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Tanganyika Famine Appeal



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NOTES & COMMENTS.

Just now we are hearing and reading of the summoning of Synods to discharge the business of various dioceses.

Two bodies of opinion exist regarding Synods. One influential set of churchmen would contend that the source of all spiritual power is in the Bishop. Clergy and laity can assemble and consult about the mundane interests of the Church, but it lies with the Bishop, and the Bishop only, to regulate all spiritual affairs. The other influential set of churchmen maintain that episcopal government is in the nature of a limited monarchy. It is competent for the church, acting through a deliberative council, to order her own business, and there is no hard and fast rule drawn between spiritual and temporal matters.

Jewel, Bishop of Salisbury, the translator into English of our Articles, writes on this point: "It appeareth that the Apostles gave us an example, that in great weighty matters we should call some others to us. And, therefore, in the councils that were holden afterward, we find that inferior priests sat together with the Bishops, etc. . . Likewise saith Gerson: Etiam ad laicos hoc potest extendi, et plus aliquando quam ad multos clericorum. This privilege of giving sentence in councils may be extended even

unto the lay sort; yea, and that oftentimes better than unto many priests." (Vol. iii, Parker Soc., pp. 206-7.)

The Cambridge Mediaeval History supports Jewel. Here are two extracts: "At Antioch, for instance, where Arian Bishops were dominant during half a century, orthodox zeal was kept alive by the exertions of Flavian and Diodorus, originally as laymen, afterwards as priests" (Cambridge Mediaeval History, vol i, p. 161). "Even a well-established Church, like that of Corinth, with half a century of history behind it, was able, however unreasonably, to refuse to recognise in its local ministry any right of tenure other than the will of the community, and when the Roman Church intervened to point out the gravity of the blow thus struck at the principles of Christian order, it was still the community of Rome which addressed the community of Corinth. . . Canon Law in the fourth century could still be put aside by bishop or people, when need arose, without scruple. . . Voting by orders in the modern sense was hardly known; in so far as any check existed on the unfettered choice of the laity, it lay in the hands of the neighbouring Bishops, from whom the Bishop-elect would naturally receive consecration. . . The laity, too, at least in some Churches, still selected even the candidates for the priesthood" (Ibid, pp 152-3).

So does F. E. Brightman: "Origen at Caesarea is emphatic that the sentence of excommunication is the act of the whole Church according to one consent (Hom. vii, in Jes. Nero 6), and Cyprian's insistence on the presence of Christian plebs and their co-operations in determining the conditions of the reconciliation of the lapsi, and his complaint of the pains and trouble it cost him to gain their consent to a merciful treatment for penitent schismatics suggest that the laity formed a jury whose vote counted for much, and was, in fact, in the last resort decisive in the whole disciplinary process." (F. E. Brightman in Swete's "Essays on the Early Church," p. 365.)

Wordsworth declares: "Even under the Ignatian system the Presbytery was a strong institution, even in cases of heresy." (Ministry of Grace, p. 128.)

In view of these testimonies there is little historical ground for the first opinion.

A cable has been received from the Bishop of Tanganyika appealing for immediate help to a starving people. Here is the bishop's challenging S.O.S.:

"Worst famine for 20 years. Many suffering hunger. Rains fail, three successive years' supplies from local crops in many places exhausted in two months' time. Relief camps established; 108 deaths in Dodoma district this year; Mission Hospitals without funds for food for patients; 300 pastors, evangelists, teachers in terrible plight; small wages inadequate buy food. Crisis greatly increased, utter poverty congregations renders local support of pastors impossible. Outside help needed to give them food during famine. Though carrying on their work, their bodies thin, emaciated, heart-rending, yet ambassadors of Christ, mainstay of Church."

Any donation for their relief may be sent to the C.M.S. local office or to our "A.C. Record" office. The need is urgent—an immediate and generous response is surely indicated.

The Archbishop of York writes in his leaflet: "Our public worship must be adapted to Evangelical purposes. The regular church-goer loves and understands the Liturgy and Offices, but we need something simpler for those who come for the first time into contact with Christian worship, or who only come into contact with it on special occasions. The services need not be cheapened by vulgarity or unintelligent sentimentality but they should have a simplicity and directness which would make them real." The Archbishop asks that

great care should be taken to adapt services when they are attended on days of national prayer and church parades by those who are unfamiliar with them.

In these days there are very few people, comparatively, who are familiar with our Church services. Consequently the Archbishop's plea for simpler services is very much to the point. Our aim must be to lead such casual attendants gradually, so that they may be familiarised almost imperceptibly with the richer services of our Church.

The subject of the teaching of Religion in the State and other schools is receiving much attention in England and here in Australia. More and more it is being realised that no stable community life is really possible unless there be a basis of religion in the individual life. The prevailing laxity of morals is causing much earnest thought, both in the Empire and in our sister Commonwealth, the U.S.A. It is being realised that the secular side of life has been cultivated at the expense of the spiritual part of man's nature, and questions are being asked as to the necessary steps that should be taken to ensure an adequate and sympathetic presentation of religion to the growing children. The Archbishop of Sydney has recently contributed to the discussion by outlining six important points on which he thought all Christian bodies could find agreement, so as to assist the school authorities to improve the religious teaching that is already being given. Dr. Mowll's six points were as follows:—

"That, subject to a conscience clause State schools should be opened each day by the singing of a hymn and the recitation of the Lord's Prayer; or, in the alternative, the Apostles' Creed. The hymns to be chosen by a board representing the various religious denominations to ensure that they expressed the common religious sentiment of all Christians.

"That a system of united instruction by means of graded lessons on the Apostles' Creed and the Ten Commandments be given in every State school. The lessons to be drawn up by the same board that selects the hymns, or to be approved by it.

"That this instruction be given by State school teachers, and not by any outside visiting teachers appointed by the various Churches.

"That, in order to secure competent teaching, the Teachers' Training College include religious instruction in their curriculum. Such instruction to be given to the students by an instructor in religious education appointed by the religious denomination to which the student belongs. A conscience clause to operate here as in the case of the religious instruction given to the children.

"That in all schools the Apostles' Creed, with the heading 'The Christians' Creed,' should be prominently displayed, and also 'the Commandments of God' in the translation of the Douay and authorised versions.

"That the existing provision by which children receive instruction in the particular tenets of their denomination by means of visiting teachers appointed by the various Churches be retained as before."

If these six points could be implemented a great step would be taken to make the present teaching more efficient. The matter is of first importance and demands the attention of all Christian people.

"The die is cast." The result of the Federal Elections is such as to give hopes of a stable government without the disadvantages of the kind of political see-saw from which we have been suffering for so long. There are indications that responsible leaders realise that they have been given a responsible charge for the whole community without respect to party, and we may well pray for them that they may govern wisely, impartially and in the fear of God.

We are constantly being reminded through the press and radio of the need of a new quality of human fellowship when the war is won and we can again pursue our way in peace.

One of the great lessons we learn from the Evangelical Revival of the 18th century is that when the Gospel of the Love of God is faithfully preached to the people there is a corresponding rise in moral and social life in the community.

The conviction of the leaders of those days was the need of salvation from sin and selfishness for every man, and their passion for righteousness and fair dealing between man and man. They sought to the utmost the good of the needy with whom they were brought in close contact.

They believed and taught that all life, whether culture, art, politics, amusement or business must find its unity in Christ. They brought everything to the judgment of God's Word. They realised that the cause of slums and bad social conditions was due to a spiritual destitution which a real change of heart alone could accomplish.

They saw that Acts of Parliament and schemes of statesmen, of themselves, could not achieve for the people a life of happiness and social progress. That the world could only be righted through a fearless presentation of the Gospel in all its saving and keeping power.

Mr. G. W. E. Russell wrote of this period and remarks about the personal lives of these Evangelical stalwarts: "I recall an abiding sense of religious responsibility, a self-sacrificing energy, an evangelical zeal, an aloofness from the world and a level of saintliness in daily life, such as I do not expect again to see realised in the world. Everything down to the minutest detail of action and speech was considered with reference to eternity. Money was regarded as a sacred trust and people with comfortable incomes kept their expenditure within narrow limits that they might contribute more largely to objects which they held sacred."

In the Gospels we read that Christ was filled with and centred upon one great Hope—the establishment of the Kingdom of God on earth. There is a conception of a God-filled humanity, living in a righteous social order which would be seen in love for men and women and bind all humanity together.

Jesus Christ knew that ambition and love of power, were deep-seated in the heart of men. But He gave them a new ideal of

a greatness to be won by "service to all." He who would lead must serve.

The Primate, in his Synod address in Perth, made some trenchant remarks anent the careless disregard of the religious basis of our common life shown by citizens generally as well as by men in authority in connection with our war effort. The Primate said:—

"As the war goes on it seems to many of us to be more and more clear that the enemy we are fighting is the devil himself. Such horrors as those of the German Concentration Camps are long past in the annals of every civilised country. We are fighting the devil, but the devil himself has his Quislings and his fifth columnists amongst us, as elsewhere. One little band of Quislings on whom the devil places much reliance are the respectable citizens—especially the well-to-do ones—who cry loudly, 'our first business is to win the war'—and then fail to turn their thoughts to the things which we are losing in the meantime. One of the best attacks the devil's allies make is the attack on Sunday.

