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THE AUSTRALIAN

CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

10, No. 8.

APRIL 21, 1949.

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Our Heritage in the Prayer Book

THE QUATERCENTENARY CELEBRATION.

This year marks the four hundredth anniversary of the First English Prayer Book. English Churchmen have been asked to observe the incident and we are anxious to take our part in commemorating a movement that has had most far-reaching effects.

There will, we are sure, be a great added lustre to the already great accomplishment of Tyndale and left to the English people an eternal monument of lofty peace fittingly expressing the oracles of God. Green has paid his tribute to the influence of the Bible in English, and none can deny that it is a tribute well-deserved.

But the language of worship is in one respect a translation into action of the great truths embodied in the revelation of God. To reach a great height of devotion and to crystallise in reverent worship the vital messages of redemption are feats worthy of our noblest efforts. When realised they become our noblest efforts. It is not too much to say they have been realised so far as stately prose and concentrated thought can realise them in the Book of Common Prayer.

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We hope in "The Record" to contribute a series of articles on the framing, teaching and general influence of the Book of Common Prayer. In this article, which opens the series, we would direct attention solely to the spiritual and literary influence of this great possession of the English people.

Formative Element.

It is a remarkable fact that the two great formative elements in relation to the English character can safely be said to be the English Bible and the English Prayer Book. The scholarship of Tyndale and his marvellous command of his mother tongue has often been noticed, yet we still await for a comprehensive treatise on the subject. Touched by the genius of the Elizabethan age at the very time when that genius flowered in Shakespeare, the authorised Version of James I's reign

The Genius of Selection and Expression.

Cranmer had the genius of selection and expression in a very high degree. It may be, indeed, that he has eclipsed some other bright but lesser lights and gained a reputation partly on the work of others. But when all allowances are made, his guiding hand is traceable throughout the whole composition. The Book of Common Prayer has taught the English people to mould the words of Scripture to their daily needs and to approach their benevolent God with confidence and deep reverence. There is the restraint of sanity in every utterance of the Prayer Book. It stands in striking contrast to the vivid but often greatly exaggerated phrasing of some of the Eastern Liturgies, and it frees itself from the undue terseness of the old

Roman Mass. Cranmer said, when talking of his work on the Litany, that he allowed himself a certain freedom in translation and it is to that happy exercise of liberty that we owe some of the immortal phrases of the Prayer Book that ring in our ears like music. The English character is noted for a sobriety in moments of crisis. How much of this is traceable to the measured fervour taught in the Book of Common Prayer? And yet there is an intensity of feeling which seizes the worshipper who gives thought to his utterances. Mark the ascending agony of the General Confession: "We have left undone the things which we ought to have done, we have done the things we ought not to have done," and then the climax of confessed helplessness "and there is no health in us." Or again the more fervent confession of the Communion Office: "The memory of them is grievous unto us, the burden of them is intolerable." The point to notice is that we are led from an appreciation of our failure into the deepest consciousness of its utterness. Surely it was a genius who borrowed the words of ancient worship and welded them into the psychology of the English character.

The Sense of Sin Created by the Prayer Book.

There is a sense of sin born in the Prayer Book worshippers which mitigates emotional re-action and exalts rational conviction and for that we should be profoundly thankful. And moments of high ecstasy in praise are as carefully tempered as moments of sorrowful contrition. Take the ascending scale in the Ascription: "Therefore with Angels and archangels." It ends not on a note of personal exultation, but in contemplation of the serene majesty of the Infinite God. "Glory be to Thee O Lord most High." Sometimes the worship of the Church of England has been described as cold because it subjugates human activity and human excitations to the sublime conception of God in His Holiness, and our Lord Jesus Christ in His exalted

glory. There is, of course, danger that the language, because of its restraint of emotion, may be employed lifelessly, and against that we must guard. But must we not, on the other hand, be forever thankful that our most exalted periods carry us to the throne of God and leave us lost in contemplation of the glory which fills earth and heaven?

The Haunting Phrases.

Then again we should consider the haunting phrases of the Prayer Book which have bitten deep into consciousness and created a particular outlook upon life. "In the midst of life we are in death," rushes into consciousness at the moment of any tragedy. We are impelled to reflect on life's transitoriness and warned that here we have no abiding city. It is quite true that the full import of the words are not always grasped, but can we not say that their familiarity has created at least a pre-disposition to set a somewhat lighter store by the things temporal, recalling yet another Prayer Book phrase: "Grant us so to pass through things temporal that we finally lose not the things eternal." Many other illustrations might be given of this facility of utterance whereby the soul is lifted from earth to heaven and yet retains its hold on mundane affairs. The worship is not mystical in the sense that earth disappears; it is not sensuously fervent, confusing emotion with spirituality; it is not couched in the language of allegory so that it becomes unreal or artificial; it rises from the meaner facts to the more sublime by easy steps that keep hold on reality even when they conduct us to God.

The Prayer Book is Practical.

But some one may say that this is an appreciation that belongs to the few. The poet may be ravished and the theologian entranced, but the ordinary man is incapable of such flights. This is only partially true. We venture to believe that the frequent repetition of choice words creates in time a sensibility to the finer things of life. A lofty diction has a tendency to create lofty sentiments. Even if we are left groping after suitable expression, the idea of the noble is born in us. But there is something intensely

practical in this Prayer Book of ours. It has caught and firmly fastened on our mind simple yet very effective concepts. "To keep my hands from picking and stealing" acts as a counter irritant to the acquisitive itch and it seems that we have suffered in modern days through ignorance of the telling sentences that outline for us the moral obligations of ordinary life. And perhaps there is no word in the Catechism more sublime than the simple sentence: "To do my duty in that state of life unto which it shall please God to call me." Lawrence as he lay dying in agony in Lucknow mustered strength to murmur: "Thank God I have done my duty." This word is dying out to-day, replaced by ponderous pronouncements as social readjustment, but in its direct simplicity it set a standard that has made small men great and great men wise. How much of the history of England with its devotion to great ideals lies in germ in those simple words: "To do my duty." "We," said Goschen, at a time of terrorism that looks like a tallow candle compared to a Bunsen burner in the light of current events, "We are Englishmen, we have made our wills and we will do our duty." Call it, if you will, a grandiloquent phrase, it sprang from centuries of nurture in the words of the Church Catechism. "Hypocrisy," says Malebranche, "is the homage which vice pays to virtue." Even if we were to pillory Goschen as a hypocrite, against all evidence, there would still remain the fact that his words awakened a response because of the old time lesson that a steady purpose to render to all their dues is the highest dignity of manhood. There is a tendency in many quarters to remove the Ten Commandments from their place at the beginning of our Communion Service. A mistaken opinion finds wide acceptance that our Lord gave a truer summary which may serve in their place. Our Lord adopted and confirmed the summary already given in the Old Testament. But how much moral strength has issued from the repetition of the ten words with the suitable reflection: "Lord have mercy upon us and incline our hearts to keep this law." We are bidden pause and think, and thus has been secured to us what earnest souls

from the days of Bishop Quivie of Exeter vainly struggled to make fully operative in mediaeval times.

Exhortation, Explanation and Worship.

