

In November, said the Bishop, he been informed by the Director of the Soc of the Sacred Mission (Rev. Father Bedd) that he and Father Basil Oddie would c to Australia towards the end of this yea consider whether Korralla, or a similar p in another State, would be suitable for establishment of a Community. Fa Oddie had been chosen as the head of Community in Australia. Father Bedd said that the establishment of the Soc of the Sacred Mission in Australia would mean the closing of any of the establis provincial colleges, but would provide a lege which would be conducted on the w tested and now famous Kelham method From "The Advertiser."

St. Luke's Whitmore Square.—St. Lu has voluntarily assessed its missionary cor bution for the current year at £300, of w over £110 is at present in hand. Si Ethel Nunn is St. Luke's Own Missionary the field. Mr. W. Thompson, an old fri and vestryman at St. Luke's, has been aside for some time as a result of an dent but is making good progress.

DIOCESAN MISSION HOUSE.

The Bishop of Adelaide recently ope and blessed the Diocesan Mission House North Adelaide. The House will be charge of the Community of the Holy Na who will undertake welfare work.

WESTERN AUSTRALIA.

Diocese of Perth.

ORDINATION.

At an ordination held in St. George Cathedral, Perth, by the Archbishop (Dr. Fanu) on St. Thomas's Day, the follow were advanced to the priesthood: The R Warwick Shaw Bastian, priest-in-charge Kunanoppin; the Rev. Alexander Wes Bateman, priest-in-charge of Morawa; Rev. Jack Grattan Booty, general license; Rev. William John Northern, assistant-cur at St. Luke's, Cottesloe.

"ARCHEOLOGY AND THE BIBLE

"BIBLE AND SPADE"—A NEW SERIES OF TALKS.

Of recent years a flood of light has be thrown on the Old Testament as history archeological excavations in Palestine, Mesopotamia and Egypt. Great buried cities, tombs, temples, inscribed memorial pillars all with their records in stone, have been covered, solving many mysteries of history referred to by biblical writers, and—ev more important for an understanding of the Old Testament—marking many stages in the development of religious and moral ideas and customs among the early Hebrews and the kindred races all sprung from a common Semitic stock.

Under the heading "Bible and Spade: The Teaching of the Monuments," the results of those researches will be summarised by Professor Hector McLean of Ormiston College, Melbourne, in a series of three A.B.C. radio talks in the "Spirit of Melbourne" series (3.30 to 4.00 p.m. E.S.T. on the alternative relay, beginning on Sunday, February 18.)

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No. 4

GILBERT BURNET, D.D.



BISHOP BURNET in the robes of Chancellor of the Order of the Garter.

(For Letterpress, see page 10)

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NOTES AND COMMENTS.

There is abroad a general feeling of relief because of the steady progress of the Allied Armies in all the theatres of the war. The mighty Russian thrust gathers strength and yet there is manifest a wise restraint on

the pace of the advance from the East. In the West the Allied leaders have quietly but surely strengthened their position in order to make possible a continuous and overwhelming advance across the Rhine and the annihilation of the German armies. A colossal number of prisoners have been taken during the past few weeks, and the fighting is increasing on German soil. The conferences between national leaders are definitely engaged upon post-war procedure, so confident are our leaders that the end of the war is at hand. We have every reason for a thankful optimism of expectation. Meanwhile there must be no let up in the conduct of the war and in the provision of the munitions of war for not until the foe is finally crushed can we afford, as it were, to sit back and stay our hand.

Even after the fighting is finished there will be need of huge expenditure to provide for the suffering peoples and to reinstate in adequate manner the men and women who are and have been on Active Service. The New Victory Loan is a challenge to our wisdom, patriotism and justice.

It is Youth's Day. And rightly so, because the Youth of our nation is responding thoughtfully and enthusiastically to the call to serve for God and Empire, seeing in the Empire's cause the cause of God and

Righteousness. Within the Church, using the terms in its widest sense, the cause of Youth is being actively espoused by Christian leaders who are wise and far-seeing enough to make it their aim to get the young life properly based on a strong faith in Christ as Lord and Saviour—the Lord of Life, so that in their day and generation they may contribute to our national life an inspiration to the finer ideals of life which flow from the following of Christ and are made possible and actual by the indwelling of His Holy Spirit. The various Churches are observing a Youth Week and meetings are being held in many centres designed to attract and build up our youth on these right foundations. There may be some

who would "brake" what they regard as the over-impetuosity of youth, but the old Indian sage warns us that "it is better for the pot to boil over than not to boil at all." There is a terrible warning in the Apocalypse against "lukewarmness" to which we may well pay heed.

The subject of the staffing of our Church Schools was recently debated in the Tasmanian Synod. Our Church Schools followed up by a leader on "Teaching and Other

Orders" in which he holds up the Roman Church as one that has solved this and other difficulties by its various religious orders. No mention is made of the fact that these orders are conducted on a segregation policy and principle which are rather alien to Anglican temperament and policy. Even where certain Anglican societies approximate Roman methods and teaching they are far from having the confidence of the larger public of the Church. There can be no doubt as to the need of teachers in our Church schools with strong Christian conviction and capable of so manifesting the power of Christ as to draw the hearts of the children placed under their influence, to the same Christian profession. It is tragically true to say that our Church schools are not providing any adequate supply to the ranks of the ministry or to the great primary task of the Church in its world witness. In the mother diocese a step forward has been made in order to furnish a supply of teachers with Christian enthusiasm to give more adequate representation of the Christian way of life.

Recent correspondence in the English "Record" concerning the use of the phrase "the Lord's own service," in reference to Holy Communion, is most timely. There is much foolish talking and loose thinking on the subject where the Prayer Book is quite plain. The Rev. V. Dunphy's opening paragraph is well worth quoting:—

Sir.—In reference to the service which our Catechism calls the Lord's Supper, there seems to be an increasing use of the phrase "the Lord's own service." What exactly are we to understand by this phrase? It surely cannot mean that our Holy Communion Service, as we administer it now in English, was drawn up by our Lord. Is it not a quite possible argument that our Lord had no idea of initiating a public service, such as we think of it, when He said: "Do this in remembrance of Me?" The service

as we now have it is as much a man-made service as are Morning and Evening Prayer. They were all drawn up by men. Why then is there this effort to disparage Morning and Evening Prayer by the subtle suggestion that they are not the Lord's own service. Canon 27, entitled "Schismatics not to be admitted to the Communion," clearly indicates that the due observance of Morning and Evening Prayer is of equal importance with that of Holy Communion.

The false emphasis laid upon one service, to the exclusion of other services in our liturgy is but a modern innovation in the Church of England. It must be resisted.

A recent publication of a series of addresses given by the late Evelyn Underhill at one of her regular retreats has come to our hand. A foreword by Mrs. Lucy Day. Menzies forms a fitting introduction. Inspirational talks follow on the Incarnation and Childhood of Christ the Teacher, the Healer, the Rescuer; the Cross and the Sacraments and the Glorified Life. The closing chapter on the Need of Retreat is a sane apologia from Retreats of Quiet Days. In these days of hurry and excitement it is difficult for Christian teachers and laity to preserve that sense of the Divine Presence and guidance that alone makes possible the living of the life and commendation to others of this Way of Life. Even in the exercise of the ministry in its various aspects there is always the danger of forgetting the better part of the Sister who found time to sit at Christ's feet and listen to His word. As Evelyn Underhill so pertinently says, "I am sure there is a real danger that Christian spirituality in its deepest and love-liest reaches will be killed out by the pressure and demands of the social machine, and even of the ecclesiastical machine. Man will get even more utilitarian and this-world and will wholly forget his true relation to God," and speaking of the need of "days apart" she says "Our increased capitulation to pace and noise makes it more and more necessary to provide such opportunities for realising our spiritual status, and learning the width of the chasm which separates deep from distracted prayer. It is not easy with everyday conditions to learn and maintain the art of steadfast attention to God; yet to act could more certainly serve His purposes, than this. "One loving spirit set another on fire." The Church will win the world for Christ when—and when only—she works through living spirits steeped in prayer."

["Light of Christ."—Addresses given at the House of Retreat, Plashey, May, 1932, by Evelyn Underhill, Hon. D.D., Aberdeen, Fellow of King's College, London. Our copy from Longman, Green and Co., English price 5/- net.]

Probably the great majority of earnest Church people will have been irritated by the easy statement of a Minister of the Crown, who has a special responsibility in the matter, implying that the Churches generally made use of gambling devices to swell Church funds. They will cordially agree with a criticism that appeared in the Church magazine of the Parish of Homebush-Flemington from the pen of the rector —The Rev. B. G. Judd. Mr. Judd writes:—

Housie Housie.

The "S.M. Herald" reported that "Housie-Housie" is one of the most popular games at charity and church carnivals. During 1944 3,028 permits were issued authorising house-housie, raffles or wheels in conjunction with stalls at bazaars or carnivals. To say it was popular at "church carnivals" is an insult to every truly Christian body of believers. What the "Herald" meant was that it is popular (indeed encouraged) by the Roman Church, which doesn't care a brass button whether a practice is demoralising or not provided it helps to "rake in the shekels."

The Roman Church could do a good job if it tried to raise the standards of its own people, but it does not try. It all goes to show that a false faith panders to man's appetites, but true faith speaks to his conscience.

This is well and truly said, for the practices of the Roman Church, based on the principle that "the end justifies the means," breed moral disease in our common life.

"THE BULLETIN" TELLS.

Now another Victory Loan is facing us, it might be well to consider the effect on it, and so on what is called "the war effort," of the various gambling enterprises sponsored by the McKell Government. And we may here accept the guidance of the Sydney "Bulletin" which speaks (in this matter) with an authority which we could not hope to rival and with a soundness which we could not excel.

In a leading article published after the close of the last Victory Loan (29/11/44) "The Bulletin" first discussed the Sydney Turf Club (Mr. Lang calls it "the McKell Turf Club") which was initiated at a time (1942) when Australia was in danger of invasion, and requires now £300,000 to enable it to buy out two other racing

concerns. The Commonwealth authorities (and Mr. Chifley in particular) are not happy about this connection with the Victory Loans. And no wonder!

