be appointed by the Synod, and these could be summoned in the order of dignity and where they were barristers or solicitors, without any further title to distinction in the order of their length of service in the profession. The summoning to cease here also when three names were found of those capable of attending.

Further, the period of service should be fixed by the Constitution, and not left to the hazard of a canon that could more easily be repealed. The

longer the period of service, within reason, the greater the stability of the tribunal. It could be easy to provide that vacancies should be filled by the General Synod or by the Standing Committee when Synod was not sitting, or better still, by a system of postal nomination and postal voting. The greater the stability of the tribunal the greater the prospect of unity in the Church, and the less danger of vexatious litigation. These are not idle questions. We hope they will receive earnest consideration when the matter comes before the Synod.

ORDER OF THE PRIESTHOOD.

(Sermon preached by the Rev. Stephen Taylor, B.A. (Cantab.), at the Ordination Service in the Cathedral Church of St. Paul, Sale.)

When He ascended up on high, He led captivity captive, and gave gifts to men.

He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Ephesians iv 8, 11, 12.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed;

Feed the flock of God which is among you taking the oversight thereof.—1 Peter v 1, 2.

In the intention of the Church, on an occasion such as this, a preacher's subject is distinctly set out for him. In the opening rubric or direction in "The Form and Manner of Ordering of Priests," it is enjoined that a sermon or Exhortation be preached declaring the duty or office of such as come to be admitted to the Priesthood; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in that office.

To-day, four of our brethren are seeking admission to the Order of Priests in the Church of God—an Order of whose antiquity in the Church there can be no doubt; for from the very earliest records of the Christian Ministry the elders, presbyters or priests are named as sitting with the Apostles in council to decide difficult points of discipline and order in the Church. A little later in the history of the Acts of the Apostles they are seen at Ephesus in charge of the pastoral ministry and are exhorted to feed the flock of Christ.

It is further interesting to find that although we read of "Apostles and Elders" or apostles and presbyters or priests, St. Peter in writing to the elders of the Church speaks of himself as being also an "elder." St. John likewise in two of his epistles describes himself as "John the Presbyter," and St. Paul in writing to his friend Philemon describes himself in similar terms.

Bishop Lightfoot says that "the name and office of the presbyter are essentially Jewish. Over every Jewish Synagogue, whether at home or abroad, a council of elders

presided. It was not unnatural therefore that when the Christian Synagogue took its place by the side of the Jewish, a similar organisation should be adopted with such modifications as circumstances required." In Jerusalem there were close on 500 synagogues and from the account in Acts 6 it would appear that foreign born Jews returning to reside at Jerusalem would form synagogues of their own by reason of their different languages. The Christian Jews still conforming to Jewish worship would naturally have their own synagogues, and a similar council of elders or presbyters under the presidency of a chief presbyter or ruler. We have no record in the Acts of any other origin for these officers. They are mentioned quite casually in Acts xi as the body to whom alms were sent for distribution to those who were in need.

Evidently the Apostles were looked upon as being presbyters as well as apostles, but the elders were not all apostles. This is interesting inasmuch as when we consider those who are regarded as successors of the Apostles in the government of the Church, we find that the terms bishop and presbyter were at first interchangeable. For instance, when Paul summoned to Miletus the presbyters of the church at Ephesus he appealed to them as bishops or overseers appointed to that office by the Holy Ghost. (Acts 20, 28). When writing to Titus regarding the ordination of elders in every city and stating the moral requirements he adds, "for a bishop must be blameless" (1/5-7). And St. Peter in his appeal to the presbyters of the Churches urges them to fulfil the office of bishops with disinterested zeal. (1 Peter 5-12).

But in the second century a change has come—the presbyters are no longer called bishops—but the bishop is singled out as separate from them as the chief officer of the Church. Perhaps St. James' presidency at the Jerusalem Council and the authority given to Timothy and Titus to ordain deacons and presbyters indicate that the change was already taking place for the sake of Order in the Church.

Jerome in the 4th Century writes "Among the ancients, bishops and presbyters are the same, for the one is a term of dignity, the other of age." But, of course, in his day the division of orders had become a settled thing in deacons, presbyters and bishops—each order being separate, but each higher order embracing the functions of each lower.

Definitely then, the Order of Priesthood is an established part of the Christian Ministry, just as necessary as any other of the orders and established on New Testament practice.

DUTY OR OFFICE.

What then are the duty or office of those who are ordained to the ministry? Its earliest function had to do with discipline in the Church, in consistent line with its original use in the Jewish Church. The presbyters were men of mature years, set to rule and to lead in the Church of God. As St. Paul said to Timothy, "One that ruleth well his own house, otherwise how shall he take care of the Church of God!"

"Remember them that are your guides, obey them that have the rule over you," said the writer to the Hebrews.

But they had also a definitely spiritual function. They are men who watch for souls. They are to feed the flock.