"This attack on Sunday, which has been going on for many years in the name of health and recreation has been intensified in all sorts of directions. We had hoped that the sense of obligation and duty would revive under the discipline of war, but only very rarely has this been the case and Sunday has been increasingly used for time for Civil Defence parades and other demonstrations, which could on the whole quite easily have been either foregone or fixed for some other day. The most extreme want of thought in this matter occurred twice in the last twelve months when people were warned there would be an "alert" for the rehearsal of an air attack on a Sunday which could quite easily have been on a Saturday instead. That was very short-sighted if you take the long view. For if the corporate practice of religion is not accepted by the community, it is of very small importance, and the simplest form of discipline for a family or a Christian community is the voluntary discipline of worship on the Lord's Day."

There are some people who seem to think that religion is a spent force. But what other power has in the past been so fruitful of inspiration, impulse, moral force and sacrifice as Christianity?

We all realise the need of the power of Renewal in the life of Australia to-day. The whole world is in the melting-pot and great tasks lie ahead for this gen-

eration. The Kingdom of God needs to be established in the lives of the people in the community and in the State.

There are others who reverence Christ but think His social principles are unworkable, in the main stream of our modern economic and political life. The social effectiveness of Christianity will be seen in the lives and actions of those who show the Spirit of Christ in all their human relationships.

The Freedom for which our men are fighting to-day is not that we may live in anarchy or perversity, but to give and preserve for us a freedom that we may "live at one's best."

The Church must be a driving force behind our international and home affairs. She must lead again in building all the forces of goodwill and neighbourliness which a false philosophy of life has destroyed.

In an age when humanity has shown demonic energy for the destruction of its home, the task for all leaders of large-scale planning in politics and economics will surely be a waste of time unless a New Order is established on a Christian foundation.

Until men and women take Christ at His word and sanctify themselves for His sake and their brethren's, all our Peace talk will be Utopian, and our Victory Crusades a sham. When they do take Him at His word a New Order for human society will be on its way.

NATIONAL DAY OF PRAYER.

There has been a warm welcome for the official announcement that His Majesty the King desires Friday, September 3, the fourth anniversary of the outbreak of war, to be observed as a National Day of Prayer and Dedication. The official statement announces that a service will be broadcast from 11 to 11.15 a.m., and asks that as far as possible factory workers, members of the Forces, civil servants and school children should be enabled to listen at that time, or to attend other services that might be arranged. An evening service

at 7.30 will be shared between the Archbishop of Canterbury, Dr. John Baillie, Moderator of the Church of Scotland, and the Free Church Moderator, Professor Whitehorne.

The leaders of the Churches have issued a statement endorsing His Majesty's appeal. "We should enter the fifth year of war," writes the Archbishop of Canterbury, "with undiminished constancy of purpose, with deepened reliance upon God, and with a firmer resolve to serve His Kingdom. As we pray, we shall give thanks for the success already granted to our cause and for the nearer hopes of victory and of peace to which victory is the prelude. We shall pray that we may be worthy of victory and of the responsibilities which it will bring."

Dr. Baillie, Moderator of the Church of Scotland, quotes the following words from the Shorter Catechism: "Prayer is offering up our desires unto God for things agreeable to His Will in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies." He asks that "Every part of this fine definition" may be remembered. "Let us be on our guard," he concludes, "against degrading our worship by regarding it as a mere means for the preservation of our national unity and morale. The secret of God is with those who seek and love Him for His own sake alone; to such His strength is given."

Professor Whitehorne writes: "Righteousness and mercy, and faith and truth between nations as between classes are our principles in this struggle. The Christian moral values, whether consciously accepted or not, still underlie our national life. It is the business of the Churches to use the National Day of Prayer as an article of their observance." Referring to the tasks of reconstruction and the co-operation which they will necessitate, Professor Whitehorne writes: "It is the special task of the Christian Churches to bring that co-operation in spiritual power which makes for moral health and social progress."—Protestant Newsletter.

QUIET MOMENTS.

FAMILY PRAYER.

As far back as the year 1889 Bishop Moule wrote, "Is it not true that in the hurry of modern religious life the practice of Family Worship is on the decline? But if it be so, it is time that every thoughtful Christian who can in the least use action or influence in the matter should withstand that decline in his own person. Nothing, as the writer has attempted to show, can take the place of secret prayer. But likewise nothing, where there is a family, in any sense can take the place of Family Prayer, in which the head of the family takes his God-intended position as its pastor and teacher; instructing it from the Word, leading it in praise and prayer, and pledging himself and his circle by that solemn act to a family life in which the Lord shall be honoured. To the spiritual health of the Parish, of the Church, of the Land, Family Worship is of incalculable value."

If, fifty-two years ago, Family Prayer was on the decline, there is much reason to believe that the neglect of Family Prayer is much more prevalent now. The nation is made up of families, and if God is less honoured in the family than formerly, it follows that He is less honoured in the nation. There is a great need of revival in regard to private prayer, family prayer, and public prayer. Such a revival must have reference to the living people of God. Spiritual slackness shows itself in the life of individual believers, in godly families, and in relation to the assembly of God's people for public worship. In the terrible war in which we are engaged, God is not only speaking to the nation at large, He is speaking to His own people. We are by no means what we ought to be. We fail to give ourselves sufficiently to prayer. We fail to walk in full and complete separation from the world. There was a time in Charles Simeon's life when he said, "I did not then understand those words, 'Be not conformed to this world.'" How many real Christians to-day fail

to understand the import of those words. "Come out from among them and be ye separate" is the call of God to His people. To this end we need enabling grace, and for this we need first to pray in private, and then in the family.

The Children's Right.

Family prayer can only be looked for in a godly family, or in a family where the head of the household is a godly man. Such a man needs to realise his personal responsibility to instruct his children in Bible truth, and to pray that God may number them amongst His family. God said of Abraham, "I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord" (R.V.). Moses said to the godly Israelite, "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The godly parent needs to grasp with increasing fulness, as a result of personal study, the truths of God's Word, and then he is to teach these truths to his children. As a result of obedience to this injunction Timothy knew from a child the Holy Scriptures which are able to make wise unto salvation through faith which is in Christ Jesus. The believing father is to bring his children up in the nurture and admonition of the Lord. To this end family prayer, and family reading of the inspired Word, should characterise every godly home. For this the godly father should take "his God-intended position." He should order the arrangements of his household in such a way that all should rise sufficiently early for all the members of the family and the servants (if any) to meet punctually for family worship. Anything that would militate against unhurried family prayer should be avoided. The children should be trained to rise early and to come down to meals and to family prayer punctually. It is a deplorable thing when through a

lack of discipline in the home many of the family are rarely if ever present at family prayer. Proper discipline in the home when children are young will have a wholesome effect upon them when they grow up to manhood. Care should be taken that the wireless and the newspaper should not interfere with family worship. Before we listen to the voice of man we need to listen to the voice of God speaking to us in His Word, and we need by earnest prayer to obtain that fulness of grace and strength which we shall need as we engage in the duties of the day.

A little judicious management will secure family worship at a time which is convenient for all the family. Many years ago we stayed for a week-end at a godly home in the north, and we found it was the custom there to have family worship in the evening after tea. It was thought that it was better at that time to gather for family prayer than at the close of the day when many would be tired. We know another home where family worship follows immediately after supper. The thing is to choose a time which is most convenient for all. It is of a godly parent that the Psalmist says, "Blessed is every one that feareth the Lord; that walketh in His ways." Such a one will reverence the Lord's day. He will put the spiritual welfare of his children in the foreground. He will walk with God, and he will honour God in his home. The more God is honoured in the family, the more will He be honoured in the nation.

DR. NEIBUHR AFTER HIS RECENT VISIT TO BRITAIN.

In "Writing," a news sheet issued by "The American Outpost," Dr. Reinhold Niebuhr declares himself to have been "enormously impressed" by the vitality of the British Churches. He finds signs everywhere of an effort to relate the Christian faith more intimately with the life and problems of the community. In particular, the spiritual and moral leadership of Archbishop Temple has brought new vigour into the Church everywhere.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amount: 3/-.

PERSONAL.

The death took place at Manly of Mrs. Ada Emily Shearman, widow of the late Rev. Joseph Shearman, of Liverpool, N.S.W.

"The Rev. R. F. Adams has made a splendid recovery, for which all of us are thankful. It is good to know that Canon Baglin, Rev. E. Hankinson and Rev. C. L. B. Glaysher are now greatly improved in health after illness. Sometime ago I wrote to Lord Huntingfield expressing as Church-people with him in his sorrow, and last week received a most gracious reply telling of the comfort which came when so many of us wrote to him when we read of the death of Lady Huntingfield."—Archbishop of Melbourne's Letter.

On August 15 occurred the death of Mrs. Margaret Duffy, of Whittlesea, Victoria, the mother of the Revs. J. H. Duffy (Buninyong), F. V. (Kaniwa), and W. C. (Cobden) Duffy.

Rev. T. S. Brown-Beresford, son of the Rev. J. H. Brown-Beresford, rector of Lutwyche, Q., has been appointed assistant to his father.