"The McKell Government," says "The Bulletin," "runs lotteries also, and there are lotteries in Brisbane, Hobart and Perth as well. While Mr. Chifley was trying to float the Second Victory Loan, results of 22 lotteries (100,000 at 5/3) were advertised in Sydney and results of 15, claimed to be 'bigger and better,' at Brisbane, while Hobart had its 'ordinaries' and 'specials' and Perth tried not to lag behind. And there was a greater volume of racecourse betting than was ever known in Australia before. In Sydney and Melbourne on six Saturdays (Melbourne Cup Day excluded) totalisator receipts reached £1,500,000, and the bookmakers doubtless handled five or six times that figure. What was gathered in by the tribe that operates in clubs, shops, and flats, with the aid of the P.M.G.'s department and radio stations, is beyond computation, but it must have run into several millions.

"The effects of this ignoble competition showed up in Second Victory Loan subscriptions, and the closing period had to be extended. On what was to have been the last day but one it came out that cash subscriptions, in proportion to population, were not so bad in the two non-lottery States, one in 21 in South Australia and one in 21.6 in Victoria, but bad to horrible in the lottery States; one in 29.8 New South Wales, one in 34.8 Queensland, one in 36.6 Westralia and one in 40.4 Tasmania."

These figures speak for themselves. Governments, which deliberately encourage gambling, are weakening the morale of our people, breeding slackers and touts and robbing our fighting men of the support they have a right to expect.

If some of our legislators could find time, between race meetings, to study a little history they might be able to answer the question why the older English speaking countries, which, in former days were victims of the State lottery delusion, have completely cut them out. The plain fact is that they have been banned in Britain, Canada and the United States because bitter experience taught those countries that they don't pay! They don't pay New South Wales either, and it is high time we all took a hand in helping Mr. McKell and his colleagues to learn that lesson.—"N.S.W. Presbyterian."

BOOK REVIEWS

Privilege and Responsibility. The Annual Report of the Commonwealth Council of the British and Foreign Bible Society, entitled "Privilege and Responsibility," has just reached us. The author speaks of our privilege in possessing the Holy Scriptures—the revelation of God's will to mankind. God, in His providence, has made us the custodians of the Holy Scriptures. What are we doing with them? They are not for our enjoyment alone, but to make known among all nations. Chiefly through the devotion of missionaries the Bible has been translated, in whole or in part, into 1062 tongues. Yet, as men of science tell us, there are about 3000 languages—not including the dialects which are innumerable, spoken in the world. Thus a great task lies before us. Can we rise to our responsibility? This is the challenge to the Church.

Since the beginning of the war the Society has been trying to give a New Testament, containing a message from His Majesty the King, free to every member of the fighting forces. The total number distributed in Australia is now 354,659. The average cost of these books is 8d. each, thus £11,822 have been spent in this fine piece of missionary work. Many testimonies have been received as to the effectiveness of this distribution. We have only space for one here:

A naval Chaplain writes to our partners of the American Bible Society: "At sunset comes the order 'Darken Ship!' From that moment until sunrise, not a pinpoint of light must show. Within the darkened ship, as she steams through the night in convoy, red lights cause eerie shadows. So it is no surprise to come upon a sailor with his blanket drawn up over his head reading the New Testament by the light of a flashlight. To the Chaplain comes a steward's mate nurtured in his boyhood home Church timidly asking for a New Testament at 9 o'clock at night. Or, here is an electrician's mate, big and rough, by appearance the last one on shipboard you would suspect, asking for his copy. Or, idling with the lookout on a gun platform, as we steam somewhere in the vast space of the ocean, in a sudden and embarrassed burst of confidence, another seaman tugs his worn copy of the New Testament from his dungarees for me to see. This was his father's in the last war; the tattered covers are khaki. He inherits the work of some Chaplain from a quarter of a century ago."

Copies of "Privilege and Responsibility" can be obtained free on application to the Commonwealth Secretary, the Bible House, 95 Bathurst Street, Sydney, N.S.W.

FOUND IN A FAMILY BIBLE.

The names of twelve children of an English family found by Bishop Walsham How in a family Bible:—

1. Turnenina de Margaret.
2. Turnerannah de Mary Elizabeth.
3. Alfred Fitz Cawley de Walker.
5. Bernard de Belton.
6. Turnerica Henrica Ulrica da Gloria de Lavinia Rebekah.
7. John de Hillgrave.
8. Eignah de George Turner Jones.
9. Finghonghangai o Temardugh Hegg de Hindley.
10. Turnwell William ap Owen de Pringle.
11. Turnerietta de Johannah Jane de Faith.
12. Faithful Thomas.

REFRESHMENT SUNDAY.

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

The Miracle of the feeding of the Five Thousand is the only one recorded by all four Evangelists. It displays the wonderful compassion of our Lord for those in want, and His provision for the needs of men. "The people must be fed."

We welcomed the Atlantic Charter because among the Freedoms there was "Freedom from want." There is much to cheer all our hearts in every movement of the Spirit which finds expression in some great declaration of the Rights of Man.

In the midst of the world's agony, men's eyes have seen more clearly than ever the needs of their fellowmen. Everyone who has a social conscience must acclaim the ideals which have actuated the Statesmen of Britain and U.S.A. A plan for a better order of society after the war.

We all know how the prospect of unemployment, prolonged sickness and widowhood have hung like the Sword of Damocles over the heads of the wage earner. Any benefits which will extend to the needy and suffering and which will banish at one blow the dread of want incurred in a working family by the uncertainties of life, must receive the wholehearted approval of all right thinking people.

The plan is eminently Christian, because it rests on a central principle—the supreme worth of the individual. Personality comes before property and man before the machine. Nothing but good can come of the State's care for its citizens, if it liberates the spirit of man from the gloomy forebodings of the past for the Realisation of Higher Ends. This should be the object of the State to set before its citizens.

But is Material Improvement enough? We have been recently reminded in the Gospel that "Man does not live by bread alone." While our Lord was deeply concerned with the physical welfare of people, and contact with hunger, poverty and misfortune brought out His infinite compassion, Christ refused to found His Kingdom upon winning the hearts of the multitudes through an abundant supply of the good things of life. He resolutely declined to be a "Bread King."

The foundation of International Unity and goodwill must be something more than providing food, comfort and prosperity. It must be spiritual and dynamic. There can be no absolute security in a material sense in this un-

certain world. Freedom from care—no State insurance can ever issue a policy like that. Other kinds of security matter more.

In these days which are so full of anxiety, when death knocks with its impartial hand at the door of the rich and poor alike; when illness and disease invade the most comfortable homes; we realise there are other kinds of security that matter more than Social Security.

The supreme problem of the world's life is not solved by benefits. People who are eager to get, rather than to give, soon sap the morale of the nation. Money can never be a substitute for character.

The Church's task is to induce people to take an adult attitude to life. To look at life as a whole, and to become mature in thought and conduct.

In our personal relationships, in our homes and social life it is only the Spirit of Christ which can bring harmony and happiness which are an entirely different world of value.

The broken heart, the guilty conscience and the hunger of the soul for God can only be satisfied by the "Bread of God which cometh down from heaven and giveth His life for the world."

Only Christ can satisfy the inward needs of our life. Our Lord has said, "He that cometh to Me shall never hunger and he that believeth in Me shall never thirst."

Eternal Security is the only real security. God is our Hiding Place. Jesus Christ is the Rock of Ages. He alone gives joy, rest and peace. "Under the shadow of Thy Throne, Thy saints have dwelt secure."

Churchman's Reminder

"Take rest. A field that has rested gives a bountiful crop."—Ovid.

"O rest in the Lord. Wait patiently for Him."—Ps. 37:7.

March.

11—4th Sunday in Lent. This day is known as Refreshment Sunday, when the austerities should be relaxed for the relief of the over-strained disciple. But there is a suggestion of superfluity in our days. Besides this, is not every Sunday a Festival of the Resurrection? And no Sunday should be a fast except for the special purpose of national repentance, and prayer. We have not as yet realised such purpose as we should.

12—5th Sunday in Lent. The Collect reminds us that we "deserve to be punished" for our offences. This collect speaks of "Refreshment" or relief such as is realised when we believe that our sins are forgiven us for His Name's sake.

CHRISTIAN FRONT NEWS.

In his Lent Pastoral Letter, the Archbishop of York, Dr. Cyril Garbett, urges upon all the Church people of the diocese "the duty to do their utmost to strengthen the work of their parishes and more specially that of the parish in which they live and worship." The Letter is "a message of hope and encouragement that we may now go forward to the tasks which lie before us confident that the worst is past, and that when the war comes to an end there will be new opportunities for the extension of the Kingdom of God."

In the course of the Letter the Archbishop writes: "I make a solemn appeal to you lay men and women to take your full shares in the work of your parish. The qualities of leadership, initiative and fellowship which many of you have shown so remarkably in every parish in the defence services should now be offered to the cause of Christ's Kingdom. In the future there will be great questions of Church reform to be solved; also I shall have to ask your help in strengthening the work of the diocese; but now my call to you is to apply yourselves in the immediate future wholeheartedly to the task of re-establishing or strengthening the spiritual life and work of your own parish, remembering that, from the Christian viewpoint, the effectiveness of your welcome to those returning home from the war depends, not upon the number or quality of the festivities which you provide for them—though you will naturally take your part in such festivities—but upon the reality of the spiritual life and active fellowship of your parish."

Lord Beaverbrook has sent a cheque for £25,000 to the Moderator of the Presbyterian Church of England, the Right Rev. A. D. Hargreaves, for the dependents of the victims of the recent V bomb incident in which the entire Headquarters Staff of the Church was either killed or injured.

Writing from the Office of the Lord Privy Seal in Whitehall, Lord Beaverbrook says: "Dear Mr. Hargreaves, I was shocked to see the measure of the disaster which has overtaken the hall and the extensive damage to the church, and I ask you to give this expression of my deep sympathy to the families of those who lost their lives. I enclose a cheque for £25,000, and, if you will accept it, I should like the money to be used on a basis of distribution to be worked out between us for the sustenance of the widows and the education of the families of the deceased servants of the Church and subject of course to existing pensions."

"If there is any residue left over, it would be my hope that it should be applied to the funds of the Church for reconstruction purposes."