"As pastors of souls the presbyters have a responsibility for every person committed to their charge. The bishop's exhortation gives the ground of this responsibility, saying that these are the sheep of Christ which He bought with His Death and for which He shed His blood." That the church and congregation whom they serve is "His spouse and His Body."

The pastors' work involves the seeking of those who have gone astray, the giving of advice, counsel and comfort to those who are troubled in mind and conscience that through the ministrations of God's Word and Sacraments they may receive the assurance of forgiveness and strength. It involves ministering to the sick and dying as well as to those who are in health, the teaching of the young and old and the guidance of all whom their ministry reaches towards "a life of communion with God, both in their personal religion and in the fellowship of the Church." (Report on Training for the Ministry.)

Then there is attached to them both the ministry of prayer and anointing of the sick. St. James tells his readers, in case of sickness to call for the elders or presbyters of the Church and let them pray over the sick member, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

MINISTRY OF THE WORD.

The presbyter for the discharge of these pastoral functions is commanded to be a faithful Dispenser of the Word of God and of His Holy Sacraments. "As a dispenser of the Word of God he is sent out with authority to proclaim the Gospel. He must know what that Gospel is. He must believe it." He must take hold of it in his heart. It must possess him. He must obey from the heart that form of doctrine unto which he has been delivered, n.b., this truer reading of Rom. 6.17. It must hold him and constrain him along the line of God's will in His ministry.

In furtherance of this ministry of the Word he is thus charged by the bishop: "Seeing that you cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures." "He must have studied it in itself in the historical form in which it appeared, in its workings in the biblical history and the history of the Church and in its relevance to the life of the contemporary world and not least to his own life." "Only if he so knows his message will he be able to set it forth to others as a living Word of God." (Report p. 6.)

Again, he is charged to pray to God the Father by the mediation of Christ for the assistance of the Holy Spirit "that by daily

ORDINATION GROUP.

Sale Cathedral, March, 1946.



ORDINANDS.—Revs. N. W. Macdonald, G. Harmer, D. E. W. Green, and P. F. Taylor.

reading and weighing of the Scriptures" he may wax riper and stronger in his ministry. "He is exhorted to constant study and meditation in the Holy Scriptures and warned of the necessity that he should give himself wholly to this one thing and draw all his cares and studies this way." (Report p. 6.)

MINISTRY OF THE SACRAMENTS.

Then again, he is to be "a faithful dispenser of God's Holy Sacraments." He is given the responsible duty of admitting the new member into the congregation of Christ's Church and of giving God's seal and pledge of discipleship—after making as sure as he can that the conditions and qualifications of such are adequate.

He is also the presiding minister at the Breaking of Bread, the sacramental and unifying Meal of the Christian Fellowship, the Sacrament of our redemption, sustenance and unity in Christ. It is his function to consecrate and distribute the sacred "pledges of His Love." He takes the father's place in the Christian Passover and instructs the Christian family in the precious truths of Christ's redemptive Love and Sacrifice. It is his part to lead the assembled children of God in their Eucharistic Act of Worship in which they offer unto God the sacrifice of their whole body, soul and spirit in glad response to the love that flowed from the Cross for their redemption.

Then further, as a pastor with a cure of souls, he is a Messenger, a Watchman, and a Steward, with the grave responsibility resting upon him of teaching, forewarning, feeding and providing the Lord's family, and also of seeking for Christ's sheep that are dispersed abroad and for His children who are in the midst of this naughty world, that they may be saved for ever. "They are the sheep of Christ which He bought with His own death and for whom He shed His blood." As the writer to the Hebrews puts it, "They watch incessantly for your souls as they that must give an account."

What weighty office this is! A glorious privilege—but a tremendous responsibility.

But it is also a part of that ministry which St. Paul describes as Christ's gift to His Church "for the perfecting of the saints for their work of ministry."

THE PART OF THE LAITY.

Here are the reasons why you, my brethren of the laity, should highly esteem this ministry. It is Christ's gift to you, for a purpose which should evoke from you a welcome and an "obedience." Christ's gift to you! The personnel of the gift-men of like passions and problems as yourselves; men just as much prone to fail as you are; but they are the gift of your Master to you in order to watch for your souls and make you adequate for your part in the building up of the Church which is Christ's Body. If Christ has thought good to send such to you for so high a purpose, don't you think St. Paul was right in claiming that you should "esteem them very highly in love for their work's sake," and for Christ's sake? Do you not think that regard for Him will issue in regard for His gift to you—for those who bear His message to you?

You have your part in the success of their ministry. Failure on their part to accomplish that ministry would be unprofitable for you. Both out of love for Christ and for your own souls' good you should avoid those easy and unwholesome criticisms that make a minister's way hard and discouraging and on the other hand you should make him and his work amongst you, the object of constant and earnest prayer. Let him understand by all means that you regard his work of the first importance and give him the fullest support possible from you. Seek to keep a well proportioned idea of what that work is. As the new Bishop of Grafton so splendidly reminded his people in his enthronement sermon:

"Do not only value us and praise us, when we are hurrying about in a whirl of meetings and organisations, burning up the petrol, hammering on our typewriters, speechifying, raising money.