The Prayer Book differs from ancient service books in its happy combination of exhortation, explanation and worship. A naval purser nursed a young midshipman stricken down with yellow fever. As he turned wearily from side to side on his couch muttering in delirium, again and again the watcher caught the phrase: "Whose property is always to have mercy." What a volume of compressed compassion is held in that simple sentence! The poor lad in his dying agony found in the words of the Prayer Book the key to unlock the door of hope. How majestic the rolling words: "Who made there . . . a full perfect sacrifice oblation and satisfaction for the sins of the whole world": how penetrating is the analysis of sinful failure: "Whatsoever hath been decayed by the fraud and malice of the devil or by our own carnal will and frailness"; how triumphant the opening words of the Burial Service: "I am the Resurrection and the Life"; how comprehensive the petition: "Confirm and strengthen you in all goodness and bring you to everlasting life." Immortal words and a stately simplicity of utterance have united to make our Prayer Book a priceless heritage and to mould our minds in conformity to the Mind of God.

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

NOTES AND COMMENTS.

Time moves quickly and memories fade. A growing generation is with us who, in spite of the Anzac Day Second World War, may not have the same poignant remembrance that belongs to that series of fine exploits which wrote the names of Australia and New Zealand amongst the great nations of the world. In blood those records were written and in tears and sorrow and anguish of heart. Those Anzacs were great men, and the remembrance of them and of the men who shared their fine spirit in the later War must be kept in sacred appreciation, not only by those who were in close relationship with them, but as well by those who shared their nationality and benefited by their sacrificial service.

We older men and women must not take for granted that the younger generation know and appreciate what Anzac stands for. We must answer their outspoken questions as we call them to the remembrance, and engender and foster an enthusiasm, at once brave and steadfast, that will encourage them to emulate in service those brave men who have passed.

Thank God the Anzac Day celebrations have remained sacred commemorations in which not only do we honour the brave, but give thanks to God Who inspired their service and strengthened for their great task of enduring the sufferings and discomforts of war.

Let us also remember and hold fast to the lessons of the name ANZAC (Australian and New Zealand Army Corps). Our brethren across the sea, in this Southern Hemisphere, were one with us in the great adventure. We belong to them and they belong to us. They, equally with us, shared in epic, if tragic, exploits of Gallipoli; side by side we fought, realising our common origin and interests. Let us not forget it, but seek ever to preserve a fraternal fellowship of race made all the more real because of our past history, and because of the fellowship of battle for the Empire's sake and her just cause.

The Easter Fact with its consummation in the Ascension of our blessed Lord should of necessity draw men's thoughts and hearts upward to the heavenlies. But the earth-gravitation is always strong and sometimes seems overpowering in its

strength to keep our lives on the lower plane of living. Here are some useful words of challenge from the pen of the present Bishop of Manchester:—

"We were taught in our youth that we lived in three dimensions: Length, Breadth and Height. Then Einstein came and added another, namely Time. Scientists now tell us that we live and move and have our being in a space-time continuum. The physical world has increased its dimensions by one.

"But in the realm of the spirit we seem to have travelled in the opposite direction. We have lost a dimension—a dimension that was most real to our forefathers; I mean the dimension of eternity. Many are convinced that this life is all; therefore we must make haste. A feverish ambition, a restless search for amusement and for power mark our time. When man forgets that he was made for eternity he ignores his own nature, and does violence to his very being. There are many to-day who regard old John Bunyan's "Pilgrim's Progress" as no more than a fairy-tale, written in lovely English. Of course in one sense it is a fairy-tale, but it expresses one of the deepest truths about human life, namely, that we are here on pilgrimage. It

A.C.R. NEWS SERVICES.

"The Church Record" is anxious to widen the scope of its Australian Church News Section, and invites the co-operation of rectors and others in all Australian dioceses. News items of more-than-parochial interest are needed each issue, and clergy would help by sending their parochial or diocesan magazines to us. Any additional news items would also be acceptable. All correspondence in this regard should be addressed to the News Editor, the Australian Church Record, Church House, George St., Sydney.

is as we recognise this fact that we are delivered from restlessness and anxiety, and enabled to face life with courage, realism and serenity.

"But surely we Christians know this. No, alas, we do not. We forget it again and again. We easily lose our sense of wonder and of worship. We sink to a mechanical level of living. Our churches become highly organised business concerns. The tone and temper of the secular society in which we live have a subtle way of infiltrating into the mental attitude of those who call themselves Christians; the assumptions, often unconscious, upon which that society is based easily creep into our minds and control our actions—the assumption that religion is a harmless optional extra which may help to provide morals for the young and comfort for the old; that a man provided with money and health has all he needs; that life ends with death; that we should place our hopes in the achievements of modern science and in the influence of education; that—but we can sum up the whole lot in three words—'God is dead.'

"I am not suggesting that people often say these things, though of course some do, but again and again the casual remark reveals

such assumptions. As we go about our business in the world and meet with this attitude it is well to remember that God's existence does not depend upon a human majority vote. I find it a useful mental disinfectant to recite the Creed occasionally to myself; it reminds me that God lives and reigns and loves, that the most significant event in history is not the invention of the airplane but the coming of the Christ, that eternity over-arches time and that it is the future which gives significance to our present period of probation and pilgrimage. Life when seen from the vantage point of the Christian Creed is full of splendour and of meaning; though rooted in time its fulfilment is only to be found in eternity and so we pray: "O God, the protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that Thou, being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O Heavenly Father, for Jesus Christ's sake our Lord. Amen."

Two interesting and enheartening testimonies came before us the other day. The Home Secretary in the British Government, speaking at a public function, said:—

"There is no sounder foundation for our lives than the teaching of the Master; there is no better exposition of social justice than the teaching of the Hebrew prophets. I am quite certain that if the country and the world are to find their way through this maze of doubt which makes life so difficult they will have to go to these old direction posts to find the way."

It is a fine example of Christian Witness and all the more encouraging coming as it does out of the hurley burley of political life from one of the leading ministers of the Crown.

The other comes from the lips of the retiring Bishop of Exeter on the occasion of his farewell to his diocese; the testimony of a man grown old in the service of his Master. His words are worth hearing and quiet consideration. Dr. Curzon thus expressed his faith:—

"I believe that there is no work which brings in so rich a harvest and reward as the work of a parish clergyman, and it is a reward that any man can have, only that he say his prayers and read his Bible and love his people.

"I believe that the real happiness of a bishop's life is not in what we may call the glamour of the episcopate. It is not in church assemblies or in going about, but it is in trying to serve the parish clergyman, strengthening him, sympathising in his difficulties and easing his burdens and serving him.

"I believe that the religion of our Blessed Lord and Saviour Jesus Christ fits man's need as the glove fits the hand or the key the lock."

This is a great witness to a great faith and a great Saviour.

The Roman Catholics are fond of framing the dilemma of the world at present in the form of the simple antithesis, Rome or Moscow. The Editor of the "English Record" comments as follows:—

The battle between Rome and Moscow is not a conflict between freedom and democracy on the one hand and despotism on the other. It is a rivalry between two totalitarianisms. It is the fact that Roman Catholicism is a totalitarian institution that renders it both spiritually inadequate and, over the short term, politically effective. Had we to choose between the two there is not the least doubt which of them we would prefer. A totalitarianism that claims to be founded on the discipleship of Christ is better than one which denies, derides and insults Him. But that does not mean that it is the final truth, and fortunately we are not under the necessity of making such a choice.

There is a third and better way. And the same tendencies that make democracies slow off the mark in military warfare against despotisms but which bring them out on the top at long last will also operate in this new form of ideological conflict. Protestants may be slow to rouse themselves against the dangers that are besetting them but they may well be stronger in the end. Both the weakness and the strength are due to the same cause, namely, that Protestantism depends upon profound individual decisions and not upon the edict of an institution. In the meantime, we need to guard against the delusion that because Romanism is the enemy of our enemy it is therefore our friend. It is not.