A memorial service for those killed—who included the General Secretary of the Church, the Rev. W. T. Elmslie, the Finance Secretary, Mr. W. H. Wright, and the Foreign Missions Secretary, the Rev. T. W. Douglas James—was held at Marylebone Presbyterian Church, George-st., London, W.

The "Church Times" reports that the crypt under Coventry Cathedral is to be repaired and used temporarily as the Chapel of Unity until a new chapel is erected in accordance with the Coventry plans. This crypt was built in the 14th Century and is very suitable for the purpose.—High Commissioner for U.K. Office.

PERSONAL.

The induction took place on January 4 of Rev. Eric Seatree, M.C., Th.L., as Rector of Prospect and Seven Hills with Blacktown, N.S.W. Mr. Seatree was a chaplain with the 9th Division, A.I.F., and won the Military Cross at the Battle of El Alamein.

The Rev. A. C. Donnelly, secretary of the Victorian branch of the Bush Church Aid Society, has accepted the cure of Ramsey-cum-Lancefield (Vic.) and will take over after Easter.

The Rev. A. W. and Mrs. Prescott are receiving congratulations on the birth of a daughter, Margaret Ruth, born on Feb. 22. Mrs. Prescott is the daughter of Bishop Stephenson, of Nelson, N.Z.

News just received from liberated Holland reveals that the Rev. Ferwerda of the Reformed Church at Amsterdam was shot last September in front of his Church as a reprisal for the fact that arms and ammunition were found in his Church. The Sexton was also shot and for the same reason.—Netherlands Press Agency "Aneta."

Erratum.—In our last issue, under Ballarat Church News, Mr. A. Hamilton Crigan, was referred to as the son of Rev. C. A. Crigan. Mr. A. Hamilton Crigan is the son of Canon C. Hamilton Crigan, Rector of Benalla in the diocese of Wangaratta. The Rector of Warracknabeal is his uncle.

Rev. H. E. Onians, the rector of St. Paul's, Kyneton (Vic.), died suddenly at the rectory, Kyneton. He was 45 years of age. He is survived by his widow and a daughter. Mr. Onians, who was a cousin of Miss Edith Onians, noted benefactor of newsboys in Melbourne, had been at Kyneton for about eight years. He was ordained in 1922 and served at St. Silas', Albert Park, West Footscray, St. Silas', North Geelong, and went to Kyneton in 1927. He recently received the award of merit from the scouts' organisation for 30 years' service to the scouts. He was also interested in musical and cultural organisations, and competed successfully in South Street competitions as an elocutionist.

For many years a tenor singer in St. Paul's Cathedral, Mr. Edwin E. Hooke died at his residence in Williamstown recently. He was well and favourably known in musical circles and appeared in many leading musical programmes, and was one of the original "We Four" Quartette party.

Miss Margaret Florence, eldest daughter of Mr. C. R. and the late Mrs. McDonald, of Manly and Chatswood (N.S.W.), was married on February 15 at St. James', King Street, Sydney, to Lieutenant Ian Hilder (R.A.A.F.) youngest son of Mrs. P. Julien of Melbourne, and Launceston.

Congratulations to the Rev. J. R. L. and Mrs. Johnstone, of the Rectory, Beecroft, N.S.W., on the birth of a son, Howard Lindsay, born on February 24th.

The Rev. J. P. S. R. Gibson, M.A., for 17 years Principal of Ridley Hall, Cambridge, has resigned in order to accept the call of the Bishop of Uganda to work as Diocesan Missioner. To Mr. Gibson and his devoted wife the missionary cause has always been near to their hearts and they have felt that the bishop's invitation is a call from God.

While the Bishop of Ballarat (Dr. Johnson) and Mrs. Johnson were on holiday in Portland, their second daughter was thrown from a horse while riding at Tyrendarra and had her arm broken. She is now recovering at her home.

The Rev. A. F. Thomas, assistant at St. Thomas' and St. James', Moonee Ponds, was ordained priest at St. David's Cathedral, Hobart, on Friday, February 23, and then took up duty there as precursor.

The Rev. E. G. Veal celebrated his 92nd birthday recently, and preached at the morning service at his parish church, St. James', East Malvern, on February 18 with acceptance and remarkable vigour.

The death is recorded on February 11, at Exmouth, Devon, England, of the Rev. H. E. Mallet, Th.L., late vicar of St. James' Parish, Malvern. Mr. Mallet, after 24 years service at St. James', East Malvern, resigned in 1935 and left for England in 1940. He was ordained in 1895 and served at Millewa, Broadford, Mansfield and St. John's, Latrobe St., Melbourne, prior to going to East Malvern.

Rev. J. R. Le Huray, for some years rector of St. Hilda's, Katoomba (N.S.W.), has been appointed rector of St. James', Croydon, N.S.W.

On January 17 at All Saints' Church, Hunter's Hill (N.S.W.), Rev. F. M. Bruce Naughton was married to Elizabeth A. L. Dyer, younger daughter of Mr. C. Dyer, and the late Mrs. Dyer of Hunter's Hill.

In the passing of Mrs. Shirley Hales, in her 89th year, at her home at Narrabeen, we have lost one more link with the past generation. Daughter of Mr. Samuel Thomas, of North Down, at North Down, she married Mr. Robert Shirley Hales, son of the Ven. Archdeacon Hales, of Launceston, who, until his death, was Diocesan Registrar in Hobart in Bishop Montgomery's time. For 12 years she was organist of her own little church at North Down and taught in Sunday School for 30 years and always took a leading part in the Mothers' Union and Girls Friendly Society and all church work. She also taught in the first night school of old St. George's, at Battery Point, Hobart. As one Tasmanian recently put it, her unfailing hospitality and gift for friendship gladdened and helped more lonely lives than any one will ever know.—Tasmanian "Church News."

Deaconess Nora Tress, recently deaconess of All Saints', Woollahra, N.S.W., has accepted a similar position in Tasmania at Holy Trinity, Hobart.

The Rev. Keith Kay, Th.L., curate of St. Clement's, Mosman, was married at St. Clement's, on Saturday, 17th February, to Miss O. D. Abell. The young couple has left for Tasmania where Mr. Kay will take up duties as assistant at St. George's, Hobart.

Mr. Arthur Lloyd was admitted to the diaconate at an ordination held by the Bishop of Armidale (Dr. Moyes) in St. Peter's Cathedral, Armidale, on February 18. The occasional sermon was preached by Archdeacon Forster. Mr. Lloyd will serve his diaconate on the Cathedral staff.

The Rev. Colin Kirkpatrick and Mrs. Kirkpatrick, of the Rectory, Deniliquin, N.S.W., have been informed by the Air Board of the death of their third son, Fl. Sgt. Peter Leeton, whilst engaged in air operations over Germany on February 8 last.

Messrs. G. Costelloe and E. J. Viney were admitted to the diaconate at an ordination held by the Bishop (the Rt. Rev. Geoffrey Cranswick) in St. David's Cathedral, Hobart, on Friday, 23rd Feb.

CALLING ALL CHRISTIANS TO

The Inaugural Public Meeting of the N.S.W. Branch of
THE ALLIANCE OF HONOUR

To be held

MONDAY, MARCH 12th, AT 8 P.M.

at the

ASSEMBLY HALL, MARGARET STREET,

Chairman: Rev. George Wheen, M.A., Director of the Methodist Y.P.D.

Principal Speaker: Dr. J. S. Moyes, Bishop of Armidale.

Soloist: Stanley Clarkson.

Young Men and Women, Ministers, Parents, Teachers and all interested in the maintenance of individual and social purity are earnestly and cordially invited to this most important gathering.

Sydney Office: 242 PITT STREET.

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

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

Mr. David Marshall Baillie was admitted to the diaconate at an ordination held in S. Luke's, Toowoomba, Q., on February 18, by the Archbishop of Brisbane (the Most Rev. R. C. Halse).

Deep sympathy is felt for Rev. W. M. Holliday, rector of Queanbeyan, N.S.W., in the death of his mother, at a private hospital in Chatswood (N.S.W.) on February 18. Mrs. Holliday was the widow of Rev. H. T. Holliday.

His Royal Highness, the Governor-General, received at Government House, Canberra, on February 19, the Bishop of Goulburn (N.S.W.), and Archdeacon Robertson. Bishop Burgmann presented the Duke of Gloucester with an address of welcome on behalf of the archbishops, bishops, clergy and laity of Australia. Afterwards Bishop and Mrs. Burgmann and Archdeacon and Mrs. Robertson had lunch with their Royal Highnesses.

The Ven. Archdeacon A. B. Tress, one of the best-known and loved members of the Church in the North Coast and hinterland of N.S.W., has tendered his resignation from all active work to the Bishop. The Archdeacon had served the Church for the past 50 years, 30 of which were spent as Archdeacon of the North Coast. The Archdeacon is brother of the late Mr. H. L. Tress, formerly well-known in Sydney Church and Law circles. The Archdeacon was ordained in 1898 and has exercised his ministry for some 17 years in Victoria. In 1915 he went to the Diocese of Grafton.

WILSON.—Feb. 27, 1945, at Scott Memorial Hospital, Scone, Canon B. C. Wilson, M.C., M.A., Rector of St. Luke's, Scone, Canon of Christ Church Cathedral, Newcastle, Chaplain 3rd Batt., 1st A.I.F.

JACKSON.—February 16, accidentally killed on active service, NX191536, L/Cpl. William Arnold Jackson, beloved only son of Mr. and Mrs. F. Jackson, 2 View Street, Chatswood, loved brother and brother-in-law of Mr. and Mrs. H. Warren, the Rev. and Mrs. R. C. Kerle, the Rev. and Mrs. Peter Loane, and uncle of Katherine and Eric Roslyn and Brian, and Ian. Aged 24 years.

The engagement is announced of Mr. F. G. Taplin (ex-A.I.F. Retd. M.E.) of Moore Theological College, to Miss Doris Hammond, M.A., daughter of Canon T. C. and Mrs. Hammond, of Moore Theological College.

HER POINT OF VIEW.

The Bishop of Ballarat was listening to a broadcast on the Referendum when his young daughter Elizabeth walked in. "Some say Yes," she remarked, "and some say No. If they give those who are eight a vote, I will vote No, because I heard a man on 3BA say that if No won we would all be able to do just as we like."