"Demand from us that we should spend time also in praying, studying, thinking.

"It is our first duty as well as our privilege. Yet we are so easily led from it by the contagion of the bustling world.

"What I do mean is this—that in the busy life of perpetual motion, full of hustle and bustle, we clergy (and you laity also) may conceal behind this screen of whirlwind activity, very shallow, flimsy little souls unless by prayer, study and thought, by the word of God and by the sacraments we deepen and strengthen those same souls.

"And what does it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

But also bear in mind carefully the purpose of Christ's gift—not to do your work for you but to help to fit you for that task to which your Master calls you—the task of building up the Body of Christ. This is not a one man's job—much as the laity generally seem to regard it. It is the job of every one of us, "to make increase of the body, unto the building up of itself in love." With that great message in mind as well, of course, as the message of salvation, the writer to the Hebrews urges his readers to be reasonable men and women—to "obey or rather listen to those who have the rule over you and submit yourselves." You know how St. Paul prayed to be delivered from unreasonable and perverse

men, men whose ears were closed against the truth. That seems to mean the men with fixed ideas, whose heart is closed against the word which is preached. "Be open-minded" towards those who are set over you in the Lord, willing to receive the message they bear and to do the will of God insofar as they make known that will to you.

Do not forget that you constitute the Church of the Living God and that it is the function of that Church throughout its membership, therefore of you its members to bear a true witness to Christ Jesus to the world. The Church, clergy and laity alike are called into this great Fellowship of work with Christ Himself.

"Ye are my witnesses." Are you? What witness have you to give?

TO THE ORDINANDS.

To you, my younger brethren, who come this morning seeking ordering to the priesthood of Christ's Church, I say: It is an honourable calling—it is a highly responsible office: for your ministry is to the souls of men. It has its deep joys and it has its sore disappointments and sorrows. It will, if your calling be a reality and your response be sincere, be a life of knowing the fellowship of Christ's sufferings as well as the power of His resurrection. But because God is faithful who has called you to this fellowship of His Son—you will experience "over-weights of joy" in the fruitage that is bound to follow a faithful ministry. Never lose heart; but remember the faith of the Apostle when he said "I have planted, Apollos watered, but God giveth the increase."

Looking no longer in—but up, as you draw near for your ordering, we bishop and priests together certify you by this sign

of laying on of hands that the Holy Spirit, who helpeth our infirmities, is ever with you to guide you, to strengthen you and to sanctify your life and work to the building up of souls into Christ's Kingdom.

"Here as elsewhere, our Church goes on the charitable presumption (as she is bound not being a judge of hearts) that all have done their part, as they profess to have done—that during the Ember week which always precedes the Ordination, the whole Church has prayed for the outpouring of the Spirit—that the candidate is truly moved by the same Spirit, as he says, to take on him the office, that the bishop and whole congregation are sincere in their prayers. It would be an utter want of faith, presuming all this, to doubt God's answer to prayer or to hesitate in humble trust to appropriate the Lord's own words, "Receive ye the Holy Ghost."

Let us pray for these our brothers in the words of a beautiful prayer of the Waldensian Church at an Ordination such as we have to-day.

"Lord, these Thy servants, presenting themselves before Thee in deep humility, acknowledge their utter inability to do anything of themselves, but feel that Thy strength is made perfect in their weakness. O merciful Lord be entreated for them. Great God, our Saviour Jesus Christ, it is for the souls which Thou hast redeemed with Thy blood—it is for the Church which Thou hast called Thy Spouse and which must appear before Thee pure and without blemish. Holy Spirit, descend upon these Thy brethren as Thou didst formerly upon Thy Apostles. Spirit of strength, sustain them; Spirit of Light, illumine them; Spirit of holiness, purify them; Spirit of Prayer, teach them to pray as Thou commandest them, through Jesus Christ our Lord. — Amen."

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THE UNFINISHED TASK.

While much has been accomplished by Christian Missions, the task of world evangelisation is far from being completed. There are still many vast areas unoccupied. It is alleged that there are more non-Christians in the world to-day than there were ten or fifteen years ago.

In Asia there are only thirteen missionaries and 5,000 Christians to the 1,000,000,000 among 1,000,000,000 people.

Of China's 1608 counties more than 1100 were unoccupied before the war with Japan.

India has areas with two millions, three millions, and even five millions still unreached.

There are no Christians resident in half the villages of Ceylon.

Half of Manchuria is still out of reach of the Church's witness.

In the Netherlands Indies there are 30,000,000 not being reached.

In Africa, while there are fifty-six missionaries to the million, compared with thirteen in Asia, and baptised Christians are proportionately five times as numerous, yet there are many areas inadequately occupied, and some not at all.