Most churchmen will sympathise with the Archbishop of Canterbury in the unfortunate position that has arisen by reason of admiration of the Soviet system of rule. Twice over the Archbishop has been constrained to publish the fact that he has no ecclesiastical authority to discipline the Dean for his attachment to Communist principles. As a recent report suggests, the Dean is able to publicise his Soviet regard in England in a way the

contrary conviction could not be publicised in Russia. The old proverb unfortunately still stands true: "No one is so blind as those who won't see." Evidently no amount of argument or information to the contrary will affect the "Red Dean's" judgment. We can only regret a myopia that sadly militates against the work of the ministry he was ordained to do.

ALLIANCE YOUTH MOVEMENT.

TAKES ACTION AGAINST POSTER.

The recently formed "Younger Set" of the Temperance Alliance, "T.A.Y." has held its first "mobilisation," and has gone into action.

The "Temperance Alliance of Youth" is not a society but a Fellowship of younger men and women working within the existing Youth Groups and is founded upon a definitely Christian basis.

There is much resentment in youth circles against the new brewery poster featuring a young girl as saying a certain brand of liquor is "just right."

"T.A.Y." has taken up the matter and is urging all Youth Organisations and their local units to demand its withdrawal — particularly those appearing upon the railway hoardings.

The Commissioner of Railways, Mr. Gar-side, is being asked to take action immediately, on the ground that the poster is offensive to a large section of the travelling public, and a danger to Youth in that it invites them to indulge in a drink that is injurious to health and containing a drug dangerous to moral well-being.

Councils, where the poster appears on their highways, are also being asked to take action.

INVITATION TO YOUNG PEOPLE TO LINK UP.

Any young men or women who feel keenly about the liquor question are invited into the Fellowship of T.A.Y. and should contact the Alliance at 77 Castlereagh Street. (MA 4229.)

Proposals are now afoot for week-end study sessions under camp conditions along the lines of the very successful Canadian & U.S.A. Youth Summer Schools on the Alcohol problem.

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Bulletin No. 4.

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- * Through T.A.Y. (its Youth Department) is contacting Y.P. Groups everywhere.

2. ON THE LEGISLATIVE SIDE.

- * Has directed opposition in hundreds of Licence applications.
- * Organised many deputations.
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The Hebrew Prophets and Politics

The genius of a people is not uncommonly revealed by the kind of men it permanently honours. Greece paid homage to poets, orators, sculptors, philosophers, athletes. Rome conferred sovereign regard on emperors and generals. But Israel stands unique among the nations of ancient as of modern times in revering prophets. Nowhere else is to be found a succession of individuals who in character, in vision, in eloquence, resemble the gifted creators of the Hebrew prophetic literature.

The Hebrew Prophets never occupied themselves in spinning theories either political or metaphysical. They proclaimed spiritual truths, and aimed at enforcing their consequences for conduct. The facts of life and the forces operative among men constituted for them a major sphere of interest. As we read their writings we are conscious of an atmosphere that we feel in no other books. It is totally dissimilar, for instance, to that of Plato or Aristotle, and all moderns. They stood forth as emissaries from the immediate presence of the Most High, obeying an irresistible urge to undertake a strange, intense, uncertain and yet mysteriously well-planned service. They spoke in the language of their generation to their generation; but they transcended their generation.

The Prophets did not deliberately aim at being political philosophers. Yet they could not help teaching political science. This was the outcome of their religious faith and their spiritual insight. Living in communion with God, they were fitted to be the mouth-piece of God, "the penmen of the Holy Ghost." The life they dealt with was essentially the life of the nation. They proclaimed the true bases of national life and taught how its permanence might be secured.

Their great aim was to make God the great reality to the nation that He was to themselves. God has spoken in the past, they say, and what He has commanded is binding in the present. But disobedience to His revealed will is continually breaking out. If persisted in, it will result in the disintegration of the state.

The Prophets concern themselves with moral perspective, not with political partisanship; not with the will of the people but with the will of God. They stand for the observance of God's will in daily life—a will which must regulate all political, social, economic relations and which, when obeyed, guarantees the health and happiness of the community.

The phrase, "Government of the people by the people for the people," would have meant little to the Prophets. They would have been attracted far more by the caption: "Government of the people by God and for God." Their platform was emphatically not "My country, right or wrong," but "My country, the servant of God."

The Prophets never fawned upon the Court even when idealising the kingship. Conversely, they did not pandering to the people even when struggling on behalf of the common man. They demanded justice for the masses, but it was invariably in the name of God.

There is one arresting feature about the Hebrew Prophets when we regard them as politicians. They had no personal ambitions. They did not aspire to be rulers, they sought only to inspire rulers. The danger from Prophets in other ages has come from personal ambition, misdirected enthusiasm, declension from the lofty ideals with which they started out from the growth of a love of power. From these faults the Hebrew Pro-

phets were free. They had at heart not the dominance of their class, but the real good of the nation. And when they entered into the politics of the day, they carefully avoided allowing themselves to be made the tools of a party. They were men of vision without being visionaries. Their hearts might be breaking, but they never lost their heads.

In addition to home affairs the Prophets were equally interested in foreign politics. External relations as well as internal conditions formed the text of their discourses and the themes of their deliverances. International problems could not be left exclusively to the diplomatic and military authorities as matters with which they alone were competent to deal. They were theological questions. It was impossible to consider the "foreign policy" of the nation apart from religion.

Frequently in stirring times the Prophets found themselves pitted against the so-called "false prophets." These men form an intensely interesting subject for study. They are with us today. Then, as now, they were the greatest moral and political bane of the period. They were not all irreligious. Some had religious phraseology at their finger-tips, but their religion was disastrous cant. They were yes-men, optimistic demagogues entirely devoid of a true ethical conception of God. They had faith in the army; they trusted to horses and chariots.

In the true Prophets there was neither false optimism nor false pessimism. They were confident that God would win in the end; His purpose for and in Israel would be fulfilled. On the other hand, they could not but recognise actual evils and they were convinced that God's judgment must inevitably come upon obstinate sinners and an impenitent nation. —H.R.M.

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PERSONAL

Archdeacon and Mrs. H. S. Kidner, of C.M.S., Tanganyika, East Africa, have returned to Sydney on furlough with their family.

Mr. Clem Appleby is on furlough from C.M.S. work in the Northern Territory of Australia.

We offer congratulations to the Rev. W. T. L. A. Pearce, rector of St. Jude's, Bowral, N.S.W., and the Rev. R. J. Hewett, the Federal Secretary of C.M.S., of Australia and Tasmania, who have been appointed Honorary Canons of St. Andrew's Cathedral, Sydney. Canon Pearce has been rector of Bowral since 1937. The announcement of Canon Hewett's appointment was made at the 3rd Jubilee gathering of C.M.S. held in Sydney last week.

News has been received from Cambridge, England, of the birth of a son to Mr. and Mrs. Ken McKay. Mrs. McKay is a daughter of Mr. and Mrs. A. L. Short of St. John's, Willoughby, Sydney, and a granddaughter of Archdeacon and Mrs. H. S. Begbie, of Sydney.

The Rev. Keith Kay, of Zeehan, Tasmania, has been appointed rector of St. Aidan's, Launceston. Mr. and Mrs. Kay are rejoicing in the birth of a son.

We offer our congratulations to Canon F. W. Tugwell, who has been appointed a member of the St. Andrew's Cathedral Chapter, Sydney. Canon Tugwell has been an honorary Canon of St. Andrew's since 1942.