Rev. J. R. Harper, of the C.M.S. in Central Tanganyika, who has been serving as senior chaplain in the African Forces, has been reported missing from ship and presumed lost at sea.

Canon T. C. Hammond is visiting Melbourne and will be giving a series of addresses in connection with the Bible Union in Victoria. The addresses given by Principal Hammond at the last Upwey Convention have been published in book form.

Rev. J. B. MacGowan, of Milton, N.S.W., has been appointed rector of Sutton Forest, N.S.W., in place of the Rev. R. A. Johnson. The country residence of the State Governor is in Sutton Forest.

Rev. and Mrs. Clive Goodwin, of the Missions to Seamen, Sydney, are rejoicing in the birth of a son.

We are sorry to learn that Mrs. Bragg, well-known in Sydney Church circles, has had to relinquish all her Church activities for some weeks. She has always been a valued supporter of our A.C.R.

Mrs. Wheat, a helper at the Cathedral Choir School, and a worker in the Enfield parish, was set apart as a deaconess in St. Andrew's Cathedral, Sydney, by the Archbishop of Sydney on St. Bartholomew's Day. Canon Robinson preached the occasional sermon.

The infant daughter of the Rev. and Mrs. Gordon King, of St. Peter's Rectory, East Sydney, was baptised by the Archbishop of Sydney in St. Peter's Church on Sunday, August 22.

Rev. Gordon Smees, Chaplain of the Children's Court, Sydney, conducted the first anniversary service this month at the Home Mission Society's Home for Problem Boys at Glebe. There was a large number of supporters present.

Rev. Alan Palmer, acting rector of Lithgow, N.S.W., was married to Miss Ivy Swords at St. Barnabas' Church, Chatswood, by the Archbishop of Sydney on Saturday last.

The preachers at the recent 85th anniversary of St. Barnabas', Sydney, were the Ven. W. Martin, a former rector, and Canon R. B. Robinson, a former curate. Present at the services was Mr. W. E. Tumeth, who has attended that church continuously for 76 years, and has been a church warden for some 35 years, without a break. Mr. Tumeth attended St. Barnabas' as a boy during the ministry of the Rev. Thomas Smith.

Following the news that their Majesties the King and Queen have graciously consented to become Patrons of the British and Foreign Bible Society, it will interest our readers to know that His Excellency Lord Gowrie, the Governor-General, has consented to become Patron of the Commonwealth Council of the British and Foreign Bible Society in Australia.

Rev. Dudley Ridley, assistant at the Missions to Seamen, Sydney, has been appointed to the Seamen's Mission, Durban, South Africa.

Rev. A. H. Osborn, a son of the late Archdeacon Osborn, died in Bundaberg, Q., on August 12. Mr. Osborn graduated from Keble College, Oxford, was admitted to the diaconate in 1913, and ordained priest in 1914. He served as a chaplain in the last war, and became rector of St. Andrew's, Lutwyche, Brisbane, in 1920. In 1928 he was appointed rector of Bundaberg.

Captain and Mrs. Coad, of the Church Army, have gone to Charleville, Q., to superintend the Boys' Hostel for the Bush Brotherhood of St. Paul.

Our congratulations to Mr. F. Langford Smith, of Sydney, upon the success of the book "The Radiotron Designers Handbook," which was edited by him and has had a wide sale, exceeding 125,000 copies. It is accepted in England and U.S.A. as the standard book of reference on the subject.

The late Mrs. M. B. Old, for many years a devoted worker at St. Barnabas', Somerset, Tasmania, has left a legacy of £50 each to the A.B.M. and C.M.S.

It is with regret we chronicle the passing to higher service of Mrs. Russell Glasson, of Warrawee, N.S.W., one of the first presidents of the Ladies' Committee of the "Havilah" Children's Homes. From their inception she has been an ardent supporter of this work for the children.

Mrs. Edwards, who has been organist of St. James' Church, Glenorchy, Victoria, for over 30 years, has been compelled to resign on account of ill-health. Her resignation was received with deep regret.

We regret to record the illness of the Rev. G. A. Conolly, rector of All Saints', Woollahra, N.S.W. Mr. Conolly underwent a serious operation on Saturday last.



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ALEXANDRIA

To Australian Churchmen

PRAYER BOOK REVISION.

(By Rev. L. L. Nash, M.A., C.F.)

We have recently been reminded of the "curious and unhappy divisions" of our Church in Australia. The Royal Declaration to the Thirty-nine Articles in our Prayer Book laments "the unnecessary Disputations, Alterations or Questions to be raised which may nourish faction both in Church and Commonwealth." That was over 350 years ago. And to-day it seems that "the avoiding of diversities of opinions and the establishment of consent touching true religion" is no nearer in the Church of England at home and abroad.

Under the good hand of God legal unity and a family cohesion will come in due time in Australia. We must not only expect Divine guidance but also trust Divine control in respect of this matter. Granted this state of affairs, which it were sin and disbelief not to expect, then the greatest need within the Church will soon prove to be the revision of the Book of Common Prayer.

Within recent years the Church of Scotland has revised her Book of Common Order. This is a sane and comprehensive prayer book which maintains the truth of the Everlasting Gospel but at the same time shows a satisfactory and moderate balance between the time-honoured language of devotion and the thought-forms and phraseology of to-day. Puzzling archaisms have been omitted, there has been no concession to the limitations of the myopic modern mind and the language preserves the best of Elizabethan and Shakespearian diction, which was representative of that flowering period of religion and literature wherein the Authorised Version was born. What the Church of Scotland has been able to do is surely not beyond the faith and competence of the Church of England.

The Situation in Australia.

The present situation in the Church in Australia is strangely enough similar to that in medieval England. At that time it was the "great diversity in saying and singing in Churches within this realm" that moved Archbishop Cranmer and the reformers in the Church of England to produce one Prayer Book so that "now from henceforth all the whole realm shall have but one Use." The compilers of our Prayer Book were quite clear in their intentions: "These many years passed, the godly and decent order of the Ancient Fathers hath been so altered, broken and neglected that . . . these inconveniences therefore considered, here is set forth such an Order whereby the same shall be redressed." Our

present Prayer Book therefore arose from the desire for simplicity and uniformity in the worship and devotions of the Church. Unity is strength.

Prayer Book revision will be as delicate and intricate a matter as framing the Constitution, and Church-people would do well to take the matter seriously, since a sanctioned Prayer Book determines the Church's doctrine even more than the Church's Bible (of which it is of course only an interpretation) and in a much more popular manner than the Church's articles of faith. In our English Christianity hymn-singing is perhaps more fruitful of faith and conduct, but an authoritative Prayer Book comes a very close second. Prayer Book revision therefore ought to be as well considered as the formulation of a constitution.

The 1928 Impasse.

The attempted revision in England in 1928 came to grief because of the proposed changes in the Holy Communion Office. It was only in the last stages, when the experts and liturgiologists had fully disclosed the results of their finding that the Church as a whole realised how definitely the doctrinal position of the Church would have changed. General approval ought, nonetheless to be given to proposals for revision, for there are too many anachronisms and omissions in the present book to capture the new age for the worship and service of God. The present decline in public worship may well have some root in this soil of incompatibility. In current practice the present book is never adhered to.

Since the 1928 impasse many experts singly and in groups have published important books with a view to clearing the ground for future revision.

"The Evangelical Doctrine of Holy Communion, 1930." One of its contributors was the Rev. T. C. Hammond, and the whole team are experts, including the present Bishop of Truro, Dr. A. J. Macdonald (perhaps the leading Evangelical scholar in England for medieval doctrine), Canon Storr, and Dr. Harold Smith. This book should be acquired by all who wish to understand the Reformation Settlement. It traces down the centuries the evangelical interpretation of eucharistic doctrine. It shows with a wealth of learning that the Evangelical viewpoint is not only original but that it persisted stubbornly throughout the centuries in spite of the temporary triumph of transubstantiation after Thomas Aquinas in the thirteenth century. The exegesis of those whose appeal is always first to the plain

meaning of Holy Scripture, and who interpret scriptural language by the aid of chastened reason rather than by canons of tradition is proved never to have failed throughout the history of the Church, although "the stream runs sluggishly" (Hammond) between Aquinas and the Reformation.

"Liturgy and Worship, 1932." An Anglo-Catholic company of eminent scholarship and wide learning attempts a wider scope than the abovementioned symposium. One chapter is given to eucharistic origins and doctrine.

1939, the Bishop of Oxford headed a brilliant team of theologians in "The Study of Theology" which describes the last thing in scholarship in many branches of study. A most valuable essay on our subject appears therein by the Reader in Liturgiology at Oxford University, Rev. E. C. Ratcliff. Although one of the contributors to "Liturgy and Worship," and therefore presumably sympathetic to those who favour the medievalising of twentieth century Anglican worship, Mr. Ratcliff checks up on the former volume and says many things worth quoting.

A Retrograde Revision.