In Oceania, with a population of two millions, the missionary occupation of the islands is 421 per million people, but there are many still outside the Christian Church. The restless millions wait the Light whose dawning maketh all things new!

Christ also waits, but men are slow and late. Have we done which we could? Have I? Have you?

THE GREAT SACRIFICE.

The following is a page of the Lent and Easter Appeal of the Home Missionary Society, Sydney: "Give A Chap A Chance."

BECAUSE A CHILD WAS BORN.

Because a child was born one winter night
In a small town beyond the East's far rim,
All children of the earth should claim our care.

Remembering Him.

Because we cannot take our gifts of love
Down the long road that leads to where
He lay.

Let us seek out each wistful, lonely child
Upon the earth to-day;

Let us bring light and gladness to those
Hearts

Too young to know why suffering should
Be.

Let us take cheer to some abiding place
Of bitter poverty;

Let us not miss one lonely, needy child;
Because the Christ was born in Bethlehem;

For all the gifts that we would bring to Him,
He bids us take to them.

—G. N. Crowell.

Because a child was born before the marriage of his mother he was considered a burden and was unwanted. Eventually he was abandoned, and was reared by a relative. As he grew older he frequently asked about his parentage. Time after time he was given evasive answers. His curiosity was never appeased.

Then after much inward brooding he guessed that he was an illegitimate child. Day after day this thought was uppermost

in his mind. He decided that it was something he could not stand. He decided to die. The attempt was frustrated.

Careful handling brought about a change of thought but not before he asked, "Have I a mother and father like other kids?"

The accident of birth was carefully explained. He was very sensitive. At last, after a talk on character and reputation he was a changed lad. A good reputation is a very worthy prize in life, but a good character is far greater. Reputation is what others think of you. Character is what you are. This explanation was acceptable to the lad and a great change took place.

When Bill was 18 he joined the A.I.F., and, sad to say, was killed in action a few months ago.

"Greater love hath no man" . . .

The Rev. Thomas Quigley, M.A., Vicar of Wootton, Beds, has been appointed to the Rectory of Straid, Co. Mayo, Ireland.

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Lieut.-Colonel Bertram J. F. Wright, son of the late Archbishop of Sydney, has been awarded the M.B.E. Throughout the war he has been A.D.C. to Lieut.-Gen. Sturdee.

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A NEW FLYING DOCTOR SERVICE

As from March 1, 1946, the B.C.A. assumed responsibility for the management of the Central Eyre Peninsular Hospital located at Wudinna, South Australia. This is a fifteen-bed hospital and has been managed by the Le Hunte District Council.

Recently the Society was asked to take over the management and to this has agreed.

Dr. R. Roxburgh, of Burwood, N.S.W., takes up duty early in March as the B.C.A. Medical Officer at Wudinna. Within the next few months the Society will station an aeroplane at Wudinna for doctor's use.

Dr. Roxburgh was recently released from the R.A.A.F. for this work and will be his own pilot. It is an interesting coincidence that Doctor's wife is also a doctor.

Sister Pritchard, who did such an outstanding work at Cook for many years, is now at Wudinna and becomes Matron.

CORRESPONDENCE.

SELF EXAMINATION FOR THE CLERGY.

(To the Editor, "Church Record.")

Dear Sir,

Most of the laity are familiar with the Lenten injunction to self-examination. I often wonder, however, whether the clergy could not profitably apply the same principle, not to the ordering of their own lives (that were presumption) but to the conduct of the Church services.

In this connection, the following matters are suggested as being worthy of consideration:

(1) Slurring and mumbling of words, especially the Ascription.

(2) Racing or gabbling through prayers, especially congregational prayers such as the General Confession, or the Lord's Prayer.

(3) Bustling in the Communion Service, especially at Easter and Christmas, or after Evensong.

(4) The gradual acquisition over the years of a parsonical "manner," also the usage during the service of a pronunciation for certain words different from that of everyday conversation, suggesting insincerity.

I think that, of all weaknesses to be guarded against, that of bustling is the most noticeable. Some of the clergy cannot wait until an Amen is concluded before commencing the next prayer. After the injunction "Let us pray," prayer is commenced before the congregation is halfway to a kneeling position. This gives the impression that God would have us ushered in and out of His presence after the manner of an industrial magnate, and this despite the fact that probably the majority of people spend little more than an hour per week in the House of God.

Maybe you will consider the above observations worthy of publication. They are made in the realisation that in the rush and bustle of a parson's life important details may become obscured, and in the hope that some may benefit thereby.

Yours sincerely,

KENNETH HARRIS.

ANSWERS TO CORRESPONDENTS.

Bishop of Newcastle.