The Venerable Archdeacon O. N. Manny, Th.L., Rector of Casino (Diocese of Grafton) has accepted nomination to the parish of Coff's Harbour in the same diocese.

The Rev. Leslie W. Turner, Vicar of Copmanhurst (Dio. of Grafton) has accepted a curacy at Toowoomba (Dio. of Brisbane), under the Rev. Henry H. Hunt.

The Rev. C. R. King, who has been locum tenens at Casino (Dio. of Grafton), during the illness of the Venerable Archdeacon O. N. Manny, returns to Sydney at the end of April.

The Rev. Eric Parsons, of Epping (Sydney) will be inducted at Lismore (Dio. of Grafton), on 20th May. Meanwhile the Rev. M. E. de Burgh Griffith is acting rector.

The Rev. G. T. Earp, of Hornsby, has accepted appointment to the parish of St. James', Turramurra, Sydney.

Only the other week we were reading in one of the English church papers an "In Memoriam" note concerning that Veteran Evangelical leader in England, the Ven. Archdeacon E. N. Sharpe, who passed away on Jan. 20, at the ripe age of 81 years. The opening paragraph read:—

Canon F. Bate writes:—

The Evangelical section of the Church of England, and more particularly in the London area, has lost, through the death of Prebendary E. N. Sharpe, one who for many years has been accepted as its outstanding figure.

In the very next issue of the paper there was a notice of the sudden death on Jan. 30, of Canon F. Bate, D.D., who for 20 years was the well known and highly esteemed Secretary of the Colonial and Continental Church Society, with which our own Bush Church Aid Society is affiliated, and only about a year ago resigned from that position which he had filled with outstanding ability.

Dr. Bate, graduated 1st Class in History at Liverpool University and later took his B.Litt. at Oxford. He was ordained in 1904 and after several curacies, was appointed Assistant Secretary of the C. & C.C.S. His work as Secretary was so valued in Canada that four Canadian Universities conferred upon him the degree of D.D. Honoris Causa. From the inception of our B.C.A. Society Dr. Bate has taken the keenest interest in its work and so recently as 1938 visited Australia in order to get firsthand information of the work it was doing. The C. and C.C.S. has always been a generous friend of B.C.A. and recent gifts of two caravans for the bush sisters' work were the result of his visit. And now he has been so suddenly "called home" only ten days later than the friend whose work he had so recently eulogised, leaving behind him the memory of a quiet, staunch Christian life of service to a far wider constituency. Both in Canada and Australia are to be seen the fruits of his labour for Christ and His Church.

The Very Rev. J. H. Cruse, Vicar of Holy Trinity, Cambridge, since 1942, was installed as Provost of Sheffield in the Cathedral on Feb. 12th.

Rev. J. A. Jagoe, Chaplain-in-Chief to the R.A.F., was consecrated Bishop of Bermuda, and Prebendary H. De Candole was consecrated as Suffragan Bishop of Knaresborough on Feb. 27th.

The R.M.S. "Mooltan" tragedy has come with a sense of shock to many Sydney church people and members of the Legal Profession. The late Mr. and Mrs. Richard Allen, late of Manly, were for many years connected with the work of the church in Auburn and Normanhurst. They were intimately interested in the building of St. Stephen's Church, Normanhurst, within the Parish of St. Paul's, Wahroonga, and gave a generous support both in service as well as in finance. The late Mr. Allen was a church warden of many years' standing, a member of Synod and parochial nominator. In his legal profession he was partner with Mr. Cowley of Cowley and Allen, conveyancing solicitors, a name well known for their generous philanthropic and Christian service. The late Mr. and Mrs. Allen were on a holiday tour, in fulfilment of the hopes of many years, to see England with all its wonderful points of interest. Our sympathy goes out to the three daughters and son who survive. Many a friend will be seeking for them that comfort which can come from our God, the God of all Comfort.

"CHURCH RECORD" SALE OF WORK.

The date for the "Church Record" Sale of Work has been fixed for Friday, 4th Nov. The next meeting in connection with same will be held in No. 2 Committee Room, Church House, at 2.30 p.m. on Friday, 6th May. All those interested will be welcome.

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Mary I and the Prayer Book

(Rev. R. S. R. Meyer.)

Mary Tudor began her reign in July, 1553, only 21 years after the abolition of the Pope's supremacy in England. She ascended the throne on such a wave of popular enthusiasm that with discretion, she may have been able to gently mould the religious opinions of her subjects in a Romeward direction. Her abject failure as a sovereign was due to a most un-Tudorlike inability to either appreciate or be influenced by the popular will.

The daughter of Catherine of Aragon and Henry VIII, Mary was thus half Spanish by birth, Spanish in aspirations and dominated in religion by a Spanish confessor. Against all advice and contrary to strong national feeling, she married in 1554, Philip of Spain, who in 1588 was to launch the Great Armada against England. Together, this ill-matched couple ruled England as King and Queen. It was a reign of deepest shame and humiliation for the land. The proud nation saw itself dragged as "the cock-boat to the Spanish galleon" as Trevelyan so aptly puts it.

Throughout the reign, Mary pursued an unshakeable resolve to obliterate all the effects of the Reformation. Despite the cautions of her Romanist bishops and even of the ambassadors of the Roman Catholic powers, she followed the policy of exterminating Protestantism by fire and sword. Nothing could abate her zeal, no hand could restrain her. By her actions was laid that deep-rooted antipathy to Roman and papal religion which has ever since marked the British race. Tennyson has cleverly stated the true national feeling when in his "Queen Mary" he puts these words into the mouth of an old woman: "A-burnin', and a-burnin', and a-makin' o' folk madder and madder—but take thou my word for it, the

burnin' of the owld Archbishop will burn the Pope out of this 'ere land forever and ever."

The Prayer Book of 1552 was a Protestant citadel doomed to fall early in the reign. The Romanist Prolocutor of the Lower House of Convocation called it "the abominable Book of Common Prayer." Explain this book as you will, it is utterly irreconcilable with the unreformed church and the Mass. It is practically in its entirety, the only Prayer Book which may be used in our Church to-day. Like Queen Mary, the enemies of the reformed and Protestant character of our Church to-day are determined to set it aside. On 20th December, 1553, the Book passed out of legal existence. Actually, the Mass had been in use from the beginning of the reign. Mary had had requiem masses sung for the deceased king.

Despite the brief space of time in which the Reformation had been established in England, many of the bishops and other clergy were staunchly loyal. Such were deprived of their livings and included 2000 of the 8000 clergy of the land. Archbishops Cranmer of Canterbury, Holgate of York, Bishops Latimer, Ridley, Hooper and Ferrars were imprisoned. Cranmer's friends had previously begged him to take refuge on the continent as many others had done. He refused to desert his post as leader of the Protestant faith in England. He, Latimer, Ridley, Hooper and Ferrars refused to subscribe to the doctrines of the Mass and were burned at the stake during 1555 and 1556. Cranmer held out his right hand first to the flames. "In this magnificent gesture, the Church of England revived."

Cardinal Reginald Pole, grand-nephew of Edward IV was received into England as papal legate. In a

humiliating scene, both Houses of Parliament knelt before him, begging the Pope's forgiveness for their former apostasy. The papal absolution was declared and the country received back into the Roman fold. Pole became the last Roman Catholic Archbishop of Canterbury. The old yoke seemed once again to be firmly rivetted. The Mass with its superstitions became the central feature of English religious life.

The progress of persecution which spared neither high nor low; the close alliance with Spain, the natural enemy of England, and the Queen's poor health combined to spell the inevitable doom of Romanism whenever happier times might come.