The 1928 Prayer Book was in the popular mind reckoned to have sanctioned prayers for the dead and to have thrown the Ten Commandments on the rubbish heap. Such changes as these disturbed the man in the pew, but they were not the fundamental changes, being merely symptomatic of a radical change in doctrinal emphasis. An attempt was made to clarify what was regarded by some as the vagueness of our present Order for Holy Communion. This liturgy, as it now stands, is our Reformation legacy, mainly due to the work of Archbishop Cranmer. Some moderns regard it as a heritage, others as a disadvantage. The 1928 Book, as I attempt to show below, is quite as illogical and inconsistent as our present Office, but the illogicality and inconsistency tend one way, to what is technically called a doctrine of conversion. Either the elements remain bread and wine and signify to the faithful recipient the body and blood of the Saviour, or they are converted by the action of the celebrant into something more than bread and wine. They are either material things representing spiritual reality (Reformed doctrine of the Sacrament), or changed from the simple material thing into a mysterious half-material, half-spiritual entity (Romanist doctrine). It is the contention of the Evangelical, in alignment with Cranmer, that catholic doctrine does not entail conversionist doctrine concerning the bread and the wine.

In order to clarify this change of doctrine, the 1928 compilers created two sections in the liturgy for that part which in our present Prayer Book has, according to one leading authority, Professor Burditt, of Cambridge, been purposely left vague and undefined: the act of consecration was separated from the communion when the people share in the distributed bread and cup.

The whole core of 1928 doctrinal change is to be found in the 1928 consecration prayer and its undoubted desire is to stress the doctrine of the conversion of the elements. In the Roman liturgy, this Prayer of Consecration is called Canon Actionis, i.e., how to do it. The reformers made several significant changes in the words of the Roman mass, mostly re-arrangement of sentences. Very significantly they omitted from the mass the words "Offerimus . . . hostiam" (we offer the Host or Sacred Victim). This was in the first revision. Three years later in the second revision, in 1552, Archbishop Cranmer even left out words which he had formerly retained: "We do celebrate and make the memorial." Professor Burditt continues: "Cranmer, by interlacing the forms of Sacrifice and Communion, places the act of communion in the foreground." And further: "If there be any sacrifice in the English Order, as it has been since 1552, it is the offering of ourselves."

The Proposed Changes of the 1928 Consecration Prayer.

(a) It did not dare to return to the words of the Roman Canon, "We offer the Host," but went back to Cranmer's half-way house which, however, he had finally discarded; and in the 1928 book we find the words "We do celebrate and set forth the memorial."

(b) In order to strengthen the idea of a ritual sacrifice and its doctrine of the conversion of the bread and wine, the 1928 book has made appeal to the tradition found in the Eastern Orthodox Churches concerning the Canon. A prayer is added so as to make the consecration or conversion more valid. There is added an Epiklesis, or prayer for the descent of the Holy Spirit upon "Thy gifts of Bread and Wine," in order "that they may be unto us the Body and Blood of Thy Son."

The Significance of the Epiklesis.

This invocation or prayer for the Holy Spirit upon the material symbols of bread and wine, does not fit in with the doctrine of the New Testament concerning the Memorial Feast of the Passion. Nor is it on all fours, as far as we can see, with the ideas of the Church of the first century. This is made quite clear by Mr. Ratcliff in his last essay. As he could hardly have been conscientiously chosen as a contributor to the Evangelical Doctrine of Holy Communion, what he says must carry weight with those who respect the biblical basis of our formularies. He states that the invocation "send the Holy Spirit upon the oblation" must first have come into eucharistic worship about 215 A.D. Even this is uncertain, as no fragments of the treatise which is supposed to have included it has yet been found, and its Latin translation is over 100 years later.

Mr. Ratcliff says that by the fourth century "we have evidence of a revolutionary change in worship and in its liturgical expression, arising out of a

new type of interest in the Sacrament. It is a change so revolutionary as to deprive the Liturgies affected by it of the right to be described as primitive." This pronouncement therefore by a leading Anglican scholar marks the 1928 Prayer Book, because of its introduction of an Epiklesis, as departing from primitive New Testament standards.

The Origin of Eucharistic Doctrine.

Mr. Ratcliff, writing later than "The Evangelical doctrine of Holy Communion," agrees in the main with the present Bishop of Truro, who writes under the above heading in that book. The development, according to the latest trend of scholarship, of the service of Holy Communion, was mainly as follows:—

(a) The Jewish Period, following Pentecost, and seen in the first twelve chapters of Acts, when it was a Fellowship meal, hunger satisfying, just like those presided over by Jesus Himself with His disciples. There was no reference to remembrance or to the death of the Master; the whole purpose was praise (eucharist) and blessing.

(b) The Antiochene Stage. With the opening of the ranks of the Church to the Greeks, first successfully attempted at Antioch in Syria, the simple Jewish idea of thanksgiving developed into that of remembrance, with the enthusiastic approval of St. Paul, himself a Jew, but "the apostle of the Gentiles." Increasing emphasis came to be laid upon the religious character of the fellowship meal, and to St. Paul it was a sacred drama of eternal and personal significance "till He come."

(c) The Post-New Testament and Sub-Apostolic Age. The bread comes to have some mysterious connection with the flesh of Christ. Some strange automatic action was reckoned to take place in the consecrated bread. Although this idea is undoubtedly very early, it was not really clearly defined until one thousand years later by Thomas Aquinas, and was ratified three hundred years later for the Roman Church at the Council of Trent in the Reformation Age.

Anglican scholarship, therefore, on all sides agrees that the conversionist interpretation of the Sacrament is found to arise very soon after the New Testament age, but nevertheless afterwards. It also admits that the Epiklesis which creeps into the 1928 Prayer Book, is the imprimatur of this conversionist doctrine, although the Roman Canon is bold or primitive enough to omit it.

In fact, it is coming now to be recognised that to introduce an Epiklesis into the proposed Canon Actionis, which so closely follows its Roman counterpart and Western medieval progenitor, is to fall into the inconsistency of having two moments of conversion—two times when the material bread and wine are converted into the Body and Blood of the Sacred Victim. For, according to Roman doctrine, the mo-

ment of consecration and conversion is when the priest says in Latin, "This is my body. This is my blood; whereas, according to the Epiklesis theory, conversion of the elements might well be reckoned to have been effected during the recital of that particular prayer, "that they may be unto us the Body and Blood of Thy Son."

"Our Responsibility."

The Church in Australia, when it becomes united and autonomous and self-directive, must seriously pay attention to what is to be its official doctrine of the Eucharist, as expressed in its new Prayer Book. In the face of the inconsistencies and sub-New Testament doctrine of the 1928 Prayer Book, the question may well be asked, Are we, at the end of this age, going to capture the new age, if the Lord tarry, by going forward or backward? There are those who think that it would be a tragedy for the Church of England in Australia to try to appeal to the mind and heart of the youth of to-morrow by adding the inconsistency of the 1928 Prayer Book to the outworn philosophy of Thomas Aquinas, to which the Latin Church has been anchored since the Council of Trent. The Lord of the Church, who sits upon the throne, saith, "Behold, I make all things new."

MIDNIGHT ON THE MEDITERRANEAN,
July 10, 1943.

(Contributed.)

As far as the eye could reach there stretched to the horizon, surely the most marvellous assemblage of ships in the history of Naval Warfare—the Allied Invasion Fleet, 3000 strong, ready for the signal to move on Sicily.

In the brilliant moonlight they waited, one only doubt in the minds of all, "Could the barges and gliders be landed under the existing weather conditions?" The high wind and rough seas seemed to make it impossible.

At 3 a.m., the setting of the moon, the fleet began to move towards the island. The darkness could almost be felt, and as the high waves slapped the bows of the vessels many a heart sank as they thought of the possibility of disaster.

Suddenly, "in a moment," to quote the words of an eye-witness, "as if a Hand had been laid upon it, the wind ceased and there fell a great calm upon the

Sea, which, in the darkness looked like a sheet of black glass." Quietly the ships moved on, and from our newspapers we know the wonderful result. Only one mishap occurred, the overturning of a glider through the missing of a landing point in the pitch darkness, but every man was saved.

As we heard this story from the lips of a Naval Commander on one of the invasion ships as he told it over the short wave from England, adding these words, "I am a hard-bitten sailor man, but I felt that there was something unusual, supernatural, about this happening, and that surely some Higher Power was at work," we realised that not only on the Lake of Galilee during His life on earth, does our blessed Lord say "Peace, be still," and "immediately the wind ceased and there was a great calm."

EVANGELICALISM.

Here are some very striking notes sent out by the "Review of World Affairs." It is not often one finds in such quarters such an accurate estimate of either the accomplishments of Christianity or the trends in the religious life of to-day. Particularly noteworthy is the accurate appreciation of evangelical Christianity, what it has done and what it may do.

"Britain is traditionally a religious nation. Politics and national achievements have for many centuries been closely bound up with religion or religious sentiments."

"During the last century and a half there has been a remarkable development of evangelical work at home and abroad. In the history of no other nation is there anything to be compared with this. British missionary work has been on a vast scale throughout the world."

"Governments have learned to give emphatic moral support to the work of British and American missions, which have become recognised as of very great importance. Few people know about this work. The Church Missionary Society, the London Missionary Society, the Baptist Missionary Society, and the China Inland Mission have done work of extraordinary value in many parts of the world."