We are indebted to the Bishop of Newcastle. We trust that our article, which appears in this issue, will remove from his mind any misapprehension regarding our impression as to what is definitely suggested in the Draft Constitution soon to be placed before the dioceses. But we would point out that provision is made, under stringent conditions, no doubt, to alter the terms of the formal declarations. So the Church takes power to release herself. We have instances of bodies that were Catholic becoming the very reverse, a striking example being the Roman communion. We have instances of bodies that were Protestant becoming Unitarian in whole or in part. If we are not to expose ourselves to the danger of gradual or sudden departure from our present principles, we should see to it that no Synod as such shall have power to abandon them within the limits of the Constitution.

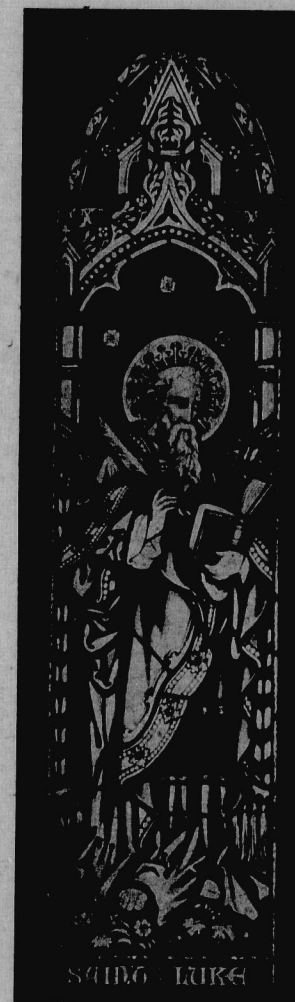
—Editors.

D. C. Watt.

Mr. D. C. Watt, in his letter which appeared in our last issue, illustrates the result of inaccurate presentation of the facts of history. He represents a large community that has been misled by partisan statements. But he adds to the inaccuracies he has imbibed, one that belongs wholly to himself. If he reads our article again he will notice that what we said was:—"While the Bishop of New Guinea might be glad to welcome him, his reluctance to wear the chasuble might create embarrassment for him amongst his brethren in the mission field." Mr. Watt speaks of accepting the bishop's ruling. There was no such ruling. Therefore, according to Mr. Watt, the Bishop of New Guinea broke the obligatory rule of his church in proposing to admit a priest to his diocese who would not wear the chasuble. Mr. Watt's argument on "Whosoever sins ye forgive," etc., is quite wide of the mark. No one suggests that the power there given died with the Apostles. That is fiction of Mr. Watt's imagination. What we contend is that this power in the words of the Fulham Conference was given "to the Church and not to any ministry in the Church." Mr. Watt asserts: "The 1549 Prayer Book was never either withdrawn or annulled." Mr. Watt does not know that it was annulled by 1st Mary ses. 2, cap. 2, and the services in the last year of Henry VIII restored. "And no other kind of service or administration of the Sacraments." This Act was again repealed by 1 Eliz. c. 2. All clergy were bound to say "All the Common and Open Prayer, in such order and form as is mentioned in the said Book" which existed "at the death of our late Sovereign Lord King Edward VI." "with the alterations and additions therein added."

The present Prayer Book was enforced by the existing Act of Uniformity. There is no authority for any other book.

—Editors.

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Churchman's Reminder.

"Triumphant at last." An old-time motto of English kings.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

—1 Thess. 4, 14.

April.

14.—The Sunday next before Easter. The alternative title: "Palm Sunday" agrees with the Second Lesson in Evening Prayer, and provides a fitting introduction for Holy Week. "No Cross, no Crown" must apply to our lives in degree, as it applied to the One Who bore the Cross for all mankind.

15.—This great week called "Passion Week" and also "Holy Week." It was called "The Great Week" in the 5th century. Let us make it great, even by such a small act as attendance at Church during the week days.

19.—Good Friday is a universal day, and increasing numbers in non-Anglican Churches observe this important day. The title is peculiar, it may be noted, to the Church of England. It used to be called in ancient times "Paschal Day." How the words of one of the Collects must ring in our ears when we pray in these days for Jews, Turks, infidels and heretics. Never more was such prayer needed as in these days of crisis upon crisis caused by forgetfulness of the Cross of the Saviour of the World.

21.—Easter Day. We are reminded of the Three Resurrections: 1. of the Lord of Life from the Tomb. 2. Of our spiritual resurrection resulting from belief in His Resurrection. 3. The Resurrection of our bodies when He comes.

22 and 23 are of special note being set aside to emphasise the greatness of the Queen Festival, as it has been designated in commemorating the unique and sublime act of Christ in showing His conquest of Sin and Death on behalf of us unworthy though we be, but who too shall rise again and be with Him.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

GOOD FRIDAY.

Procession of Witness.—As in previous years you should assemble in the Domain at the rear of the Sydney Hospital in ample time to be in your places and move off at 4.20 p.m., sharp. The procession is expected to reach the Cathedral about 5 p.m., where a brief service will be held. In case of rain the procession will be abandoned. Parishes will be grouped according to their Rural Deaneries as hitherto.