Within a few hours of each other, Mary and Pole died on 17th November, 1558, and the reign of terror ended. England could breathe freely again. "The black dominion of priests and priestcraft had rolled away, like night before the coming of the dawn. Elizabeth, the people's idol, dear to them for her sister's hatred, the morning star of England's hope, was Queen." (Froude.)

The late reign caused the final triumph of the 1552 Prayer Book. Elizabeth may have preferred the 1549 Book with its few remnants of the Mass. But the martyrs under Mary died to deny the doctrines of the Mass. In defence of the Mass, Mary, Pole and Bonner had exercised their savage despotism. Any compromise with the hated thing became impossible. Whatever the final settlement under Elizabeth might be, it was not possible that it should be less strongly Protestant in theology than the Prayer Book of 1552.

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The Challenge of Anzac for To-day

(By Bishop Donald Baker.)

I think it was the sudden ceasing of the ship's engines which woke me. That, and the harsh clank of the chain as the anchor was dropped. And by some trick of the subconsciousness I awoke completely and all at once. No rubbing of the eyes, no period of being half-awake and half-asleep. Probably it was because of rather tense expectancy. Anyway I found myself with faculties immediately alert and with eager eyes gazing out of the port-hole.

I was looking at Anzac Cove.

It was in 1930, we were on a trip, partly pleasure, partly educational, organised by the Hellenic Travellers' Club. A week before we had steamed up the Dardanelles with all their splendid historic associations, and had spent some days in Constantinople, from which ancient city we had sailed up the Bosphorus and just entered the Black Sea. But earlier as we had steamed up the Dardanelles the thought came to the only Australian on the ship—why could we not on the return trip go up the western side and see Gaba Tepe, Anzac Cove, Beach V, Beach Y, and those other scenes of undying fame? Talks with the manager of the tour who had the curious and altogether inappropriate name of Mr. Silly, and with the ship's captain, convinced them, perhaps because of importunity, that it could be done, and so on this never-to-be-forgotten morning we woke to find ourselves close in-shore.

Because of some unexplained technical reason put forth by the Turks, we were not allowed to go on shore even though we had so recently wandered through the fascinating streets of Constantinople at our own sweet will. However, we saw enough of the site of that historic landing amply to bear out all we had heard of the splendid courage of the men, and the well-nigh unparalleled difficulties of the situation. We had two men who had fought at the landing. One was so completely overcome by memories that he locked himself in his cabin and was not seen again that day. The other was a doctor, and he told us the story in some measure of detail, pointing out places of interest, and describing that gallant landing in language both forcible and picturesque.

The Rt. Rev. Basil Stewart de Witt Batty, whose See was practically the

central portion of Europe, and who is brother of the Bishop of Newcastle, was one of our party, and he and I organised a service on deck, and there in full view of the graves we thanked God for those who were willing to sacrifice so much for spiritual values and eternal truth. It was one of the most moving services it has been my lot in which to share. I have mentioned the graves. There they were row and row, row on row, reminding us of the tremendous cost whereby our liberties have been preserved. I wondered where Digges la Touche's body lay, and many from my parish of those days, St. George's, Hobart, who sailed away and never returned.

John Buchan, by which name we recognise him better than Lord Tweedsmuir, gives a graphic account of the landing. That Sunday morning, April 25, 1915, "was one of those which delight the traveller in the Aegean. A light mist fills the air before dawn, but it disappears with the sun, and all day there are clear skies, still seas and the fresh invigorating warmth of spring. About one in the morning the ships arrive at a point five miles from the Gallipoli shores. At 1.20 the boats were lowered, and the troops line up on the decks. The operations are timed to allow the troops to reach the beaches at daybreak. Slowly and very quietly the boats and destroyers steal in towards the land. A little before five an enemy's search-light flares out. The boats are now in shallow water under the Gaba Tepe cliffs, and the men are leaping ashore. Then comes a blaze of fire from the Turkish trenches on the beach, and the first comers charge them with the bayonet. The whole cliff seems to leap into light for everywhere trenches and caverns have been dug in the slopes. The fire falls most heavily on the men still in the boats, who have the difficult task of waiting as the slow minutes bring them shoreward. The first Australians do not linger. They carry the line on the beach with cold steel, and find themselves looking up at a steep cliff a hundred feet high. In open order they dive into the scrub, and scramble up the loose yellow rocks. Up the Australians race, among the purple citrus and the matted creepers, and the thickets of myrtle. They have left their packs at the foot, and scale the bluffs like chamois. It is an

achievement to rank with Wolfe's escalade of the Heights of Abraham."

And so the fight for freedom went on, a new word is coined, and deeds of incredible courage are daily and common features, Australia receives her baptism of fire and pays the price of nationhood.

The challenge of Anzac lies in the fact that in the history they made lies a revelation. For example, it was as all the world knows, a revelation of heroic endeavour and sustained fortitude which has rarely been equalled and never surpassed. One's mind turns back to the shapely drama of the history of the dear Motherland and her daughter nations. We think of Roman and Kelt, of Saxon and Viking, of Dane and Norman, of Alfred and Edward, of the spacious days of great Elizabeth, and we realise our Anzacs were following the highest traditions of our race and were nobly treading the wonderful path worn by warrior-parents of old. Anzac was indeed a revelation of superb courage.

But it was more than that. It was also a revelation of the latent capacities of man. Science is always teaching us about latent power. This is true whether we think of James Watt watching the steam issuing from the kettle, of wireless, or of atomic energy. Indeed, you might say that the main work of science is to discover and to develop the secrets of nature, including various manifestations of her power. Now, forty years ago, on the continent of Europe, it was commonly considered that England's day was done. Perhaps in this connection I might be permitted to speak of that which I know at first hand. Because for three summers prior to 1914 I spent holidays on the continent and was repeatedly told that England was like a man who had grown soft with wealth. True, we had a glorious history, but definitely we were not sons worthy of our sires. Another way of putting it was that we were like an apple, fully-ripe, still on the tree. One touch and it would drop. Never was a lie more gloriously refuted. Never was a falsity more brilliantly disproved. Our men were soft and lazy? Our courage was but a dream and our bravery only a memory?

Those terrible cliffs at Anzac Cove provide the abiding answer. Those long rows of graves bear mute witness to the truth. Because there were latent capacities within the very souls of our men which needed but the call of duty, and lo! they leaped forth into

virile life. They were dormant only because they had never been awakened to action. And part of the challenge of Anzac to our day lies just here—in you and in me are latent powers which the Church of God needs most desperately. These men who charged up that fearful beach right in the face of devastating fire and incessant volleys, were men of like passions to ourselves. They, in service to others, rose to great heights. So can we. Because there are latent powers and sleeping capacities dormant in every one of us. There is better stuff in you than has yet emerged.