"A century and a half ago, when modern missionary work started, India was, for practical purposes, a closed country to any form of Christian activity. So, too, were Japan and China. The Middle East was under the domination of Islam. Africa was unexplored except for its littoral. Now there are

indigenous churches in all these lands which are increasingly responsible for work amongst their own people. The pace at which this is happening, and at which native Christian leaders are arising, has taken British and American missions by surprise."

"Great organisations like the missions have been mentioned, and others like the British and Foreign Bible Society, have played an extremely important part in the history of Britain."

"The British and Foreign Bible Society normally distributes every year eleven million copies of the Scriptures, either the whole Bible or part of it. The spiritual and intellectual force generated by such a vast activity is immeasurable, and represents a vital part of British achievement. The work of the Scripture Gift Mission is another great romance. These things have no parallel in history."

"Another remarkable phenomenon in the religious life of Britain has been the great piety of a notable number of senior officers, particularly of the Army. Except, possibly in America, this is also without any parallel. The great soldiers in this tradition are so numerous that it is impossible to give anything near a full list. Amongst the most famous were Havelock, Arthur, Lawrence, Wolsley, Gordon, Roberts and Kitchener. In our own time Smuts, Dobbie, Arthur, Smith, Montgomery, and many others. There can be few fighting forces in the world's history which has important evangelistic religious organisations like the Officers Christian Union and the Army Scripture Readers. The latter is hard at work now as never before."

"It is not fortuitous that the three greatest English literary works are the Authorised Version of the Bible, the Book of Common Prayer, and the Pilgrim's Progress—works of unsurpassed beauty in the whole field of historic literature. It is equally significant that the Crown and Constitution are inseparably bound up with religion. The supreme ceremony of Coronation is wholly religious. Almost every fundamental law and custom is based upon scriptural authority."

"Nevertheless, there has been a falling away both from attendance at places of organised worship and in belief. The deep national instinct remains, and few subjects are more eagerly discussed. There are far less outward forms. The Church has largely failed in recent years. All the evidence shows this to be indisputable, and few would attempt to argue otherwise. The great and, indeed, vital question is, why?"

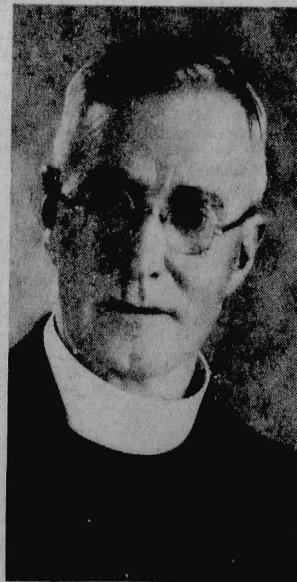
"What kind of teaching and practice does fill churches and strike a note of real response? Here again, we can only examine the evidence. We find that the Fundamentalist appeal of traditionalist Evangelicals of whatever denomination and the believing High Churchman alone make converts and attract really impressive congregations. Moreover, the unworshipful, even ascetic, clergy and religious teachers have the

greatest influence, particularly upon the very worldly, irreligious and the young."

"Thus in reviewing some of the religious trends in Britain to-day we are faced with the remarkable fact that only Fundamentalism converts men and women, and only conversion induces regular divine worship, except in the case of a small and diminishing minority of Formalists. Presently some force will arise and stir this deeply religious people to a great revival, which will sweep Mr. Worldly Wiseman off his feet, and bring Britain into a new dimension of spiritual values and, consequently, into a phase of greater national achievement than we have known. There are many signs that it will be so."—From the Canadian "Evangelical Christian."

REV. A. COLVIN.

St. Philip's Church Hall, Eastwood, N.S.W., was crowded to its utmost capacity on August 17, to say farewell to the rector and Mrs. Colvin. Mr. Colvin had been in charge of Eastwood from 1918 to the time of his resignation on July 31 this year. The large gathering was a tribute to the love and esteem in which Mr. and Mrs. Colvin were held and the whole programme of speeches, songs and presentations gave further testimony to these feelings.



Rev. A. Colvin.

The Rev. J. R. Noble, acting rector, was in the chair and the clergy present included Archdeacons Begbie and Bidwell, Revs. C. A. Stubbin (rural dean), D. J. Knox, H. Croft, H. Bates, G. Begbie, R. H. Bootle and the min-

isters of the local Methodist and Baptist Churches. A large number of telegrams were received, including one from the Archbishop, conveying thankfulness for Mr. Colvin's ministry and a scriptural message, "As thy days so shall thy strength be."

Archdeacons Bidwell and Begbie made feeling reference to their friendship with Mr. Colvin and the influential ministry he had exercised throughout his long service in the diocese of Sydney. Rev. C. A. Stubbin also made reference to his useful and profitable ministry. Archdeacon Begbie, in his speech, referred to the mission conducted by the Rev. George Grubb 50 years ago, in which both he and Mr. Colvin, as young bank clerks, had received definite spiritual blessing and from that time determined to go forth in preaching the Gospel.

Various church officers and representatives of Church organisations also spoke and referred to their affection for the rector and Mrs. Colvin, and their sorrow in parting from them. The Rev. J. R. Noble, on behalf of the parishioners, presented the Rev. and Mrs. Colvin with a substantial cheque as a gift from the parish. Other presentations were made on behalf of Church organisations.

Both Mr. and Mrs. Colvin expressed their thanks for the beautiful gifts and for the loving words that had been spoken and expressed their sorrow at parting from their flock.

Archdeacon Begbie concluded the meeting with prayer, after which the company were able to have a personal word with the rector and Mrs. Colvin while refreshments were served.

We feel sure that the long ministry by Mr. Colvin at Eastwood and in other places will bear abundant spiritual fruit and we wish him and Mrs. Colvin a time of blessing in their retirement.

CORRESPONDENCE

TEMPERANCE SUNDAY.

(To the Editor, "Church Record.")

Dear Sir,

Australian Temperance Sunday falls on Sunday, September 12, and we would be grateful if ministers and preachers would preach on this topic on that day.

We will gladly supply material and information on application.

I am, yours faithfully,

O. A. PIGGOTT.

General Secretary, N.S.W. Temperance Alliance.

FRIENDSHIP WITH RUSSIA.

(To the Editor, "Church Record.")

Dear Sir,

In your last issue you criticise the Friendship With Russia League on the ground that, in your opinion, it is not "pro-British."

Here is an official statement of the League's aims:—

"(1) To foster friendly, cultural, trade and sporting relations and to maintain full diplomatic relations with Soviet Russia, and to assist the British, Soviet and Allied peoples in the defeat of the Axis Powers.

"(2) It stands for the full implementation of the Anglo-Soviet Treaty in the letter and the spirit."

Other clauses, referring to membership, include the statement that all residents in the State of N.S.W. are eligible. A person wishing to join may be Conservative or Radical, and no questions are asked as to his views on any subject other than those stated above.

The League pursues its aims and objects by every means within its power. In doing so we believe that we are forwarding the true interests of the British folk in all parts of the world—as well as of others.

Since the British Colonies, Dependencies and Dominions are situated in all parts of the globe, nothing can be more important to them after the war than world-peace and security of communications. To secure such a peace the collaboration of the U.S.S.R., as well as that of the U.S.A. (and I would add China also), will be essential. Hence the cultivation of friendly relations between the peoples of the British Dominions on the one hand and those of the U.S.S.R. on the other is definitely a "pro-British" work.

What you and your readers should do is not to stand off and criticise but to come in and help the good work.

Yours, etc.,

ARTHUR H. GARNSEY,
Vice-President F.W.R. League.

St. Paul's College, August 25.

[Why all this sudden interest in the Soviet to the exclusion of China and other Allied Nations?—Edrs.]

(To the Editor, "Church Record.")

Dear Sir,

Your paragraph "Friends of the Soviet," in your issue of 19/8/1943, you say: "Presumably the selection of September 3 will be changed in view of the King's Call to Prayer for that day."

Will you note that the date has been changed. This was at the specific request of the Brisbane branch of the Australian Soviet Friendship League, who telegraphed to the Bishop to that effect so soon as a public announcement of the day of prayer had been made there.

RANSOME T. WYATT.
Goulburn.

"Giving God a Chance," the life story of the late Mr. Jack Creagh, Archdeacon Hammond's chief henchman, is having a good sale. There are still some copies available in our A.C.R. Bookroom.

SPECIAL PSALMS AND LESSONS.

September 5, 11th Sunday after Trinity.

M.: 2 Kings v or Eccclus. xviii 1-14; Luke i 57 or Col. iii 12-iv 6; Psalms 56, 57.

E.: 2 Kings vi 8-33 or xvii 1-23 or Eccclus. xxxviii 24; Matt. xvi 13 or Acts xxviii; Psalms 61, 62, 63.

September 12, 12th Sunday after Trinity.

M.: 2 Kings xviii 13 or Micah vi; Luke iv 1-15 or Philemon; Psalms 65, 66.

E.: 2 Kings xix or Isa. xxxviii 1-20 or Micah vii; Matt. xviii 15 or Eph. i; Psalm 68.

September 19, 13th Sunday after Trinity.