"Thou shalt know him when he comes,
Not by any din of drums;
Nor the vantage of his airs
Neither by his crown,
Nor his gown,
Nor by anything he wears.
He shall only well-known be,
By the holy harmony,
That his coming makes in thee."
—From "I Had A Friend."

Proper Psalms and Lessons

March 11, 4th Sunday in Lent.

M.: Gen. xliii or Eccus. xxvii, 30-xxviii 9; Luke xv or Heb. xii. Psalm 119, 145-176.

E.: Gen. xliiv 1-45 or xlv 16-xlvi 7 or Eccus xxxiv; Mark xv 1-21 or 2 Cor. ix; Psalms 39, 40.

March 18, 5th Sunday in Lent. (Passion Sunday)

M.: Exod. ii 23-iii end; Matt. xx 17-28 or Heb. xiii 1-21; Psalm 22.

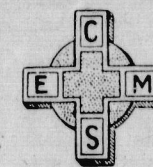
E.: Exod. iv 1-23 or iv 27-vi 1; Mark xv 22 or 2 Cor. xi 16-xii 10; Psalm 51.

March 25, 6th Sunday in Lent. Palm Sunday.

M.: Isa. lii 13-liii end; Matt. xxvi; Psalms 61, 62.

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

157th ANNIVERSARY OF FIRST CHRISTIAN SERVICE.



Sydney Cove on the 3rd February, 1788.

A service to mark the 157th anniversary of the event, held at St. Philip's, Church Hill on the 4th ult., attracted a large congregation and was in its way unique. The congregation included many who in view of the historical significance of the service attend from year to year, including members of the Royal Australian Historical Society, Army and Navy Veterans, Girl Guides, Boy Scouts, and members of the C.E.M.S.

After the processional hymn, "At the Name of Jesus," Canon Hammond led the service and he was followed by the Right Rev. H. J. Hillman, the Moderator of the Presbyterian Assembly, who read the first lesson, and the Rev. A. E. Walker, President of the Methodist Conference, who read the second lesson. The Rev. L. W. Farr, Chairman of the Congregational Union, took part in the prayers.

Bishop Hilliard was the preacher, and in speaking from Richard Johnson's text at the first service—"What shall we render unto the Lord for all His benefits upon us," he compared the conditions which existed then with the tremendous growth and development of the following 157 years and pleaded for a deeper devotion to God, and an ideal of citizenship that gave religion its rightful place in the institutional as well as in the ordinary life of the community.

The service was organised by the C.E.M.S. at the request of His Grace the Archbishop and the opinion was freely expressed that in future it might become better known to a wider congregation over the air.—A.H.

A.C.R. PUBLISHING FUND.

FOR SALE — Cedar Organ, 250 Pipes, 4 Stops. Blown by 1 Iron Foot Pedal. (Cost of removal and re-erection, approximately £100.) Apply "Church Record" Office.

The Management Committee acknowledges with grateful appreciation the following amounts: Rev. H. N. Powys, £5; Anonymous 10/-, amount under 5/-, 4/-.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

Broadcast Talks and Broadcast Talkers

The A.B.C. and Recent Discussions.

There has been a great deal of public concern over the radio talks sponsored by the A.B.C. The great bulk of the programme is accepted as a matter of course. Those who want greater variety switch on to the commercial stations and say nothing. But now and again the serenity of the studio is disturbed. People begin to ask questions. The A.B.C. is not used to questions except in its imitation of the B.B.C. Brains Trust Session. It is not too much to say that it resents questions. We have an uneasy feeling that the A.B.C. has largely forgotten that it is the servant of the public. Some little time ago the A.B.C. announced that it would stage a series of answers to soldiers' questions. It selected amongst its answerers Wykeham Terriss, who had attained a certain measure of notoriety by articles in the newspaper "Woman" dealing with certain features of the sex question. The views of this writer are well known to a great number of people. He has given lectures under his own name on matters of this sort. His views have not found general acceptance. They have outraged the feelings of many who adhere to the morality of the Old and New Testament. It is not surprising that protests were addressed to the A.B.C. The reply that was sent to more than one protester was so stereotyped as to suggest that there had been agreement as to the line that should be taken. Sensible people were informed that there was no intention of inviting Wykeham Terriss to deal with soldiers' sex problems. It sounded about as convincing as if they told them a watchmaker had been selected to answer questions on botany and a botanist to tackle problems of housing. Still there it was. The A.B.C. had spoken. They put a man who advertised himself in one capacity to resolve something entirely different. Somehow or other the intriguing question hour disappeared from the programme. Apparently the soldiers did not miss it so no one worried greatly. But to quote the bulletins of the last war dictated by Winston Churchill there was "a certain uneasiness."

The Second Stage in A Strange Development.

We do not know who were the wire-pullers, or if any wires were pulled,

but in a short time public interest was awakened again. This time the A.B.C. staged a full-dress debate. Before we enter on that question, however, it is necessary to direct attention to the fact that for some time A.B.C. tit-bits have been printed and published and so made available to a wider public than that which "listened in" on a particular occasion. It was announced that there would be a debate on the question of the use of contraceptives. The A.B.C. was developing quite a sex-consciousness. It was a daring innovation. The suspicious saw in it a scheme to evade the restrictions laid down in the broadcasting conditions. They said "The A.B.C. could not put over a down-right piece of propaganda in favour of contraception, but it can, by staging a debate, get all the arguments across." We have no means of knowing whether any such subtle scheme lay behind the move. All we can say is that appearances lent colour to the accusation and that a responsible corporation should have seen that.

An Alarming Circumstance.

It is a surprising fact that when the names of the debaters were publicly announced it appeared that the argument in favour of contraception had been entrusted to Mrs. Jessie Street, and Dr. Norman Haire. Dr. Norman Haire, as the public well knows, is none other than the Wykeham Terriss who was not invited to deal with sex questions, but with other problems in the Soldiers' Hour. Here was a pretty situation. The protesters got busy again. It seemed to them that the A.B.C. had thrown off the mask. The curt letters which informed them that there was no question as to the introduction of sexual matters in the previous attempt to give air publicity to a gentleman of pronounced radical opinions, could no longer avail to save the A.B.C. from the responsibility which now rested upon it. Whatever may have been the explanation, whether hopeless muddling or deep seated subtlety, the attempt appeared as a disguise in the first instance and a deliberate flouting of the remonstrants in the second. The ease with which the promoters of the new scheme forgot the assurances of their former letters roused considerable feelings of anxiety.

Another factor which tended to in-

crease distrust lay in the fact that Dr. Norman Haire had more than once contrasted what he believed to be the attitude of the Roman Catholic Church with the attitude of other religious bodies on the question of the use of contraceptives. The two chosen representatives who were to oppose Dr. Haire both belonged to the Roman Catholic Church. The A.B.C. assured objectors that the speakers were chosen for their outstanding merit and there can be no question that Dame Enid Lyons was a worthy choice and so was Mr. Colin Clarke. But with a fatuity that seems to be almost incredible the A.B.C. took a cross section of public opinion that placed a nominal member of the Church of England, Mrs. Jessie Street, and an avowed Rationalist, a member of the Committee of the Rationalist Association on the one side and two Roman Catholics of high repute on the other. This is all the more remarkable when we remember that the Sydney Diocesan Synod passed a strong resolution condemning the use of contraceptives and pointing out the evil effects of advertising them. Perhaps, like Lord Balfour, the A.B.C. never reads the newspapers. Or perhaps it likes to say with Lord Balfour, "I am a child in these matters." Having once more issued stereotyped replies to objectors, the A.B.C. calmly published the offending broadcast under the title "Population Unlimited."

The Last Stage in the Performance.

The agitators for publicity in matters of sex continued to press for radio sessions dealing with every aspect of this complex subject. We are reminded of a commonsense observation of C. S. Lewis in a B.B.C. broadcast. He writes: "For the last twenty years, you and I have been fed all day long on good solid lies about sex. We've been told, till one's sick of hearing it, that sexual desire is in the same state as any of our natural desires, and that if only we give up the silly old Victorian idea of hushing it up everything in the garden will be lovely. It's just not true. The moment you look at the facts and away from propaganda, you see that it isn't." Perhaps Lewis is equally in the right when he says: "There are people who want to keep our sex instinct inflamed in order to make money out of us." At any rate the agitation went on and we were sick of hearing about the hush-hush policy. At last Parliament took a hand and a Broadcasting Commission was appointed to seek the opinions of various people on the suitability or otherwise

of the radio as a medium for circulating information about sex. Evidence was taken in Melbourne and Sydney.

Mr. Cleary gave evidence before the Broadcasting Commission. He was asked about the opinions on sex questions which were attributed to Dr. Haire. He took the strange line of asking the Chairman of the Commission to protect him against such questions. He said, if a newspaper report be correct, that he was giving evidence and was not charged with any offence. A short time afterwards the announcement is made in Parliament that Mr. Cleary has resigned his post as chairman of the Broadcasting Board. In Parliament no reason was assigned for this action. In "The Sun" newspaper it was stated that Mr. Cleary resented the interference of the Parliamentary Commission on Broadcasting. But what about Mr. Moses and Mr. Bearup who were the parties who signed most of the stereotyped replies to which we have referred? Things are likely to prove interesting soon.

Mr. Cleary's Actions.

No doubt a public officer has the right to resign and we do not wish to deprive Mr. Cleary of that right. But there are disquieting circumstances connected with his resignation. We may be wrong but we see in it a lack of a real sense of responsibility to the public. Mr. Cleary has done good service in several important capacities. We have more sympathy with some of his activities than with others, but we do not wish to rob him of a just meed of praise by failing to acknowledge that he discharged high duties with diligence and utility. But we seem to detect in his recent action a limit of bureaucratic spirit that may have been fostered by his many experiences, but that must be checked if true democracy is to be maintained. Mr. Cleary resents questioning, as his outburst at the Parliamentary Commission evidences. But public citizens who received no remuneration, submitted to questioning on their evidence and did not resent it. Mr. Cleary wants a mantle of autocracy to shelter him and he cannot have it.