But further—Anzac was not only a revelation of unsurpassed courage. It was not merely a revelation of latent capacities. When considered in conjunction with contemporary history it was also a revelation of those fundamental principles on which alone a

continued. Evil is hydra-headed. One manifestation may be conquered, but the evil re-appears under another. And so to-day once more the very foundations of society are threatened. A materialistic philosophy is dominant in many parts of the world. Indeed not merely dominant, but growing. The Bishop of Goulburn has told us that when returning from Lambeth, a fellow-passenger was an Indian Bishop. "I asked him," said Dr. Burgmann, "What faith was making most headway in India?" I was aware that in India there were a number of competing faiths beside Christianity. I knew that so far Christianity had only touched a small minority of the people, and I did not anticipate that "Christianity" would be his answer. I was, however, very much surprised when his answer came unhesitatingly and it was in one word, "Secularism."

speaking literal truth. An English contemporary has lately pointed out that the Church's contribution to the contemporary situation is decisive for good or evil. In the New Testament the small Christian community is thought of as a new race, neither Jew nor pagan, demonstrating a third way of living. Of no race or class, yet of all races and classes, it was the beginning of that universal community of the future. The Church rejected both the totalitarianism (an ugly word for an ugly thing) of Judaism with its external legal authority and also the anarchy of paganism. It taught a way of living the good life which was a synthesis of liberty and authority. It held the balance between the claims of the individual and of society; between freedom and authority. It is this higher synthesis, this third way which Europe has so largely repudiated. Under the pressure of romanticism and rationalism there flowered in the 19th century the doctrine of unrestrained individualism with its emphasis upon freedom to the exclusion of social responsibility. To-day we see the violent swing of the pendulum. In those countries where the Church did not see itself as the third force, but was wholly subservient to the landed and propertied class, the social revolution has taken the form of a repudiation of freedom and the acceptance of a rigid authority. Atheistic Communism has made most headway in just those countries where there has practically been no third force, where the Church was very weak and where it failed to implement Christ's teachings.

So the Anzac message is one of abiding validity and of permanent force. God has great moral laws and spiritual principles whereby He rules this world. In the long run it is eternally true that righteousness exalteth a nation because them that honour me I will honour saith the Lord. So we take courage from our sacred memories of Anzac Day for we look not only at the things which are seen but also at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal.

A.C.R. SUBSCRIPTIONS.

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month, kindly write to the Sec., C.R. Office. Rev. J. H. Frewin 10/-.

The Members of the Board of Management acknowledge with grateful appreciation the following donations: Rev. Canon M. L. Loane, 10/-; St. Stephen's, Willoughby, £4 4s.; Miss Rowe, 11/-; Rev. Canon S. E. Langford-Smith, 10/6; Rev. L. Gabbott, 10/-.



CHRIST CHURCH, KIAMA, N.S.W.

(See page 13.)

true civilisation can be founded. For when the Kaiser threw down the gauntlet what really was challenged was not whether this country or that would be victor. It was not merely one nation pitted against another. It was far, far more than a struggle of race. No, what was challenged was a way of life. A way of life based upon freedom and liberty. A way of life giving scope for self-expression. A way founded upon justice and righteousness. Freedom, liberty, justice and righteousness. Yes, but these are not found floating about in the abstract. All history shows, and shows with profound and penetrating power that these can live only when based on religion. In other words they are the outcome, the fruit, the natural growth of a living faith in the living God.

Once again these fundamental principles are being challenged. From another angle the attack is still being

India has always been noted for its interest in religions, and here was one entirely competent witness who had worked for very many years in that country, and he had no doubt it was the spirit of Secularism that was spreading most rapidly among the vast masses of population in that great land.

In view of the present day attacks on our faith what are we to do? What is the message for this present epoch? Surely we find it in the challenge to the Church of Sardis as recorded in Revelation 3:2, "strengthen the things that remain." The more we bear the yoke of Christ, the more His life is incarnate in us, the richer will be our contribution in building up the Church. This is all the more vital and imperative because it is only Christianity which can save the world and redeem civilisation. When our Lord said, "ye are the salt of the earth," He was

Towns, Temples and Tombs

A LAY SERMON.

Alone among the denizens of earth, man builds towns, temples and tombs. Cities, churches and cemeteries are certificates of his character. When he builds a town, he declares himself a social being and affirms his trust in his fellows. When he builds a temple, he declares his faith in a supernatural being and affirms his trust in God. When he builds a tomb, he declares his conviction that death is not the end and affirms his trust in the final victory of life. Man, the egoist, looks beyond himself and sees himself as united with others in a co-operative fellowship. Man, the materialist, looks beyond the things that are seen to the things that are unseen. Man, born in time and doomed to die, looks beyond the temporal to the eternal. Revolting against solitariness, he discovers more abundant life in society. Dissatisfied with the husks of secularity, he seeks a higher society than his fellows can provide. Doomed to death, he dares to believe that he will rise from death to life immortal. His towns, temples and tombs are symbols of truths held in common by all the fleeting generations. How these extraordinary ideas could ever have invaded and subjugated the human mind must be a puzzle to materialists. For those who reject the materialistic interpretation of man, these ideas must needs appear as indubitable evidences of man's high derivation, duty and destiny.

God set the solitary in families, for He knows that it is not good for man to dwell alone. The long and helpless infancy of the human creature is good reason for insisting on the permanence of the family bond. Families expand into clans, tribes and nations. They gather together, not only for mutual protection, but for the higher ends of culture and civilisation: Such words as "polite" and "urban," derived respectively from the Greek and Latin words for "city," attest the part played by large centres in the development of manners and morals, to say nothing of commerce and industry. The proverb that "God made the country, but man made the town" is a half-truth. The Bible pictures man as beginning in a garden, but it also pictures him as finding his completion in a city. The loveliness of Eden is transcended by the glories of the New Jerusalem. The growth of towns revealed the growth of trust between man and man, though the walls that used to surround those towns betrayed distrust of the world without. Now even the walls are gone. Nor is there anywhere a town without a temple, a city with-

out a church. From the beginning man has been a worshipping creature and his religion the mightiest of social bonds. His duties to his neighbour, set in the light of his duties to his God, assumed a new sacredness and imperativeness. It was in the temple that his egotism was most humbled and his altruism most encouraged.

Death strikes at all living creatures, but man is the only one who shows the least respect for his dead. Burial places are as old as the human race. The remains of cemeteries are indeed more ancient than those of cities. The graves may still be discovered, though the dwellings have vanished for ever. The mausoleum of Halicarnassus—counted among the seven wonders of the world—was a tomb. The Pyramids are tombs. The Taj Mahal is a tomb. St. Peter's at Rome and the Invalides in Paris are tombs, not to mention St. Paul's and Westminster Abbey. Every one of these bears witness to that faith in immortality which is surely the bravest gesture of men towards the unknown. In the night of death frail mortals have seen a star. In these days not a few are heard to declare that man perishes as the beasts perish, from which it is not long step to declare that man need not live otherwise than as they. Is it not better to think with Addison that "Heaven itself points out an hereafter and intimates eternity to man?" Certain it is that the tombs erected by the art and reverence of man bear ample evidence of the unquenchable faith of man that "life is ever lord of death and love shall never lose its own."

(From "The Adelaide Advertiser.")

SYDNEY CATHEDRAL CELEBRATIONS.

The eightieth anniversary of St. Andrew's Cathedral is being celebrated this month.

The celebrations include the dedication of the new door at the West End of the Cathedral and a Bach-Handel Festival, with the Sydney Symphony Orchestra conducted by Eugene Goossens, together with the Cathedral Organist and Choristers. The celebrations conclude with Cathedral Gift Sunday on May 1.

ARAB REFUGEES IN PALESTINE.

The Archbishop of York writes:—
The recognition de facto of the State of Israel was unavoidable. There are, however, two matters of great importance which our Government should press, before Palestine is recognised de jure or accepted as a member of the United Nations. First, provision should be made for the Arab refugees. Something like 750,000 Arabs have been driven from their ancient homes, or have fled in terror less they and their families should meet the fate of the hundred and fifty women and children who were massacred in a defenceless village. There is a widespread impression that the Arabs live in tents and are perpetually migrating from place to place. This is true of the Bedouins, but not of most of the Palestinian Arabs; these have had their homes and farms for centuries in Palestine. Their houses are often substantially built, and their gardens and fields well cultivated. To allow them to be expelled from the country they have occupied for a thousand years, would be a crime against humanity, and would leave behind a legacy of hate and a passionate desire for revenge. Justice demands that provision should be made for these homeless and destitute Arabs. They feel as deeply their expulsion from their homes as the people in our villages would feel it if they were suddenly evicted and their cottages and gardens handed over to Jews from the east of Europe.