M.: 2 Kings xxii or Hab. ii 1-14; Luke iv 31-v 11 or 1 Tim. vi; Psalm 71.

E.: 2 Kings xxiii 1-30 or 2 Chron. xxxvi 1-21 or Hab. iii 2; Matt. xx 1-28 or Eph. ii; Psalms 67, 72.

EVANGELICAL YOUTH CONVENTION

MOORE THEOLOGICAL COLLEGE, NEWTOWN.

SATURDAY, SEPTEMBER 18, 1943.

Chairman:
THE PRINCIPAL (Rev. Canon T. C. Hammond, M.A.).

Subjects and Speakers—

Afternoon:

2.45, "Our Evangelical Heritage."

Rev. H. Bates B.Sc.

4.30, "The Outlook To-day"

Rev. B. H. Williams, B.A.

Evening:

7, "Valiant for Truth"

Rev. T. G. Rees.

The Convention is being arranged by the Young Evangelical Churchmen's League to mark the 10th Anniversary of the Movement.

Tea Hour Arrangements: Bring Own Provisions. Tea, Milk and Sugar will be provided.

BOOK THE DATE NOW!

CATECHIST — Full-time Catechist wanted for St. David's Church, Arncliffe. LX1449.

COMMONWEALTH PUBLIC SERVICE ANGLICAN FELLOWSHIP.

THIRD ANNUAL REPORT.

The year 1942-1943 will no doubt prove to be one of the most momentous in the history of the C.P.S.A.F. It witnessed a great upheaval in its early stages, but ended most successfully from all aspects. This can be demonstrated by a brief survey of events.

At the annual general meeting, held in September 1942, Mr. L. H. St. Smith was elected president, having defeated Mr. T. S. L. Vogan, who had held that office for the year. At this meeting evidence was adduced of a desire by some members to change the constitution to admit as members adherents of other non-Roman Churches. A plebiscite had been taken unofficially in certain sections of the Fellowship to ascertain the opinion of those members who were approached concerning the suggested change. This sectional canvass revealed a favourable disposition in this direction.

This move was presented to the meeting by the secretary in correspondence. As, however, the change would necessitate alteration to the constitution, the president, Mr. Vogan, ruled that the meeting was incompetent to deal with it. It was therefore referred to a special general meeting. At this meeting a motion was introduced giving the nature of the desired change and the proposed new constitution. Many speakers spoke strongly against it; and as the prevailing opinion was that the time was inopportune for such a revolutionary change, because the Fellowship was yet in its infancy, and had much to do within its own borders towards the attainment of its objects, the mover and seconder of the motion agreed to its withdrawal.

The president, Mr. St. Smith, who, at the annual general meeting had strongly advocated this proposed constitutional change, then tendered his resignation.

Another special general meeting was then called to fill the vacancy and Mr. T. S. L. Vogan was re-elected unopposed for the remainder of the year.

So strong was the united desire of members to further the interests of the Fellowship that those who had advocated and worked for the change as indicated above threw themselves whole-heartedly into the work, and the year ended more successfully than any. These events had demonstrated that the Fellowship was bigger than the individual, and the bonds, as aptly expressed in our objects, and summarised as Godliness, Friendliness, and Loyalty, were so strong that all else must be subordinated to their preservation.

At the annual general meeting a sum of £25 was voted for missionary work. Later, as the result of an appeal by the Rev. H. M. Arrowsmith,

the secretary organised a collection and £22 was subscribed towards the Netherlands East Indies appeal. Thus a total of £47 was given for missionary work, and it is anticipated that this year will see an increase even on that.

During the year two social evenings were held. The first was a mixed evening of community singing, with items of particularly high standard, rendered by members and friends of the Fellowship, together with organised games, all of which were greatly appreciated and proved most enjoyable.

The second was a novelty card evening held on a cold winter's night in June. So successful was it from the entertainment standpoint—as even non-card-players found the game quite simple and most enjoyable—that many requests have been made for a repetition. In spite of this, the evening was not well attended, which was, no doubt, chiefly due to the cold weather, the brown-out and the location of the hall in College Street.

The outstanding feature of the year was the corporate Communion and breakfast held on March 21. Never before had there been such a ready response to the appeal to demonstrate our faith in the permanence and power of the Christian religion. The number present at St. Andrew's Cathedral exceeded three hundred—a most inspiring sight and a glowing tribute to the worth-whileness of this splendid organisation. Not all of these remained for the breakfast which, because of the pre-engagement of the Chapter House, was held in the State Ballroom, Market Street, Sydney. A little over two hundred found their way to this venue and heard addresses by His Grace the Archbishop of Sydney, and Rev. H. M. Arrowsmith, this event being fully reported in the Church papers.

Once again we wish to record a hearty vote of thanks to His Grace the Archbishop for his untiring efforts to assist us at all times. Bishop Coadjutor W. G. Hilliard also proved of invaluable assistance in guiding us in difficult circumstances.

To those who have contributed in any way to the welfare of the Fellowship—the members of the committee, artists and friends—we say thank you.

May this Fellowship grow from strength to strength, aspiring always towards the goal of perfection as portrayed for us by the Son of God incarnate here on earth.

News from the Rev. H. Sloman, of Norfolk Island, reports good progress in the work of the Church. Mr. Sloman writes of an old Sydney friend, "Canon Rook has been a wonderful help to me, and is still very active despite his age."

SURPLICES — Wanted to buy two Clergy Surplices. LX1449.

Stained Glass



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CHURCHMAN'S REMINDER.

"Forgive any sooner than yourself."
—Spanish Proverb.

"Forgive and ye shall be forgiven."
—Luke vi. 37.

September.

5—11th Sunday after Trinity. God's power shown in mercy. If we would be great we must be forgiving. People who bear grudges and cherish unkind thoughts are small-minded.

12—12th Sunday after Trinity. God as Giver and Forgiver. In both God shows His generosity. Had not Christ given Himself we could not have been forgiven. Should not we in turn be generous to others?

15—Wednesday. Ember Day (as also 17th and 18th). This Day of Prayer for the clergy should include prayer for more clergy and better clergy. The average of the clergy represent the average of the laity. The first prayer for clergy therefore is prayer for the laity.

RE-UNION IN S. INDIA.

The Present Position.

(By the Rev. G. F. Cranswick, India Secretary, C.M.S.)

For twenty years and more the Churches in South India have been meeting together with a view to devising some means of corporate action in worship and government. They are self-governing bodies engaged in Christian work and desirous of acting in concert in every way practicable. Unity was the goal at which they aimed and the right of, and responsibility for, making the venture and of taking the initial step of uniting was their privilege. Towards this end the following steps have been taken.

1. The Methodist Church both by resolution of the Methodist Conference in this country and their Provincial Synod in South India, has agreed to unite on the basis of the scheme, and has urged that union proceed forthwith. This is a fact which cannot be altered by the wishful thinking of sections of the Anglican communion who oppose the scheme and seek to cast doubts on Methodist solidarity in this matter.

2. In January, 1942, the Episcopal Synod of the Church of India, Burma and Ceylon referred the scheme to the fourteen diocesan councils, stating that it had "received with much thankfulness the seventh edition of the proposed scheme of Union in South India. It rejoices at the large measure of agreement which has been reached by the negotiating Churches in fundamentals of faith and order."

Further, the Episcopal Synod expressed the belief "that the measure of

agreement achieved under the good hand of God has justified the step of asking the diocesan councils whether they are prepared to sanction that venture of faith which is necessary for the consummation of the scheme."

Also the bishops solemnly reminded the diocesan councils "that on them rested the responsibility of deciding whether a further step may be taken towards the doing away of the scandal of disunity among those who profess themselves to be members of Christ."

Four of these diocesan councils have already registered their approval; Dornakal and Travancore unaniously, and Colombo and Bombay by distinct majorities.

It should be noted that "Resolutions of general approval of a proposed scheme of Union must be passed by the diocesan councils of not less than two-thirds of the dioceses of the whole province. A resolution of final adoption of such a scheme must be passed by simple majorities in each House of the General Council and by a three-quarters majority of the members of the whole Council present and voting. The standing committee has ruled that the diocesan councils must give a definite 'Yes' or 'No' to the scheme."

Till quite recently it was expected that a final decision would be reached by the General Council which has been summoned for February next.

The Bishops of Colombo and Nagpur, with the approval of their Synods (clergy alone), have invoked a canon of the Church of India, Burma and Ceylon by which the Metropolitan is bound to consult all the other Metropolitan of the Anglican communion.

It will take some considerable time for Metropolitan to summon their General Synods and to send in their replies.

Moreover, the Metropolitan of India has referred certain amendments in the scheme which have been made since the 1936 edition of the Consultative Committee of Lambeth. For these reasons it is clear that the scheme will not be submitted to the General Council for final decision in February, 1944.

3. In the South India United Church there are eight councils. According to the constitution of that Church six out of eight councils must express approval of a major question affecting the whole Church.

Six of the councils have voted in favour, but the two largest, which comprise about half the membership of the S.I.U.C., still have serious objections to the definite scheme.

Just as the final decision on the part of the Church of India, Burma and Ceylon rests with its General Council, so the Assembly of the S.I.U.C., which is to meet in September this year, is the final authority of that Church.