Nor can he plead ignorance. Constant evidence had been supplied to him concerning Dr. Haire's public utterances on such questions as incest, abortion, judicial murder, playfully called by the doctor euthanasia, polygamy and legalised harlotry. He permits the Postmaster-General to reply loftily for him that no good purpose could be gained by prolonging the dis-

cussion. When he discovers that parliamentarians are in possession of some at least of this information he quietly slips his cable and sails away. It is magnificent but it is not war. His critics will feel that they have triumphed and that Mr. Cleary could not face the music. Are they right? Perhaps we will know when the Parliamentary Report is published.

THE LATE BISHOP OF DORNAKAL

(A Tribute from a Correspondent.)

The cable which brought the news that the Bishop of Dornakal died on New Year's Day came as a great shock to his many friends in this country. There had been no hint of illness or failing powers, and it was known that he had a heavy programme of work for the winter. But the time had come when the Master, whose bondman and witness he delighted to be, needed him for other service.

V. S. Azariah was born in a Tinnevely village in 1874. His family belonged to the tree-climbing caste which is noted for strong bodies and keen brains, and has produced quite a number of leaders. His father became a Christian through the influence of the old C.M.S. missionary, John Thomas, and this was so resented by the family that he ran away from home. In due course he was ordained, and became known and respected for his learning. He sent his son to a C.M.S. school, and later to the Madras Christian College. Young Azariah was clear, from early days, that he was called to give himself to Christian service. He worked with the Student Christian Movement and the Y.M.C.A. before his ordination, which took place in 1909.

The reading of an English missionary book stirred in Azariah and a few of his friends the purpose to send the Gospel to other parts of their country, and they banded themselves together to form the first Indian missionary society. It was not long before one of the group left his home in Tinnevely and went as a pioneer into Hyderabad State, later to be joined by Azariah, with his wife and children. Their headquarters were at a small railway junction—Dornakal—where an old bungalow had to house the Azariah family, his missionary colleague, and two boarding schools—one for boys and one for girls.

From the first Mrs. Azariah fully shared her husband's work among the Telugu out-castes, besides making light of the inconvenience of their cramped quarters. The encouragement and help of Bishop Whitehead, then Bishop of Madras, meant much to these pioneers, and he, in turn, rejoiced at the gifts of leadership displayed by the younger man. It became clear to the Bishop and to others there that here was one who seemed fitted to be the first Indian bishop in the Anglican Communion.

Such were the stages in the preparation of V. S. Azariah for the increasing responsibilities which came to him as the years passed.

The fact that since 1929 he has been Chairman of the National Christian Council is proof of the confidence which he has enjoyed among leaders of other Churches as well as his own. The Church of India is

pre-eminently a village Church, and although Bishop Azariah could hold his own in any international conference, he never lost touch with the village Christian and his needs. He stood for the Indianisation of the Church, and was always ready to be the pioneer in methods of pastoral and evangelistic work which seemed to him best suited to his country, and especially to the village congregations.

To an English friend who asked the Bishop one day where he began when first preaching in a village, he replied: "I tell them that Jesus is alive and has come to their village, and then go on to tell who He is and what He wants to do." And so this modern apostle showed himself to be in the direct line of those in the first century whose message was Jesus and the Resurrection, and in a degree all too rare he lived in the power of his Lord's Resurrection. Another feature of his teaching, in his own diocese and beyond, concerned giving. He profoundly distrusted the idea and the term "self-support," for, as he saw it, this was to put self in the centre of the picture, whereas giving should be human response to the giving of God, and a necessary part of the worship which he made it his aim to foster.

In this country the Bishop was known to many people chiefly by his advocacy of Church union. He longed intensely that the older Churches of the West should lead and not delay the progress of the younger Churches towards that organic union which would be manifested in one visible Church possessing a common life, a common ministry, and common sacraments. At the World Conference of Faith and Order in 1937 he pleaded: "We want you to take us seriously when we say that the problem of union is one of life and death with us." With what disciplined patience, courage, and perseverance he faced the continued delays and disappointments in the path towards the goal! The fact that, in common with the majority of educated Christian Indians, the Bishop shared the national aspirations of his fellow-countrymen reinforced his desire that the Church, by example and teaching, should be a reconciling influence.

The Bishop paid several visits to this country from 1910 onwards, and made many contacts. In 1920 Cambridge University gave him the honorary degree of LL.D. He greatly valued the links of personal friendship which these visits made possible. He adapted himself as readily to our ways as to our language with evident enjoyment and a keen sense of humour. When he spoke at "Edinburgh 1910" as a representative of the younger Churches, his closing request was: "We want love. Give us friends." That would be his plea now for the Church in India in days of peculiar stress and difficulty. The heartfelt sympathy of many friends will go out to Mrs. Azariah, her family, the diocese of Dornakal, and the whole Church in India, in the passing of this greatly loved and trusted leader. — "The Record."

**A HEARSE
IS A POOR
THING TO
COME TO
CHURCH IN
—WHY WAIT?**

GILBERT BURNET, D.D.

BISHOP AND PROTESTANT HISTORIAN. (1643-1715)

Gilbert Burnet, Lord Bishop of Salisbury, and Chancellor of the Most Noble Order of the Garter, was born at Edinburgh in 1643. He was educated by his Episcopalian father, and trained by his Presbyterian mother, until ten years of age, when he was sent to the Marischal College, Aberdeen.

His progress was rapid, and in his fourteenth year he became Master of Arts. In 1665 he was inducted to the living of Saltoun, in East Lothian, and his devotion to the duties of the parish soon gained for him the affections of the people.

Although then only twenty-two years of age he drew up a memorial against certain abuses of the Bishops and a few years later his position was so influential that he was appointed professor of divinity in the University of Glasgow. He had long since mastered Latin, Greek and Hebrew.

Burnet was at this time recognised as an eloquent preacher and coming in England preached in several London churches, and in 1675 was appointed preacher at the Rolls Chapel, shortly afterwards being chosen Lecturer at St. Clement's. In 1679 his "History of the Reformation" appeared, a work for which he received the thanks of both Houses of Parliament. His writings were very numerous and the "History of his Own Times" probably the most popular, though subjected to severe criticism and treated as a record of "coffee-house scandals" by some hostile critics. But Burnet himself claims to have written this work "with strict regard to truth of one who believes that he must give an account to God of what he writes, as well as of what he says or does." Moreover, research and later discoveries have shown his historical memoirs to be substantially correct.

The character of Bishop Burnet has been variously estimated but even the most ardent Jacobite could hardly dispute that his eventful career was really great and remarkable. In the opinion of the present writer, the sterling qualities of this eminent Protestant Bishop, his exposure of popery and tyranny and masterly defence of the fundamental principles of Protestantism, are unquestionable. The courage displayed by Burnet in denouncing error and wrongdoing is specially il-

lustrated by the letter he addressed to King Charles II. in 1680 regarding the State difficulties which beset that monarch. He wrote the King "the only thing which can easily extricate you out of all your troubles, is not the change of a Council, a new alliance or a session of Parliament, but it is a change in your own heart and in your course of life."

In 1683 Burnet issued a number of Protestant tracts but during that year he was dismissed by Royal Mandate, from the St. Clement's lectureship and deprived of his position as preacher at the Rolls Chapel, because a Protestant sermon preached there on the 5th November displeased the Court. In 1685 the Accession of James II induced Burnet to go abroad. He went first to France and was a witness of the outburst of persecution which followed the revocation of the Edict of Nantes. He then travelled in Switzerland, Italy and Holland. On arriving at the ancient city of Utrecht he met a number of important refugees from Scotland and England and also found a letter awaiting him from the Court of the Prince of Orange, an invitation to reside at the Hague, where he was received with kindness by the Prince and Princess. The confidence placed in Burnet by the Prince of Orange evidently enraged King James II, hence he set on foot a trumped up charge of high treason against him. Burnet was outlawed and his surrender demanded, but the Dutch States, to their honour, refused to hand him over.

Events in England were at this time rapidly developing and arrogant King James, obstinate to the last, was fast heading for disaster. Drastic action had already been taken by the nobility and people of England in order to preserve the Protestant Constitution.

On the 5th November, 1688, when William, Prince of Orange, landed at Torbay, Burnet was with him as Chaplain. Immediately after the landing the Prince shook him by the hand and enquired if he now believed in Predestination and Burnet answered that he "would never forget that Providence of God which had appeared so signally on the occasion."

Burnet accompanied the Prince of Orange on the march to London. He attended Exeter Cathedral with the Prince to render thanks to God for

their safe arrival and read the Prince's Protestant Declaration at the conclusion of the impressive service. The Prince of Orange accompanied by a numerous retinue arrived at St. James' Palace on the 18th December, 1688, and a few days afterwards Burnet preached before him from the text Psalm 118: 23, "This is the Lord's doing, it is marvellous in our eyes."

Shortly after the Prince of Orange had ascended the throne he appointed Burnet to the See of Salisbury. Bishop Burnet preached the sermon at the Coronation of King William III. and Queen Mary II in Westminster Abbey on the 11th April, 1689, the text Being 2 Samuel 23: 3, 4. The attendance of Bishop Burnet in the House of Lords was of immense value and his advice was often required. The important Bill declaring the Rights and Liberties of England, commonly called the Bill of Rights, was one which he gave much attention. He framed and proposed some of its clauses, particularly the one disabling papists from succeeding to the throne.

The last few years of Bishop Burnet's strenuous life were spent in Clerkenwell, he resided in St. John's Square, and it is interesting to note that the Bishop's house still stands — though it has lost much of its antique character owing to the modern alterations to suit the requirements of a firm of metal merchants. Bishop Burnet died here on the 17th March, 1715, and was buried in a chancel tomb in the Parish Church of St. James. A simple blue stone slab bearing the Bishop's Arms marks the place of interment; but in the vestibule of the Church there is a beautiful marble monument, erected by the Parish of Clerkenwell, to his memory. In the centre of the monument are the Arms of the See of Salisbury and the Burnet family. On the frieze are represented books and parchment rolls reminding one of Burnet's ever active pen. The inscription records the high features of the Bishop's life and appropriately concludes: "He ever opposed tyranny and superstition and earnestly defended the liberties of his country and true religion and by the singular Providence of God lived to see the best hope of preserving both in the Accession of the House of Brunswick."