And secondly, we must continue to urge that the whole of Jerusalem should be placed under international control. At one time the Jews agreed to this. Now they are claiming both the new and the old Jerusalem. Within new Jerusalem are numerous Christian churches, schools and convents established long before the modern influx of Jews, as well as the Garden of Gethsamene, the Mount of Olives, the British war cemetery, and the Anglican cathedral. Those who hold new Jerusalem would control the ancient city; no pilgrim could enter its gates without their permission. The rulers of Israel, however desirous they may be to protect from sacrilege the places most sacred to the Christian, have shown themselves unable to control their followers; many churches and convents have been desecrated, their pictures and images destroyed, and the figures of the Christ torn from the crosses and defiled. Jerusalem under international control would be an oasis of peace for Christian, Jew, and Moslem.

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IMMIGRATION.

(The Editor, "Australian Church Record.")
Dear Sir,

The Church of England Immigration Bureau has been asked to find a nominator for a 15 years old English girl, the daughter of a British official at present working with the occupation forces in Germany.

This girl has a job as a telephonist, and would like to do similar work in Australia. Her brother recently came out to N.S.W. under the auspices of the Big Brother movement. She has a younger brother and sister who are coming out in April to the C. of E. Homes in Western Australia.

This girl is highly recommended by the Church of England Advisory Council of Empire Settlement and has excellent references from her school, where she was vice-captain. She will, of course, have no difficulty in obtaining employment in N.S.W., the problem is accommodation.

If any C. of E. family would like to find accommodation for her, will they please get into touch with the C. of E. Immigration Bureau, St. Andrew's Cathedral, Sydney. (Phone: MA 2927.)

Yours sincerely,
C. A. OSBORNE,

For C. of E. Immigration Bureau,
St. Andrew's Cathedral,
George St., Sydney.

HENRY VIII AND THE PRAYER BOOK.

(The Editor, "Australian Church Record.")

Dear Sir,

I hope that Mr. Pattison-Clarke (A.C.R. 7/4/49) will give me credit for knowing that the Latin Mass was not finally replaced until the publication of the first Book of Common Prayer in 1549.

My article, the historical fidelity of which Mr. Pattison-Clarke has called in question, made no reference at all to the Latin Mass. Its sole purpose was to set forth the emergence of our English liturgy, not to trace the replacement of the Latin service books. The first part of our liturgy in English was the Litany. The second was the "Order of Communion" which Mr. Pattison-Clarke must know was published in 1548. Whether or not a Latin Mass was used together with this "Order of Communion" is quite beyond the scope of my article.

Every word of my statement which seems to be questioned is historically accurate. I note that Mr. Pattison-Clarke is careful not to say which part or parts of it are inaccurate.

Your footnote to Mr. Pattison-Clarke's letter confirms in detail the only possible construction which could be put upon my general statement.

Yours faithfully,
R. S. R. MEYER.

Rappville.

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BULLDOZER MEN TO BUILD OWN CHURCH.

"GROUNDNUTS" BISHOP'S HOPE.

Men working on the groundnuts scheme in East Africa are planning to build their own church.

The Bishop of Central Tanganyika, the Right Rev. William Wynn Jones, writing to the magazine "East Africa and Rhodesia" says: "To what was a vast open plain teeming with game in front of my home, there has now come the full impact of this modern invasion to produce food.

"Where we were four isolated missionaries, large numbers of the Europeans have now come, and many thousands of Africans are employed amid bulldozers, tractors and modern machinery.

"There are no local resources as yet, though I pay tribute to the readiness of the members of the Overseas Food Corporation to co-operate and to provide facilities for regular worship.

"The Europeans are keen to have their own church, and already have plans for building it. Many are ready to do some of the work of building themselves."

—C.E.N.

AMERICAN RECTOR DEPOSED FOR COMMUNISTIC ACTIVITIES.

Considerable attention has been aroused in American Church circles by the successful attempt of the vestry of the Holy Trinity, Brooklyn (a Protestant Episcopal Church which is part of the Anglican Communion) to oust their rector, the Rev. Dr. J. Howard Melish, because of the "liberal" political stand taken by the rector's son and associate, the Rev. William H. Melish. The tension between the two Melishes and the vestry came to a final head last autumn when the Dean of Canterbury, Dr. Hewlett Johnson, was invited to preach at Holy Trinity.

Under American Canon Law, a pastoral connection in an independent parish can only be dissolved by an appeal of one or the other parties (rector or vestry) to the bishop of the diocese, acting with the consent of the standing committee of the diocese. The vestry of Holy Trinity church made such an appeal, since they had no direct connection with the younger Mr. Melish, who by parish law was regarded as an employee of the rector, not of the parish. When Dr. Melish refused to discharge his son for his activities and then himself invited Dean Johnson to preach, the vestry asked the aid of the Bishop of Long Island, Dr. James P. De Wolfe.

After long consideration the Bishop has dissolved the pastoral tie between Dr. Melish and Holy Trinity, saying that in judgment the son, the Rev. W. M. Melish, had allowed himself to become involved in outside activities to such an extent and of such a nature as to invite doubt as to whether he was living up to his ordination vows.

"CHRIST—MY WISDOM."

CANON LOANE'S ADDRESS AT THE UNIVERSITY.

To a crowded meeting of undergraduates, many of them freshers at Sydney University, at the beginning of Lent term, Canon Marcus Loane spoke at the first Evangelical Union meeting for 1949 on the subject "Christ—My Wisdom". He referred the meeting to I Corinthians 1 for the outstanding passage on the subject.

"This was the prominent thought in the time of Paul. Paul found two types of opposition to the Gospel, as he says in I Corinthians 1, verse 23. 'But we preach Christ crucified, unto Jews a stumbling-block and unto Gentiles foolishness.'

The Jews could not accept the crucified Christ because the idea went against their concepts of Him, and the Greeks, the intellectual giants of the times, found the concept foolish."

Mr. Loane spoke of a painting which could only be seen in proper proportion from the position in which the artist stood to paint. From any other position the painting appeared distorted.

So the Jews and the Greeks saw the Gospel from the wrong angle, neither seeking to find the angle which presented Christ in true perspective. Paul found this to be that of the sinner seeking salvation.

There were three main points to be found in the New Testament. The first was the summary of the First Commandment, which Christ continually brought before the disciples and those He knew: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

... and with all thy mind."
"The richest intellect cannot bow too low before the throne of God. All our wisdom comes from God! Our knowledge is finite, God's is infinite.

"Men's lives are not their own, but must be surrendered to God to fulfil His purpose for them. Similarly we must surrender our minds to Him if we are to find His wisdom. If our bodies are the temple of the Holy Ghost, then our minds should be the inner shrine of that temple.

"We gain our knowledge from God, and we only know in part, however much we know. Paul draws a contrast between human wisdom and the wisdom of the Gospel, showing the limitations of the one and the possibilities of the other.

"Secondly, we must be in unity of mind with other Christians. If our wisdom is Christ we find the same wisdom in other Christians. Christians through Christ may look at the world in its true perspective. They can realise in part how small they are, and be genuinely lowly minded, each putting others before self.