Elderly people who are unable to march the whole distance of the procession may join it en route, or else they may meet it at the Cathedral. This procession of witness is most important.

United Service of Witness in the Sydney Town Hall, commencing at 7.45 p.m.

General Sir William Dobbie, hero of Malta, will speak. At the same time in St. Andrew's Cathedral Stainer's "Crucifixion" will be rendered.

"THE BATTLE OF MORALE."

At the Annual Meeting Luncheon of the Father and Son Welfare Movement on Thursday, 14th March, in Nock and Kirby's Banquet Room, the Director, Mr. Jack Robson, urged those present and the public generally to assist prayerfully and financially, the Movement's effort just being launched, to place copies of their publication, "The Guide to Virile Manhood," in the hands of troops of the Occupation Force in Japan. It was not a battle of guns and bombs, planes and ships, but a battle of morale, stated Mr. Robson. The Movement, he continued, was anxious to succour and save many, by the Grace of God, from the rocks of moral shipwreck.

The Chairman, Professor Harvey Sutton, O.B.E., in his remarks, pointed out the necessity of Young People being taught, clearly and sanely, the truth about themselves. The attack on sexual difficulties once attempted, must be continued. The Father and Son Welfare Movement, he declared, founded in 1926 by the late Mr. P. J. L. Kenny, would continue its task in this very important field.

Mr. George Weir, M.L.A., deputising for the Premier, voiced the Government's approval and appreciation of the work being undertaken by the Movement. The Government, he said, was anxious for the Father and Son Welfare Movement to not only carry on, but to extend its activities.

Chaplain E. A. Davies in closing, told of his personal appreciation of the Movement and gave first hand indications of the worth of the booklet "The Guide to Virile Manhood", many scores of thousands of which were distributed gratuitously among men of the forces during the past six years. The booklet had saved many fellows from the snares of the devil, he declared. He commended to the Movement, the words of the Apostle, Paul: "The joy of the Lord is your strength."

At the luncheon which was marked by a representative attendance, tribute was paid to the untiring effort and the splendid work accomplished by the late Director, Mr. P. J. L. Kenny.

The Movement's publications, "The Guide to Virile Manhood," "Happiness and Health in Womanhood" and "The Guide Through Girlhood" have reached a quarter of a million copies. They are obtainable from all leading booksellers or direct from Headquarters, St. Barnabas' Church Building, Broadway, Sydney.

NEWS FROM THE PARISHES.

St. Michael's, Sydney. — The Annual Masonic Church Service will be held in St. Michael's on Sunday, May 5th, at 7.15 p.m. A special order of service will be printed and the whole service will be conducted by members of the Craft, the visiting preacher being the General Secretary of C.M.S., Rev. R. J. Hewett, S.W. Many lodges have accepted invitations to be present and the service is open to all — everyone invited and welcome. An organ recital given from 6.45 p.m.

St. Michael's, Rose Bay. — On Monday, February 25th, at a private service the Rector unveiled a brass tablet on the south wall of St. Michael's Church, in memory of William Patrick and Martha Elizabeth Macdermott, the late parents of Mrs. Martin, of this parish, and Messrs. C. J. Macdermott, of Manly. Mrs. S. Hampshire of Perth, another daughter, was prevented by distance from attending.

Churchpeople will remember the late Mrs. Macdermott who worshipped at St. Michael's Church every Sunday morning, and sat in the front pew, until sickness and old age prevented her from attending.

Mrs. Macdermott was a widow when many of us first met her in these parts.

St. Thomas', Enfield. — On a recent Sunday we held Fellowship Tea, when our speaker was Miss A. Clarke, an old Fellowship member, who is going out as a missionary with the Aboriginal Inland Mission. She told us some of her experiences and something of her future work. (Communicated.)

MOTHERS' UNION QUIET DAY.

On Thursday, 21st March, at St. Peter's, Hornsby, a group meeting of the Mothers' Union was held. It took the form of a quiet day. There were seventy-five communi-

cants, and in all about 120 attended either morning or afternoon sessions. The Rector gave the address in the morning and Mrs. T. S. Holt the address in the afternoon. Mrs. Armstrong addressed the meeting after lunch and gave her reminiscences of the early days of the Mothers' Union in the parish of Hornsby, and she read extracts from her diary which were of special interest to the members of St. Peter's Branch, but which contained little touches of humour which appealed to all.

Mrs. W. Hey Sharp spoke of the very beginning of the Mothers' Union in the Sydney Diocese.

Mrs. Walker Taylor gave a brief outline of the extensive programme which lies ahead of the Mothers' Union in the immediate future.

Mrs. B. B. O'Connor was a delegate from M.U. headquarters, and Mrs. Muston attended as group representative.

Diocese of Bathurst.

ST. MARY'S, NARROMINE.