The portrait of Bishop Burnet from an engraving of the original painted by Sir Godfrey Kneller, in 1689.—Thomas Woods—from "The Churchman's Magazine."

CORRESPONDENCE.

THANKSGIVING FOR RAIN.

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

I was deeply impressed and moved by the articles appearing in "A.C.R." on 22/2/45, "Harvest Festivals," under Notes and Comments and "Lessons from the Drought" under Quiet Moments. Some weeks ago and shortly after the milk strike, after bountiful rains had fallen I forwarded the enclosed copy of letter to the "S.M. Herald" Editor, in the hope that it would be published and response thereto be made, but nothing appeared in this paper.

Although Harvest Festival Sunday has passed, surely it is not too late now for our Church leaders to announce a Sunday of Thanksgiving to God for such material benefits He has blessed us with, besides all the spiritual blessings, and mercies we have received at His Hand.

If our Church does not call our people to thanksgiving as well as to prayer how can we expect the Community "Church-goers" and "non Church-goers" to respond in heartfelt thanks to Almighty God, and recognise Him as the Provider of all good things for us to enjoy, to His Glory and to the good of all mankind.

The newspapers were generous in print and picture illustrative of results of bountiful rains, and the "man in the street" considered it good for his garden and material advantage, but seemed mute when it came to acknowledge the One Who gave.

Perhaps many have been so much absorbed in the war effort, and the few, with God on the mountain tops, that we, too, often have not shown our gratitude to the Master's healing hand, in the plain below, and have become as one of the nine who returned not to give thanks.

"The General Thanksgiving" in the Book of Common Prayer is a very beautiful expression of Christian Faith, which would not be out of place if introduced regularly in all Church Services.

Yours in prayerful gratitude to the Father of all mercies and in His services.

R. T. PEARSON.

36 Phillip St., Parramatta.
3/3/45.

(Copy)

"THANKSGIVING FOR RAIN!"

So far one has sought in vain for some Church lead in announcing a Sunday whereby special thanksgiving would be offered to God for the recent bountiful rains that have occurred over a large area of our State at a time when we were in desperate need.

As special days have been observed and may be observed for rain and more rain should we not as a Christian community be spontaneous in rejoicing and declaring a day of thanksgiving and gratitude to God for what good measure He has already provided.

Occurring at a time when the milk strike was on, and famine conditions prevailed in the dairy industry, it does seem that God's providing manifested compassionate love for man, when man refused or restricted supplies of that precious commodity to householders and children.

CHURCH OF ENGLAND YOUTH CENTRE, SYDNEY.

On Saturday, 24th February, church people both young and old gathered at the Church of England Youth Centre on Port Hacking River for its official opening.

His Grace the Archbishop on this occasion addressed the large gathering thanking the Home Mission Society who have purchased the property for all that it had done for Youth Work recently, the young centre being the most recent of its undertakings.

His Grace pointed out that the property is to be used by the various young people's organisations in the diocese as a country com-



munity centre where young people's organisations in the diocese, young people's house parties, boys' camps and girls' camps and conferences for the building-up of the spiritual life will be held.

"St. Matthias' day is the occasion of the opening," said the Archbishop, "and St. Matthias' reminds us of our need of loyalty to God and to the Lord Jesus Christ as well as to one another."

The centre at Port Hacking River is a property of 11½ acres with a large 10-roomed

bungalow facing Port Hacking River. The property has a river frontage of over ¼ of a mile. Next to the main house is a caretaker's lodge. Besides the buildings already mentioned there is a self-contained kerosene-electric light plant in a fibro-cement building, a well equipped toolshed, stone garage, a boatshed housing a 24ft. power launch and a rowing boat.

The property is bounded on the southern side by National Park and is therefore admirable for recreation. Recreation is offered in the way of walking, swimming, boating, fishing and community sport.

Many things are needed for the Youth Centre such as camping equipment, blankets and a piano, as well as gifts of money. It is intended in the near future to install six chemical lavatories and several sets of showers.

Already the property has been used for three very successful house parties.

It is accessible by car through Audley and National Park and is a distance of 24 miles from Sydney. To get to the property by public conveyance one goes by train to Caringbah and from there to Lilli Pilli by bus and from here one is taken across the river in the property's launch.

Further information may be obtained from Canon R. B. Robinson, General Secretary, Home Mission Society, or Rev. G. R. Delbridge, Chaplain for Youth Work, Diocesan Church House, George Street, Sydney.

Gifts may be sent to either of the above.

Peace is what all desire; but not all care for those things which make for true peace.

Rev. F. E. Lewin was inducted rector of St. Paul's, Ringwood (Vic.), on February 9.

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AMONG GOOD BOOKS.

2. "The Life of Samuel Johnson, LL.D.," by James Boswell.

The massive figure of Dr. Johnson sits on the literary throne of the eighteenth century. This full-blooded Tory, avowed Jacobite, pious churchman and acknowledged leader of the literary world, looms more than large in any full picture of the age of the first three Georges (1714-1820). Strange to say, none of his works are either popular or often read to-day, with perhaps the single exception of his "Lives of the Poets."

Johnson's name in the literary field remains a by-word to-day because he had the good fortune to have such an admirable biographer as James Boswell. A failure as a lawyer and unsuited to public life, Boswell stands pre-eminent as a biographer. It seems that he was able to subject great men like Rousseau, Paoli and Johnson to unrelenting and intimate questionings without giving offence. At any rate, his writings are filled with personal detail, all tending to heighten the readers' interest in the person described, and none more so than his "Life of Johnson."

Dr. Johnson is revealed to us as a man in whose thoughts religion and morality held pride of place. It is interesting to note the stages of his religious progress. From being careless, negligent and indifferent, he became a "lax talker" against religion, though he did not much think against it. While at Oxford, he took up William Law's "Serious Call to a Devout and Holy Life" (a work which greatly influenced John Wesley) and was so moved to thought that he entered into a definite religious experience which matured into a steadfast faith in Christ as the years went by.

Boswell records a countless number of his hero's epigrams and words of wisdom. Few of them are out of date. It is evident that the learned doctor loved simple, homely sermons that appealed to the heart rather than the intellect. "Sir," says he, "when your Scotch clergy give up their homely manner, religion will soon decay in that country." In another place, "He observed, that the established clergy in general did not preach plain enough, and that polished periods and glittering sentences flew over the heads of the common people, without any impression on their hearts."

It is obvious that Johnson had a fine wit, though often cutting. Sometimes his humour is intended and sometimes not. It was he who first said that a man's second marriage was a "triumph of hope over experience." We can imagine his enjoyment of General Paoli's anecdote concerning Charles V. The great emperor viewed an officer's grave and read the epitaph, "Here lies one who never knew fear." "Then," Charles V. drily remarked, "he never snuffed a candle with his fingers." We can share, too, in Johnson's relish as he himself recollected another epitaph. Johnson and Boswell were riding

through Blenheim Park and came to a magnificent bridge built by John, Duke of Marlborough, over a tiny rivulet. The suggested epitaph was:—

"The lofty arch his high ambition shows, The stream an emblem of his bounty flows."

John Churchill was not renowned for benevolence!

Strong feelings overcame his usual keen judgment several times in the compilation of his famous dictionary, long a standard work, in England. Some of his definitions bear repeating:—

"Excise"—a hateful tax levied upon commodities, and adjudged not by the common judges of property, but wretches hired by those to whom excise is paid." The commissioners of excise took legal advice as to whether this was actionable!

"Oats"—a grain which in England is generally given to horses, but in Scotland supports the people."

The great lexicographer was not averse to a quip at his own expense. "Lexicographer" is defined as "a writer of dictionaries, a harmless drudge."

His own frequent excess in drinking wine made the strong-minded Johnson become an abstainer from it. Not so with his biographer. He had the biography published in 1791, but he died at the age of fifty-five in 1795, his death hastened by his addiction to alcohol.

CAR WANTED.—Chaplain for Youth Work (Sydney Diocese), urgently needs to buy or exchange car. Communicate with Rev. G. R. Delbridge, Church House, George Street, Sydney. Phone MA 1942, or B 3078.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ST. STEPHEN'S, WILLOUGHBY.

On Feb. 22nd, a packed audience gathered in the Parish Hall to farewell the Rev. and Mrs. L. Gabbott. Canon R. B. Robinson was in the chair and the local ministers' fraternal and many other clergy were present. Mr. Moon—the organist—arranged a splendid programme and the ladies of the various organisations served supper. On behalf of the parishioners of St. Stephen's and St. John's, Mr. H. Burcher presented the Rev. and Mrs. L. Gabbott with a cheque for £102. The many speeches expressed the love and esteem in the hearts of the hundreds of friends these honoured servants of God have made in the district during the past years.

LADIES HOME MISSION UNION.

The Organising Secretary writes:—

We would like to remind members that subscriptions are due before the end of this financial year, 31st March. Those who belong to a branch will be paying their money into their own branch, individual members can send their subscription into the office. If you are not already a member why not join up now. The membership fee is only 2/6 a year and two new garments or the equivalent in money. We can buy the garments for you so that you do not have to worry about the coupons, as we are able to arrange with the Rationing Commission

The Church Army in Australia Reconstruction and Rehabilitation

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about that part. Some one very kindly sent us a donation for clothing. They had read the appeal in the last issue of "The Church Record" and wanted to help. Perhaps there may be others who would like to do the same. It is worthwhile making our needs known, as there is sure to be someone just longing to do something for somebody else. We also know that by prayer we can make our needs known to our Heavenly Father. Here is one of our L.H.M.U. prayers.

Lord God Almighty, look on those to whom the world is dark; send a ray of light to gladden the lonely and sad-hearted, the forsaken and forgotten, the sinful and miserable; and teach us how to comfort them with the comfort where with thou hast comforted us, Amen.

Meetings arranged for March:—Wollongong, Thursday, 1st; Lindfield, Friday, 2nd; Watsons Bay, Tuesday, 6th, Mittagong, Tuesday, 6th; Petersham, Tuesday, 13th; Canterbury, Tuesday, 13th; Chatswood, St. Paul's, Thursday, 15th; Haberfield, Wednesday, 21st; Dulwich Hill, Thursday, 22nd; Narrabeen, Thursday, 22nd. (A film afternoon by courtesy of the Vacuum Oil Co.); Vaucluse, Wednesday, 21st; Mosman, Tuesday, 27th. Those who belong to any of these parishes will be very welcome to come along to these meetings and hear more about L.H.M.U. work.