It has been stated that the South India United Church has postponed its decision for four years. This statement is, to say the least, premature.

The only competent body to make such a decision is, as was stated above, the Assembly which does not meet until September. One of the two large councils mentioned above has tabled a resolution asking the Assembly to agree to a postponement of any vote until 1947. On the other hand, the Assembly's own Committee on Union is proposing that instead of a further postponement the Assembly should empower those councils which favour the scheme to act independently of the dissentients. There is still time before the meeting of the Assembly for the Councils to reverse previous decisions. It will be seen that the matter vis-a-vis the S.I.U.C. is still in a fluid state, and no one at the moment can prophesy what the Assembly will decide.

All this will come as a disappointment to those in India and in this country who were prepared to make the venture involved in an act of union. It is safe to say that they represent a large majority, especially among the laity of both countries. It would seem that, in view of the uncertainty reflected in the facts recorded above, a delay in coming to a final decision at present is both necessary and wise. This does not mean, however, indefinite postponement of the South India Scheme. Nothing can for long impede this or other Union movements, because union to all but the prejudiced is seen to be in accordance with the will of God and is demanded by the present state of the world.

It is important therefore to follow closely the decisions of the S.I.U.C. during the next few months and to continue both to pray for union and to study the scheme in greater detail, giving due weight to objections that are being raised by those who oppose it.

No greater service could be rendered to the cause of Union than by the production of clear and well-informed statements by Evangelicals of the positive contribution made by our Communion in the basis of union. Anglicans, and especially Evangelicals, can thank God for the acceptance by the uniting Churches of the Lambeth Quadrilateral. Believing that such acceptance is the result of divine guidance, we can be assured that the Holy Spirit will continue to guide Churches that are seeking union both when the time of decision arrives and during the process of growing together in matters of Faith and Order as well as of Worship and Organisation.

Mr. George E. Hall, B.E., of Drummoyn, N.S.W., hon. archivist of the Sydney University, was married on Thursday week to Miss Isabel James, headmistress of St. Catherine's School for Girls, Waverley. The Archbishop of Sydney performed the ceremony in the chapel of Bishopscourt. We understand that Miss James will retain her position of headmistress of St. Catherine's for the duration of the war.

PRAYER AND PETITION.

From the fifth century the special "asking" of the public prayers used at Rogationtide has been for God's blessing on the crops and fruits of the earth. By the English Church this observance was too often neglected in comparative modern times, when it was only in a small degree that the nation's food depended on the nation's harvest. Lately, and with obvious reason, the traditional observance of Rogationtide has been revived.

Never has its significance been greater; never has the harvest concerned so nearly not the farmers and country-folk alone, but everyone in town and village alike. More easily than in the nineteenth century, too, prayers about the crops can be made with no lurking fear that they may be superstitious attempts to modify the unalterable laws of nature. Moreover, Christian petitions, with one exception, are never unconditioned; always they must be subordinated to the one over-ruling prayer, "thy will be done."

Indeed, this sentence from the Lord's Prayer does more than justify petitions for temporal needs; it enforces their use. Its meaning is not to ask that God may do His will, while man acquiesces submissively, but that God's will may be done in, through, and by man, that he may co-operate with God. It asks primarily not for passive resignation but for active service. "I am come to do the will of Him that sent me" was our Lord's definition of His aim, and it must be the aim of every disciple. There are moments when it seems hard to be sure what the will of God is. Yet no one can doubt that he does the will when he sets himself to obey the commands of Christ, and among those commands none is more explicit than the direction to ask God for all those things which, in the Prayer Book phrase, "are requisite and necessary, as well for the body as the soul."

Petition, no doubt, is not the only or the highest form of prayer. From it the Christian rises to thanksgiving, from thanksgiving to adoration, and from adoration to that close communion with God which ceases to be the act of a few moments and becomes the chief fact of his whole life. Yet even the fullest communion to which saintly souls attain does not supersede for them the use of petition. Without fear, as Rogationtide encourages them to do, God's children are to tell Him quite naturally and simply of their needs, and the faith they show by doing this will enable their Father in heaven to grant them their hearts' desire.—From "The Times," June 2, 1943.

We are glad to note that the Bishop of Armidale is making satisfactory progress after his recent operation in Toronto, Canada.

A FRIEND OF CHILDREN.

The home-call of Arthur Mee has escaped the notice of people generally, doubtless by reason of the obsession for war news and the intermittent nature of our ordinary cable service.

Yet Arthur Mee was one of the great men of our times. His work for our children will keep his memory green for many a year. His first almost monumental work—"The Children's Encyclopaedia"—a book which claimed to answer every question a child could ask, soon became a book for every household that was really interested in the children's intellectual, moral and spiritual welfare. Then his "Children's Bible" and Children's Newspaper and other compilations, all so beautifully illustrated, and his "1000 Beautiful Things" testify to his understanding love of child life. His name had become a household word, and many a child and many a parent will be filled with a sense of loss in the withdrawal of such an outstanding friend of children from his service for the children on earth. Truly of him it may be said, as we think of his huge adopted family, "His children will rise up and call him blessed."

COME !!

TO THE ANNUAL RALLY OF THE BUSH CHURCH AID SOCIETY

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St. Andrew's Cathedral, Sydney
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TUESDAY SEPTEMBER 7th
at 7.45 p.m.

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THE ARCHBISHOP OF SYDNEY

Principal Speaker:
MATRON F. DOWLING
Matron-in-Charge of B.C.A. Flying
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Children Loved Him

Up on the high promontory, surrounded by happy children, he'd relate absorbing tales of the sea. And he'd show the little audience his treasured books filled with pictures of ancient sailing ships. The children still await him, but he doesn't go to the cliff-top now. . . . Yet sometimes when I look out of my window I fancy I see him there.

Inevitably the time of parting brings sorrow. But I feel a sense of abiding peace in the realisation that our sad farewell was accompanied by the true fulfilment of my wishes, through the sympathetic and beautifully conducted services of Australia's premier funeral directors.

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NEW SOUTH WALES.

Diocese of Sydney.

B.C.A. RALLY.

A characteristic invitation has been issued by the Organising Missioner.

The B.C.A. Annual Rally is generally agreed to be one of the happiest gatherings of the year.

It is, therefore, with great pleasure that I invite you to be present with us at this year's Rally on Tuesday, September 7, in St. Andrew's Chapter House, George Street, at 7.45 p.m.

His Grace the Archbishop of Sydney will be our chairman and speakers will include Sister F. Dowling, Matron in charge of the B.C.A. Flying Medical Services.

This is our annual family gathering, and we do hope that you will be able to come, for it is at this meeting that some of the field workers are able to tell you what service is rendered in your name.

CAMPERDOWN CEMETERY.

Annual Commemoration Ceremony.

On Saturday afternoon, August 21, a ceremony took place at the Camperdown Cemetery, St. Stephen's, Newtown, at which about 100 people attended. Bishop Wilton and the chap-

lain, Mr. Rook, were in attendance and assisted in the ceremony.

After the introductory remarks by Mr. P. W. Gledhill, and the singing of suitable hymns, Bishop Wilton gave a short address at the tomb of the "Dunbar" victims, and the chaplain planted a tree to the memory of those who lost their lives in the wreck of the "Catherine Adamson." The lesson from Ecclesiasticus 44: 1-15, was read by Mr. Aubrey Halloran, B.A., LL.B.

Then followed the unveiling by Bishop Wilton, of a tablet on the grave of Eliza Maria Thompson, formerly Davidson, to record that she was the first white child born at Baukham Hills. She was the elder daughter of George and Sarah Maria Suttor. This lady was the great-grandmother of the wife of Mr. Gledhill.

Dr. H. Peet, of Balgowlah, formerly of Gilgandra, set a tree in memory of the first person buried in the cemetery, Sir Maurice Charles O'Connell, Lieut.-Governor of N.S.W., 1846.

To the memory of the relatives of the late Sir Joseph Carruthers, a tree was donated by the trustees of the Captain Cook Landing Reserve, Kurnell, and set by one of the trustees, Mr. Compagnoni.

On behalf of the Rangers' League of N.S.W., one of whose activities is the care and welcome of our Aborigines, a tree was set by the organising secretary, Mr. C. W. Moore, in memory of the Aborigines buried in the cemetery. Mr. Moore, in a short speech, reminded the company that while the Aborigines are a loveable and intelligent race, they have been denied the franchise, and only just recently have been allowed representation on the Aborigines' Welfare Board.

A tablet on the headstone of Edmund Blacket, removed from Balmain Cemetery, was unveiled by a grandson, Mr. Nigel Blacket. Mr. Edmund Blacket was the architect of St. Andrew's Cathedral and of St. Stephen's, Newtown. This was followed by the planting of a tree by Mr. Gledhill in memory of those buried in the Balmain Cemetery, whose remains were brought to Camperdown Cemetery. Mr. E. H. A. Lambert read the list of names.

At the conclusion of the ceremony, the gathering, which included many well-known persons, assembled in the church, where the concluding hymn was sung, followed by the National Anthem.