Mothers' Union.—The first meeting for 1946 was held on Tuesday, March 12, quite a goodly number of members being present. Arrangements were made for the purchase of materials and for members to make garments which will be sent to the affiliated branch in the parish of St. Mary, Scarborough, England, to relieve necessitous cases. In reply to an enquiry from our branch, the wife of the Vicar of Scarborough had stated that such assistance would be greatly appreciated. The Rector also spoke to the members of the Bible Reading Fellowship, and explained the Fellowship's system of planned Bible reading. The idea of a "Mothers' Union Chain of Prayer" (a roster whereby there would be some members of the M.U. at each weekday celebration of Holy Communion during the month) was favourably discussed and will be set in operation at the next meeting.

Diocese of Grafton.

St. Mary's, Coraki.—The Rev. L. R. Crossman was instituted to the newly formed parochial district of Coraki on Tuesday, 2nd April by the Archdeacon of Lismore, the Venerable E. S. Benyon. The Rev. R. S. R. Meyer, of Rappville, preached the occasional

NEW BOOKS.

"Prophetic Messages for Modern Times," by speakers at the Colonial Hills Bible Conference, Atlanta, U.S.A. 14/- (14/5).

"These Remarkable Men," by John A. Paten. Wilberforce, Teignmouth, Sharp, Thornton, Stephen, Macaulay, Grant, Babington, Buxton, 12/- (12/3).

"A Doctor in Many Countries," Claud F. Fothergill, 37 illustrations, 19/6 (20/-).

"Preachers I Have Heard," Alexander Gammie, Biological Sketches of 59 great preachers. 19/6 (20/-).

"A Very Present Help," a tribute to the faithfulness of God, by Lieut.-General Sir William Dobbie, 6/- (6/2).

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sermon, taking as his text 1 Timothy 1: 12: "I thank Christ Jesus our Lord who hath enabled me, for that He counted me faithful putting me into the ministry." The public welcome which followed the service was held in the School of Arts and there was a large gathering of townsfolk to welcome their new vicar. Councillor F. R. Smith, in welcoming the new vicar, spoke very highly of the magnificent work done by the Rector of Woodburn, the Rev. R. C. Hancock, who for the past three and a half years had undertaken the pastoral care of Coraki. A presentation was made to Mr. and Mrs. Hancock as a gesture of appreciation for their faithful services. Speaking in reply to the cordial welcome, the Rev. L. R. Crossman pointed out that he was still a young man with all the vigour of youth and that in the past years he had greatly benefited from two wonderful experiences. Firstly, he had been a member of the Brotherhood of the Good Shepherd working in the vast outback areas of the Bathurst Diocese; and secondly he had been a Chaplain in the Army for four years and had seen front line service. He felt sure these experiences would stand him in good stead in his new sphere.

South West Rocks.—The Vicar, the Rev. L. C. Ferris, passed away suddenly on 10th March. He had served faithfully in the parish since 1941. The Rev. G. F. D. Smith, recently discharged from the R.A.F., has been appointed as Children's Court Chaplain. He pioneered the splendid work now being done by this chaplaincy organisation. In 1939 while in England, he volunteered for service with the Royal Air Force.

Diocesan Clergy Retreat.—The Bishop of Grafton has invited His Grace the Archbishop of Brisbane to conduct a retreat for the clergy of the diocese at Grafton from 4th to 7th June next. To fit in with this arrangement, the quarterly meeting of Bishop-in-Council has been set down for 3rd June.

VICTORIA.

Diocese of Melbourne.

OUR VETERAN VERGER.

There will be a great company of churchpeople in this parish and around who will be very interested in the fact that Mr. William Huth passed his 86th year. On behalf of the Vicar, churchwardens, vestrymen and other parishioners and friends of St. Luke's Church, "The Companion" extends to him their hearty congratulations on reaching this grand age, and pray that his good health and vitality will be vouchsafed to him for many years.—St. Luke's, South Melbourne.

APPOINTMENTS FILLED BY ORDINANDS.

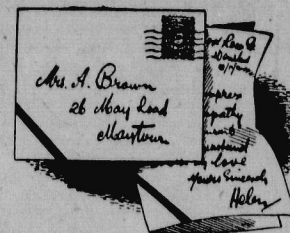
At the Ordination Service on Sunday, March 10, 1946, at the Cathedral, when Canon J. T. Baglin preached the sermon, the following were ordained and appointed as indicated:—

Priests.

Robert William Dann, B.A., Th.L.—Director of Youth.

Howard Charles Hollis, Mus.Bac., Th.L.—Christ Church, South Yarra.

Alfred Arnold Roberts, Th.L.—Curate under the Archdeacon of Brighton at Hastings.



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Eric Royston Baldwin, Th.L.—St. Mary's, Caulfield.

Geoffrey Morrison Browne, Th.L.—St. John's, East Malvern.

Keith James Coaldrake, Th.L.—St. Paul's, Frankston.

Neil Reheiri Glover, Th.L.—St. Thomas', Essendon.

Albert Naunton Haley, Th.L.—All Saints', St. Kilda.