NEXT SESSION OF SYNOD.

The Most Reverend the Archbishop informed the Standing Committee at its last meeting that he proposes to convene the First Session of the Twenty-seventh Synod of the Diocese of Sydney for Monday, September 24, 1945.

SYDNEY ORDINATIONS.

The Most Rev. the Archbishop of Sydney conducted an Ordination Service at St. Andrew's Cathedral on Sunday, 4th March, at 11 a.m. The following were ordained as deacons:—

Theodore John Hayman, Th.L., to St. John's, Willoughby; Roderick William Bowie, Th.L., to St. Clement's, Mosman; Robert Gordon Fillingham, Th.L., to Kangaroo Valley; Robert Laidlaw Rolls, Th.L., to St. Andrew's, Summer Hill; Donald Edward Langshaw, Th.L., to St. Matthew's, Manly.

The new deacons are all students of Moore Theological College.

SECTARIAN TRAGEDY.

Writing in his "Parish News" Archdeacon S. H. Denman, Rector of St. Clement's, Marrickville, says:—

At Fisherman's Bend, along Williamstown Rd., Victoria, great industry is in progress. Lots of people are about and big estate housing plans by the Victorian Housing Commission are afoot. It was suggested that sites for churches should be apportioned. Unfortunately there are 150 different religious denominations in Victoria. Of these 10 are live bodies, but all want a separate allotment or site in any Victorian Housing Scheme. At Fishermen's Bend there are 376 allotments, all told, available for houses, etc. The authorities in charge received 12 applications for sites from religious bodies, each one wanting a site for itself; so that in the midst of 376 homes there would be 12 church buildings. It's a tragedy! It is sectarianism run wild. The result is that not one site has been apportioned now for religious purposes. There will be no church

building there. The amazing thing is, that the smaller the body, the more intransigent its attitude. They are never going to commit denominational suicide! Not they! It is all very pitiable. It is a terrible hurt to the spread of the Christian message. We talk of a community spirit in Australia. How can there be such, when this exaggerated individualism holds sway? Yet our Lord in His great prayer in St. John's Gospel, chapter 17, prayed "that they all may be one, even as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that they may be one, even as we are one." It is a terrible tragedy all these separated little Christian denominations! It spells weakness and loss all along the line.

PARRAMATTA RURAL DEANERY.

Annual Meeting, Sunday School Teachers' Association.

In his presidential address at the 130th quarterly conference and 34th annual meeting of the Association, which was held at St. Mark's, Granville, on February 19, the Rural Dean, the Rt. Rev. Bishop W. G. Hilliard, M.A., emphasised the value of the team spirit in the Sunday School, and the opportunities afforded through this widespread youth organisation, of becoming a great social body, and a greater influence for good in the community generally, and in the Church. The speaker urged all to develop the Sunday School somewhat akin to the spirit of the Great Public Schools, where master, staff, and scholars held a mutual trust, and loyally co-operated as a great team standing and working for the common good and best in high achievement, and honour to the school.

The Sunday School has this unique privilege and opportunity of so developing into a great body of workers keen to contribute to the building of the Kingdom of God.

The Rev. C. Wilder Clarke, Rector of St. Mark's, officiated as Chairman throughout the meetings. He also conducted the service in the Church, and gave a special address. Choir members led in the singing and Mrs. H. Jessop contributed a solo, "The Lord's Prayer," at the opening of the meeting. Annual reports disclosed attendances at association's activities and meetings throughout the past year had been well maintained, with profitable results.

Besides the quarterly conferences planned for the current year, a quiet day is being arranged for April 25th, participation in the United Witness of Christian Youth Procession and service on Sunday, May 6th, a social evening on June 25, and a kindergarten teacher's training course, towards the end of the year, as well as the monthly study circle and library.

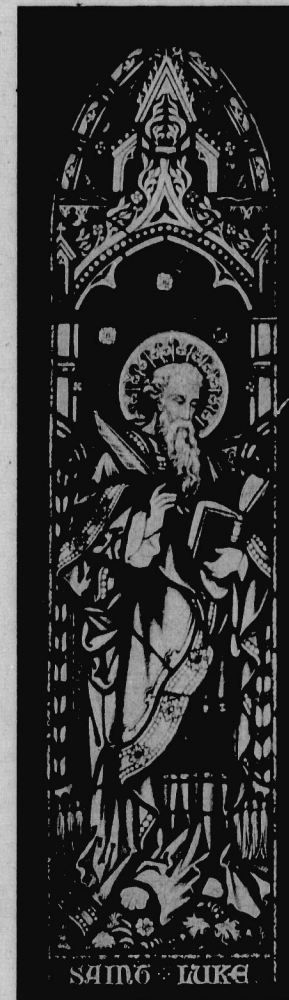
Election of officers resulted in all former members being re-elected.

At the close a hearty vote of thanks was accorded the President, also the chairman together with the teaching staff of St. Mark's Parish Sunday School, for the welcome and tea provided the visitors, and to all who had contributed to the success of the evening, and the work over the past year. It was decided to hold the next quarterly conference at St. Philip's, Auburn, on May 14th. Conference closed with the Doxology and Benediction.

ST. PAUL'S, CHATSWOOD.

More than 50 boys, mostly new members, attended the first C.E.B.S. meeting for the

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year on February 9. Attendances have been so great that two sections have been formed. Boys 11 years of age and under now meet at 6.30 p.m. each Friday, and are home by 8 p.m., and those 12 and over meet at 7.30 p.m. Organised sports, games and outings, as well as a strong spiritual background, are provided.

The annual meeting of the St. Paul's branch of the Ladies' Home Mission Union will be held (D.V.) in the Parish Hall on Thursday, 15th March, at 3 p.m.

Deaconess Dorothy Baker, the General Secretary of the Ladies' Home Mission Union, will be the special speaker.

ALLIANCE OF HONOUR.

Young Men and Women, Ministers, Parents, Teachers and all interested in the maintenance of individual and social purity are earnestly and cordially invited to the Inaugural Public Meeting of the N.S.W. Branch of the Alliance of Honour to be held on Monday, March 12th, at 8 p.m., at the Assembly Hall, Margaret Street. Chairman, Rev. George Wheen, M.A., Director of the Methodist Y.P.D. Principal Speaker, Dr. J. S. Moyes, Bishop of Armidale.

The Alliance of Honour is an Inter-denominational Purity Missionary Organisation, and in launching this N.S.W. Branch the Society seeks to weld into an effectual fighting force for Purity the Christians of all our Churches.

The Church of England Fellowship (Sydney) is providing stewards for the meeting.

ST. ANDREW'S, SUMMER HILL.

On Thursday, 4th January, the Church Choir entertained their Secretary at a Surprise Birthday Party in the Parish Hall. The

Choirmaster, Mr. H. R. L. Nixon, presided at the supper.

Mr. Nixon on behalf of the Choir presented to Mr. Tas Lloyd an illuminated address (the work of a chorister, Miss Grace Sacre) and a set of links and studs.

Mr. Nixon referred to the services rendered to the Choir for the past 45 years, during which the Secretary had not missed one morning or evening Church service or a choir practice. Mr. Lloyd suitably replied.

YOUTH WEEK — MARCH, 19-24.

The following special addresses have been arranged in connection with Youth Week celebrations:—

- March.
- 19—"Life," by Dr. Paul White: Chapter House, 7.30 p.m.
- 20—"The Greatest of All Power," Rev. H. G. Begbie, B.A.: Chapter House, 7.30 p.m.
- 21—"Man's Appearance," The Rev. K. N. Shelley, B.Sc., Th.L.: Chapter House, 7.30 p.m.
- 22—"Doubts, Difficulties, Duties," The Rev. C. E. Hulley, Th.Schol.: Chapter House, 7.30 p.m.
- 23—"The Coming King," The Rev. F. H. B. Dillon, Th.L.: Chapter House, 7.30 p.m.
- 24—"God is Calling . . . Where?" The Rt. Rev. W. G. Hilliard: St. Andrew's Cathedral, 7.30 p.m.

LENTEN TALKS.

There will be talks given in the Cathedral at 1.15 p.m., to 1.45 p.m. on the following dates, the speakers and subjects being as stated:—

March.

- 12—"The Growth and Problems of the Younger Churches," Rev. H. M. Arrowsmith.
- 13—"What Christ Means to Me," A Soldier.
- 15—Bible Study, Rev. M. Loane.
- 19—"The Call of God and Missionary Service," Rev. H. M. Arrowsmith.
- 20—"What Christ Expects of Me," A Young Business Man.
- 22—Bible Study, Rev. M. Loane.

JOTTINGS FROM OUR PARISHES.

St. Stephen's, Penrith.—The members of the Choir of the Parish Church are busy practising Stainer's "Crucifixion." This Sacred Cantata will be sung in the Parish Church on the evening of Good Friday. It was gratifying to learn that Mr. Angus Tipping, Catechist in this Parish, was successful in the first part of the examinations of the Australian College of Theology. We congratulate him on his success and hope that his studies at Moore Theological College this year will be just as successful, and that his name will be among those who have completed the course entitling them to be Licentiates in Theology of the Australian College of Theology.

St. Alban's, Five Dock.—As the Rector is so well acquainted with Kangaroo Valley, the Archbishop has asked him to go there for a fortnight to look after the parish which is at present without a clergyman. If the Rector complies with the Archbishop's request the services at St. Alban's Church will be conducted by the Rev. G. Bennett, of the Children's Court. As there is a great shortage of Clergymen, the Churchwardens and the Rector feel the matter is worthy of consideration.

St. Mark's, Guildford.—The flags, which were recently given to St. Mary's, Guildford, and dedicated by our Rector, Chaplain L. S. Richards, have now been placed in position by Mr. N. Sheather, St. Mary's secretary and treasurer, and impose an extra dignity on the Church.