The whole function, blessed with bright sunshine, was a distinct success, and reflects much credit on the work of the organiser, Mr. P. W. Gledhill.

C. OF E. HOMES.

The annual fete in support of the C. of E. Homes will be held on Friday, September 24, in the Fellowship Hall, Bible House, 95 Bathurst Street, Sydney, from 11 a.m. to 5 p.m. It is to be opened by the Archbishop at 12

noon. The objects of the Homes are such as to command general and generous support from church-people, and we anticipate a crowded hall and a good return in cash.

LADIES' HOME MISSION UNION.

The mothers of the Deaconesses' weekly meetings are greatly looking forward to their annual party in the Chapter House on Wednesday, September 15.

Many mothers are working hard for competitions, such as the best useful novelty, soldiers' socks, thrift-apron, scones, and the best vegetable patch. Yarra Bay won the picture last year for the best parish exhibit, and is hoping to win a second time in order to have the picture to keep.

Mrs. Mowl will present the prizes to the successful competitors; there will be a musical programme, community singing, then will follow tea, and finally, the best part, a bunch of flowers for each guest to take home. Even the most ardent lover of flowers and the most patient gardener is not encouraged to grow flowers in a tiny back yard with the poorest of soils, where the children play and the washing hangs.

Perhaps there is someone reading this who would like to give a prize, some help with the tea, or a bunch of flowers. The secretary at Church House, St. Andrew's, Cathedral, would be glad to receive such gifts.

EVANGELICAL YOUTH CONVENTION.

Tenth Anniversary.

The tenth anniversary of the Young Evangelical Churchmen's League will be commemorated by a convention to be held at Moore Theological College on Saturday, September 18. The three sessions of the convention will be under the chairmanship of the Principal, Rev. Canon T. C. Hammond, M.A. At the first session at 2.45 p.m., the Rev. H. Bates, B.Sc., will assess the rich evangelical heritage that has been handed down to the present generation of churchmen in his address on "Our Evangelical Heritage." After a short recess the second session will begin at 4.30, when the Rev. B. Williams, B.A., will take as his subject, "The Outlook To-day." Tea will be at 5.45. Convention members are asked to bring their own provisions, but tea, milk and sugar will be supplied. The remaining session will be at 7 p.m. The Rev. T. G. Rees will sound a challenge for the future in his address, "Valiant for Truth." Young people

especially are invited to attend the convention, at all or any of the sessions. It will be a time of fellowship and inspiration. Publications of the League and other literature will be on sale at the convention bookstall.

September Address.

The monthly address of the Y.E.C.L. will be delivered by the Rev. R. N. Langshaw, Th.L., at St. Philip's Rectory, York St., Sydney, at 7.15 p.m. on Friday, September 10. The subject will be: "Undoing the Reformation." Convention and other enquiries may be made to the hon. secretary of the League, Rev. C. A. Baker, St. Paul's Rectory, Rose Bay (FU9723).

INTERESTING PROGRESS.

"The members of your church committee and the churchwardens are investigating the possibility of extensions to existing church property. Nothing will be done without consulting the people at a special meeting, and no further debts will be incurred. All the money will be raised before any project is launched. You will appreciate the need for such additions when I tell you that neither of our buildings were intended for Sunday and weekday use such as they are being used for to-day. St. Thomas' was particularly badly planned for such use. The vestry, which has to be used for the kindergarden, measures 9ft. 8in. x 8ft. 9in. This is smaller than any room in your homes. Yet last Sunday 63 pupils and four teachers had to be packed into that space because nothing else is available. The large hall is used for the senior scholars. Something must be done without delay. The need at St. John's is not quite so pressing, but is nevertheless urgent. Apart from Sunday use, our buildings are used practically every night and some afternoons. Over 250 people use St. John's during the week, and over 100 use St. Thomas'. We must not let this work suffer undue handicaps. It would be intolerable. While our schemes are in the formative stage, we would appreciate your prayers that we may be guided to plan wisely and well for the future.

"The pulpit donated to St. Thomas', Russell Lea, was dedicated at morning prayer on August 22. Mrs. Black was present in the congregation, but we are sorry to hear that Mr. Black is in Seacombe Hospital. It is a splendid addition and in harmony with our other furnishings.

"Mr. and Mrs. T. Rawlinson, of Abbotsford, have kindly donated a font for St. John's in memory of their

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only son, Jack, whose funeral service was conducted in St. John's in April last. The font will be a useful and permanent memorial. It will be dedicated at evening prayer on Sunday, September 26, at 7.15 p.m.—From the Church Review of the Parish of Abbotsford and Russell Lea.

Diocese of Newcastle.

CHURCH ARMY NINTH BIRTHDAY.

The celebration of the ninth anniversary of the inauguration of its work in Australia by the Church Army took place early last month. The work of the Army has been mostly confined to the Newcastle diocese. The success attending their work amongst the Aborigines is indicated by the fact that they have two Aboriginal sisters in training at the South Sydney Women's Hospital and one cadet Aboriginal candidate. Evidently the C.A. does not believe in the segregation policy, and the appearance and dress of these recruits indicate their gradual absorption into the common life of the community.

VICTORIA.

Diocese of Melbourne.

CITIZENS' INTERCESSORY SERVICE

Rev. H. C. Kent, in an impressive address at the Citizens' Intercessory Service, in the Assembly Hall, revived memories of the past 27 years of "The Days of Prayer Council," by quoting from weekly messages issued in the press during the last war by the late Mr. E. Lee Neil, taking as his motto "Hold Fast."

A striking illustration of the sacred promise in the 91st Psalm "with long life will I satisfy him," was feelingly related by the Rev. E. G. Veal at the mid-day Citizens' Intercession on Tuesday, August 10.

The veteran speaker, now in his 90th year, described his visit on the previous Sunday to conduct the anniversary service of the Anglican Church at Rosebud, where his first ministerial service was held 70 years ago.

As an able expositor of Bible truths Mr. Veal exercises an inspiring and educational and spiritual influence at "The Days of Prayer" gatherings each week.—C.E. Messenger.

RURAL PROBLEMS.

The following resolution was passed at the August meeting of the Victorian Anglican Provincial Committee investigating rural problems:—

"This committee believes it is possible to organise and direct national agricultural economy on the Christian principal of Universal Brotherhood; that the aim and end of all primary production should be to satisfy the

needs of all nations. To achieve this worthy end the stability and happiness of the rural population is an essential pre-requisite. This committee therefore urges the Commonwealth Government to set up the necessary machinery for external trade compatible with the above principle; to review Australian fiscal tariff policy, banking systems, promote rural education and decentralisation, modifying, changing, and/or operating them so that this end may be achieved; and to plan a vigorous policy of co-ordination and co-operation between all primary industries and areas, with, inter alia, the object of lowering costs of production, allowing continuity of planning, and promoting unity between producers."

The committee decided to hold bi-monthly meetings of these sessions lasting a day and a half, when it will deal with specific subjects, summarise the discussions, then publish them as guides for study and discussion by clergy and laity in their parishes. It was felt that Church of England people would appreciate specific guidance from this committee, which approaches every subject from the Christian point of view. The October meeting will study the Australian Tariff Policy and Banking System and their relation to and effect upon primary industries.

NEW ZEALAND.

BISHOP RETURNS.

Prisoner in Italy.

One of those who returned with the leave party of the New Zealand Division was the senior Anglican Chaplain, the Rt. Rev. G. V. Gerard, Bishop of Waiapu, who was repatriated to England in April last after spending 16 months as a prisoner of war in Italy.

In an interview the Bishop said he was in nine prison camps altogether, having been permitted by the authorities to pay short visits to a number of camps where his ministrations were wanted. This continued until his permission to move about was suddenly stopped without explanation and he was left in an officers' camp where there were 15 New Zealanders.

The movement order leading to his repatriation came without warning. This was to be expected because the Government having the custody of prisoners of war had unfettered discretion to say which of them should be repatriated. He was sent Home by way of Lisbon, where the British

residents showed the greatest kindness in providing comforts for the party to which he was attached.

In the prison camps the Bishop said he received much kindly help from Italian Roman Catholic chaplains and also from one belonging to the Waldesian Church, a Protestant body, which traced its history back for several centuries.

The work done by representatives of the International Red Cross, and the protecting Power, Switzerland, deserved high praise.—N.Z. Herald.

OBITUARY.

During the past month several of the older generation of Church-people have passed on to the higher life; amongst them Mrs. Beatty, widow of the late Rev. W. Beatty; Mrs. Kenderdine, a very old member of the congregation of the Cathedral; and Mr. J. U. Collins, who was for many years first assistant master at King's College. We offer to the relatives of each sincere sympathy.—Bishop of Auckland's Letter.

He stooped to bless,
And stooping, raised us. And the
tenderness

Which looked in pity on a world of sin
Long years ago,
Still waits in love to call the nations in,
Till all shall know
How many may rise in Him to holiness,
Because He stooped so low.
—A.R.G.

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"In Northern Australia," said Mr. Jones, "C.M.S. has done really monumental work."

"Oh," said his wife, "I thought they were only working in Africa, and India, and China, and places like that."

"My dear," Mr. Jones was pained; "haven't you read the current issue of the C.M.S. Bulletin?"

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