James Anthony Knife—Curate under the Archdeacon of Brighton at Chelsea.

Robert Griffith Mountney—Curate under the Archdeacon of Kew at Warburton.

Colin Leslie Ware, Th.L.—St. John's, Footscray.

Bertram Pilcher Wrightson, Th.L.—Holy Trinity, Coburg.

Diocese of Ballarat.

THE BISHOP GOES TO PRISON.

(By Rev. W. Duffy.)

The most important event since our last issue has been the annual visit of our Bishop.

We are always glad to see Bishop Johnson in our district and this visit we were doubly glad, as it was his first visit since his recent severe illness. The interest the Bishop takes in our B.C.A. district is shown quite clearly in the way he attempts to crowd in as many services as he can, during his week-end visit. He drove from Ballarat to Cobden, 80 miles after lunch on Saturday and had to await the return of the Vicar. Unfortunately this particular Saturday afternoon was the occasion of the crowning of the Queen who was successful in the recent hospital effort. The Missioner, who has quite a

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loud voice, had been selected to act as Chancellor at the crowning ceremony, so therefore was away at the Lower Heytesbury show grounds, 30 miles away. Returning at about 5 p.m. the Missioner found the Bishop waiting, and at 5.15 they set out for tea at the Coorimungle Prison Camp, 30 miles in the opposite direction. After tea at 7 p.m. we had arranged a service for the prisoners as usual. We were astonished, whilst having tea, to find that the Roman Catholic prisoners had asked to be allowed to attend the service. This was granted by the Bishop, and also by the warden in charge, so for the first time all denominations worshipped together. What a service it was, too! The men had chosen their own hymns as follows: "I need Thee every hour," "Abide with me," "Lead, Kindly Light," and "Pass me not, O Gentle Saviour." The Bishop was astonished at the volume of music that these men produced. Accompanied by the Methodist minister on the little harmonium, they fairly shook the building. The Bishop told me afterwards that he could see the veins in their necks bulging as they let it go. What a pity we don't get that inspiring congregational singing in our churches.

The Bishop's address on "The light of the world" was certainly appropriate for these men, who try unsuccessfully to blunder through life without Light of God to lighten their path. Many of the men came up and thanked the Bishop for his helpful address and also his interest in them, for they do feel that they are the outcasts of society. After supper with the officers we journeyed home another 30 miles, arriving about midnight, very tired but very thrilled. It was well worth while, because it showed two things. First, that the Church does mean something to these men, and they do love the services; and, secondly, that they love our Bishop. I would say that he is the most popular visitor to the prison camp.

The following day was very hot and muggy—one of those days when it is hard to feel really enthusiastic. After 8 a.m. Holy Communion at Cobden, we left for Peterborough, 32 miles away, for Holy Communion at 11 a.m. Back 18 miles to Timboon Public Hall for 2.30 p.m., and then back another 18 miles for Evensong at Cobden at 7.30 p.m. At this service six of our girls were received into full membership of the Church by Confirmation. A social hour afterwards concluded a crowded but happy day. At 9 a.m. next morning the Bishop returned to Ballarat to attend a welcome to a

Chaplain prisoner of war. It is interesting to note that the Chaplain was Rev. Aubrey Pain, who had for some years worked in the Beech Forest parish, one of our present B.C.A. areas. So ended our Bishop's annual visit—almost 300 miles for the week-end. Was it worth it? Ask the prisoners—ask the people—ask the Bishop.—"Real Australian."

Diocese of Wangaratta.

CHRIST CHURCH, SEYMOUR.

Long before the service was due to begin, the church was filled to capacity. Not only from Seymour and neighbouring parishes had people journeyed, but from Melbourne and from other parts of Victoria. Former parishioners, many of whom had placed family memorials in the church, in the form of necessary furnishings, had returned that day to their old parish.

The new church has at first a quaint appearance—its whiter exterior gives the impression of a centuries old English church. The nave and porches are completed, the sanctuary is only a temporary one. When the whole is finished, with the spacious sanctuary and square English tower it will be one of the outstanding churches in this diocese. The part already built is most pleasing to the eye, and most helpful for worship, whether private or corporate. The design of the building lends itself to a quiet and devotional atmosphere.

The Rector of Seymour, the Reverend L. E. Sarroff, has done much in inspiring and stimulating the building activities so far. The parish will have lasting evidence of his faithful ministry, as well as an incentive to complete the work so well begun.

From the long list of gifts which already have been made to the new church, there is no doubt, that many of the parishioners have wholeheartedly been working for the erection of a worthy House of God.

It is anticipated that £1000 will still need to be raised before the church, as it is at present, may be declared free of debt. Considering the large sum which has been collected during the last few months, the Seymour people will doubtless soon raise the remaining amount.

The architect, Mr. Louis R. Williams, with whose work we are so familiar in the Diocese, has designed a worthy and satisfying parish church. — From The Bishop's Letter.)

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.

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