The colours of the Guildford Branch of the Australian Air League were dedicated at an impressive service in St. Mary's on January 8th. The C.E.B.S. also held a Church parade and increased the dignity of the occasion.

St. Michael's, Wollongong.—The annual meeting of the Fellowship was held on Tuesday, February 20th. The Rector presided at the meeting and announced his appointments of Henry Lockrey as Leader, in the place of Dr. Britten, whom he has appointed vice-president.

Elections for the other offices were held with the following results:—

Vice-President, Dr. D. Britten; Leader, Mr. H. Lockrey; Deputy Leader, Mr. L. Abbott; Hon. Sec., Miss Elsie Chant; Hon. Treas., Miss Edna Walker. The new committee is now preparing the programme for the coming quarter.

On the first of this month we welcomed a deaconess to our parish in the person of Miss Eileen Ryall, of Mt. Kembla. Miss Ryall has graduated through the Deaconess Institute, Sydney.

Our hearty congratulations are tendered to Mr. H. Lockrey, on his passing the examination for the diploma the Sydney Preliminary Theological Course conducted from Moore College. Mr. Lockrey assiduously attended the classes and took the exams each term for two years, finishing with high marks. Sometime ago he secured the Archbishop's licence as a Parochial Lay Reader of the Church.

St. Luke's, Mascot.—Confirmation Service: Bishop Pilcher will conduct the Confirmation Service at 7.15 p.m. on Sunday, 18th March, at St. Luke's.

Abbotsford-Russell Lea.—Mr. Eric Norgate, recently returned from missionary service in China, will be the special preacher at St. Thomas' at 11 a.m. on Easter Day 1st April. He will also speak at the Fellowship Tea and preach at St. John's on Sunday, 15th April. Mr. Norgate has a thrilling story to tell of God's work in China, and he has a powerful, personal message. This is just an early reminder.

St. John's, Willoughby.—This new Provisional District was formed from the Parish of St. Stephen's, Willoughby, on March 5th last. The first Curate-in-charge is the

Rev. Theo. J. Hayman, Th.L., formerly senior student of Moore Theological College. St. John's is well-known for its staunch evangelical tradition. It carries the prayerful good wishes of all church-people in its new venture.

St. Clement's, Mosman.—Mr. Keith Rienits has been appointed Superintendent of the afternoon Sunday School. Mr. Rienits is an undergraduate in the Faculty of Science at Sydney University and is prominent in the activities of the Evangelical Union.

St. Aidan's, Longueville.—The Rev. H. C. Cohen, of Melanesia, is conducting the mid-week devotional services during Lent.

St. Luke's, Mosman.—The Rev. Tom Jones, Organising Missioner of the Bush Church Aid Society will preach at both services at St. Luke's on Sunday, 11th March. Each Wednesday in Lent the Rector is conducting Bible studies on the Book of Revelation.

Holy Trinity, Erskineville.—The parish has suffered a distinct loss in the decease of Mrs. Hams, of Holy Trinity, and Mrs. M. J. Watts, of St. Columba's. Both had been faithful and loyal supporters for many years. It has been proposed that a memorial should be placed in Holy Trinity in memory of the late Mrs. Hams.

St. Andrew's, Sans Souci.—Special services have been held on each Thursday evening in Lent at which the special speakers have been the Rev. G. R. Delbridge, Th.L., Rev. M. L. Loane, M.A., and Rev. G. H. Smee, Th.L. The speaker on Thursday, 8th March, at 8 p.m. will be the Rev. R. A. Murray, formerly of Burma.

Mortdale-Penshurst.—The branches of the Church of England Fellowship in the parish held their swimming carnival recently. Despite a chilly breeze, it was well run and closely contested. St. Paul's, Oatley, won the day's honours, followed by St. Peter's, Mortdale, and St. John's, Penshurst.

Diocese of Armidale.

PERSONAL.

(From Our Own Correspondent.)

The Rev. Canon F. S. Young, Th.L., will be inducted to the parish of St. John's, Armidale, on Tuesday, February 27th, at 8 p.m., by His Lordship, the Bishop of Armidale. On Sunday, March 4th, Canon Young will be collated as Archdeacon of Tamworth in St. Peter's Cathedral, Armidale.

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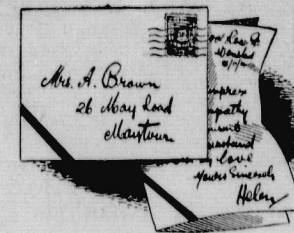
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The Rev. F. W. Heyner, Th.L., who has been curate in the Cathedral parish, has commenced work in the parochial district of Tamar Springs.

The Rev. W. A. Harris-Walker, Vicar of Werris Creek, has been appointed locum tenens of Belmont, in the Diocese of Newcastle.

On Sunday, February 18th, in St. Peter's Cathedral, Armidale, Mr. Arthur Lloyd was admitted to the Diaconate. He will serve in the Cathedral Parish.

The Rev. W. J. Pritchard, formerly Diocesan Commissioner, was inducted by the Bishop to the parish of Werris Creek on February 8th.

The Rev. A. Battersby, Vicar of Inverell, has been seriously ill with pneumonia, but has recently been able to resume duty.

The Rev. R. B. Burls, Th.L., curate in the parish of Inverell, accompanied by his wife, left for Sydney early in February, and expects shortly to sail for England.

BIBLE SOCIETY.

Mr. W. H. Bingham, of the British and Foreign Bible Society, is touring the Diocese of Armidale. He will be in Armidale from February 21st to 27th, Tamworth February 28th to March 6th, Quirindi for the week-end of March 11th, and the following week-end he will visit Barraba. He is using a splendid set of lantern pictures on "The Bible With the Allies," depicting Bible Society work in New Guinea, the Philippines, China, Russia, and war-torn Europe. These pictures have drawn great crowds wherever they have been shown; in some places it was necessary to use the picture shows in order to cope with the crowds.

SYNOD.

Diocesan Synod will be held at Moree this year, from April 30th to May 3rd. Archdeacon Border and his parishioners are al-

HAVE YOU HEARD?

YOUTH WEEK, 1945

Chapter House, MARCH 19th-24th, 7.30 p.m.

Special Features :

- * Youth Choir
- * Youth Orchestra
- * Questions Answered
- * Bookstall
- * Magazines
- * Fellowship Teas every Night at 6 o'clock

- * MONDAY, 19—Dr. Paul White, M.B., B.S., "Life."
- * TUESDAY, 20—Rev. H. G. S. Begbie, B.A., "The Greatest of All Power."
- * WEDNESDAY, 21—Rev. K. N. Shelley, B.Sc., Th.L., "Man's Appearance."
- * THURSDAY, 22—Rev. C. E. Hulley, Th.Schol., "Doubts, Difficulties and Duties."
- * FRIDAY, 23—Rev. F. H. B. Dillon, Th.L., "The Coming King."
- * SATURDAY, 24—YOUTH SERVICE in St. Andrew's Cathedral. Right Rev. W. G. Hilliard, M.A. Bishop Coadjutor

Have you a Programme? If not, obtain one from your Rector, Youth Leader, or from the Chaplain for Youth Work, Diocesan Church House, George Street, Sydney.

ready planning hospitality, for synodsmen and their wives, and representatives to the Women's Conference. It is many years since Synod was held in Moree, which should be a more popular venue than Armidale, which is usually experiencing very cold weather by the early part of May. On Thursday, May 3rd, Canon John Bell, of the A.B.M. will conduct a Quiet Day for the Clergy.

DAY SCHOOL INSTRUCTION.

Special courses of lessons for Religious Instruction in the Day Schools has been prepared by the Bishop in conjunction with the Religious Instruction Council of the Diocese. Classes 5 and 6 are studying St. Mark's Gospel, while St. John's Gospel is the subject for super-primary classes.

VICTORIA.

Diocese of Melbourne.

CATHEDRAL NOTES.

Ordination.—The Ordination Service was held at 10 o'clock on St. Matthias' Day, February 24. The Preacher was the Rev. J. D. McKie, M.A., Vicar of Christ Church.

Rev. C. F. Withington was admitted priest, and the following were ordained deacons: R. W. Dann, H. C. Hollis, A. A. Roberts and N. A. Tolhurst.

People's Services. — A new series of People's Services commenced at the Cathedral on Sunday afternoon, February 18. The general title of the series is "Menace to Melbourne" and Dean Langley was the first speaker, his subject being "The Menace of Drink." Other addresses in the series will be:—

March.

18—"The Problems of Sex Relationship," Canon F. E. Maynard.

25—"The Menace of Irreligion," Dean Langley.

An organ recital has been arranged for the afternoon of March 11.

Wayside Services: The open-air Services, held at 1.15 p.m. on the steps of the Cathedral on Sundays, recommenced on February 18.

Diocese of Wangaratta.

CHANGES.

We have said "Goodbye" to the Rev. W. Nicholls, who for almost three years was in charge of the parish of Bright. During the last year he acted as honorary secretary of the Diocesan Missionary Committee, and worked zealously for our increased parochial quotas for Missions. It was unfortunate that his last days with us should have been spent in hospital, undergoing an eye operation. We trust that Mrs. Nicholls and he will enjoy their life in England after so long an absence.

Sister Brenda Rodda, the daughter of the Rector of Violet Town, will soon be leaving for missionary service in Africa. We hope that it will be possible to have a Dismissal Service for her, which may have to be arranged in Violet Town, when we know further details of her plans before leaving.

The Church Missionary Society, under whose auspices she will work, are willing to allow from the total contributions from the Diocese to the Society, a sufficient amount to be set aside for her support, provided we do not allow our contributions to decrease. In this way, I hope, we shall have a link with her work as we remember her especially in our missionary intercessions.—"Bishop's Letter."

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C.E.B.S. members from the Cathedral, Rutherglen and Yackandandah parishes attended the recent camp at Frankston, the first senior camp since the beginning of the war. The Rev. Canon Robinson was assisted by the Rev. W. Childs. Seymour, Rutherglen and Yackandandah had representatives at the second junior camp. At the former, 160 boys were split into groups of thirty each. Our boys found themselves with boys from Gippsland and Melbourne Dioceses. They proved to be good campers, and were winners in many of the competitions. One hundred and forty boys made their communion at the Sunday celebration in camp.—"The Witness."

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