"Thirdly, we must give our minds for sacrificial service. Although equal with God, Christ was willing to make Himself of no reputation and to die for man. Just as Christ had a mind for sacrificial service, so must we."

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YOUTH PAGE

COMMONWEALTH ANGLICAN YOUTH LEADERS' CONFERENCE.

POINT LONSDALE, VICTORIA.

It is planned that over 100 delegates representing the twenty-five Australian Dioceses, will attend the Commonwealth Anglican Youth Leaders' Conference which is to be held at Point Lonsdale from June 3rd to 9th.

The studies will be based on Dr. Emil Brunner's book, "The Christian Message to Post War Youth." Included in the topics for discussion will be—

1. Youth Needs the Gospel.
2. Does Youth want the Gospel?
3. Evangelising the Youth of our Time.

"Church Youth Relationships" will provide the background for daily discussion groups. Some of the problems to be dealt with are—

1. "Youth is the age of response to evangelism . . . there is no age-group where minds are more open to high ideals, the supernatural and the things eternal." Is that true to-day?

2. How large a percentage of youth to-day is within effective range of the Church, and any of its organisations? Is it true that "the school-leaving age has become the church-leaving age"?

3. Is Youth of to-day ignorant of Christianity and the Church? . . . Hostile? . . . Indifferent? . . . Suspicious? . . . What else?

The Chaplain for Youth (Rev. Graham Delbridge), is organising the Sydney delegation of ten, representing various youth organisations in the Sydney Diocese.

WORLD COUNCIL OF CHURCHES YOUTH DEPARTMENT.

Czechoslovakia.

It is reported that in Czechoslovakia the question of organised church youth work is at stake, and large gatherings may become impossible. No further youth groups, either political or religious, can be formed. The Action Committee of the revived National Front has decided in favour of the unification of all youth organisations, and maintains that religious instruction is sufficiently developed in the church and in the schools to obviate the need for creating organisations of a confessional nature for young people.

Germany.

In the Russian zone of Germany the number of Church youth groups and the size of those groups have doubled since the war.

Spain.

The position in Spain is different. Evangelical Christians in this country as in many Latin American countries where only Roman Catholicism is recognised have many difficulties to overcome. They have to face loneliness, isolation, social and civil disability. The Spanish Civil War of 1936-39 has left behind a sorrowful aftermath in the Spanish churches, especially among the young people, and the difficulties which have to be faced are a real test of faith.

Whether we are alone in our witness, or in gatherings with other Christians, we are called to the same service "to show forth the praises of Him Who hath called us out of darkness into His marvellous light."

THE CHURCH OF ENGLAND BOYS' SOCIETY, SYDNEY.

The Annual Meeting of the Society will be held on Tuesday, 3rd May, when election of officers for the year 1949-1950 will take place.

From Monday, 9th May, to Monday, 16th May, a camp for Senior Cechs will be held at "Chaldercot." Rev. George Rees will be Commandant. The assistance of branch leaders is sought as Camp Officers.

The Leaders' Dedication Service and Dinner for Leaders of the C.E.B.S. and G.F.S. will be held in St. Andrew's Cathedral and the C.E.N.E.F. Dining Room on Monday, 14th June.

THE CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

The Fellowship Fair will be held in the C.E.N.E.F. Auditorium on Friday, 20th May, during the afternoon and evening. Mrs. Mowll will officially open the Fair at 4 p.m. There will be a number of stalls including work, cake, handkerchief, refreshments, sweets, soft drinks and ice cream. All branches are now working for the Fair, proceeds of which will go to our Leura Camp Site Fund. We are hoping to commence work on our Leura Camp during the Eight Hour Week-end.

All members of Fellowship are invited to be present at the Annual Conference which will be held in the Chapter House, on Monday, 30th May. Our Senior Vice President, Bishop Hilliard, will be the chairman. Branches may each send two delegates, but all members are able to attend as observers.

Lunch-hour Bible Studies are still being held each Thursday in the Fellowship Office. All young people are welcome.

Proper Psalms and Lessons

April 24. 1st Sunday after Easter. (St. Mark's Eve.)

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

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

May 1. 2nd Sunday after Easter.

M.: Exod. xvi 2-15 or Isa lv; John v 19-29 or 1 Cor. xv 35. Psalms 120, 121, 122, 123.

E.: Exod. xxxii or xxxiii 7 or Isa lvi 1-8; John xxi or Phil. iii 7. Psalms 65, 66.

May 8. 3rd Sunday after Easter.

M.: Numb. xxii 1-35 or Isa. lvii 15; Mark v 21 or Acts ii 22. Psalms 124, 125, 126, 127.

E.: Numb. xxii 36-xxiii 26 or xxiii 7-xxiv end or Isa lix; John xi 1-44 or Rev. ii 1-17. Psalms 81, 84.

THE MESSAGE OF THE CROSS.

"The Trial of Jesus Christ," by Frank J. Powell, Metropolitan Magistrate and member of the Middle Temple. 9/6.

"Why the Cross?" by H. E. Guillebaud. 7/9.

"The Prince of Life," Studies on the Resurrection and Ascension, by Marcus L. Loane, M.A. 8/6.

"Christ is Alive." By G. R. Beasley Murray. Having demonstrated the veracity of the Resurrection, the author unfolds its relevance to Christian faith and experience. 12/-.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

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DIOCESE OF SYDNEY.

SYDNEY CLERICAL PRAYER UNION.

The Sydney Clerical Prayer Union will meet in the Board Room of the Bible House at 11 a.m. on Monday, May 2nd. The speaker will be Mr. R. H. Gordon.

ST. JAMES', CROYDON.

More than 150 young people from Western Suburbs churches were present at a recent special Lenten Youth Rally at St. James', Croydon. The speaker was the Chaplain for Youth, the Rev. Graham Delbridge, who stressed the need for thankfulness to God for our life, for freedom of worship, and for the gift of redemption through the sacrifice of the Lord Jesus Christ. The gathering concluded with supper in St. James' House.

CHRIST CHURCH, KIAMA.

On Saturday afternoon, March 19th, the Archbishop of Sydney dedicated the new wall and memorial gates at Christ Church, Kiama. It was an occasion for much thanksgiving that at last the work had been completed and a permanent memorial erected in honour of those who lost their lives in World War II. The Church was crowded for the service which preceded the dedication, the lesson being read by Mr. P. Parberry, and an address given by the Archbishop. His Grace then left the Church and proceeded to the wall which he dedicated, followed in turn by the dedication of each of the panels given by parishioners as private memorials. Then the Archbishop unveiled the tablets which had been placed in position on the main gates, and dedicated the entrance to the "grateful memory of the men of this parish, who in defence of King and Country, laid down their lives on active service." The names of the men were read out, followed by the sounding of the Last Post and Reveille, the observance of one minute's silence and the Benediction.

HOLY TRINITY, CONCORD WEST.

Holy Trinity Church was packed to overflowing at the 11 a.m. service on April 3rd, when the Archbishop of Sydney dedicated the newly-installed pulpit and choir-stall panelling. Amplifiers relayed the service to a number of people who could not gain admission to the church. After the dedication, the Archbishop preached.

WORKING BEES—PORT HACKING.

The two youth centres which are used nearly every week-end for young peoples' houseparties and conferences are in need of renovation and repair. Many young people who have spent either a week-end or longer at these beautiful properties feel it is a privilege to be able to assist in the repainting and maintenance of the centres.

A growing band of young people under the capable leadership of Mr. Robert Hampton are undertaking this work and if any of our readers feel that they would like to spend a Saturday at a working bee, please

forms have been made available at the Diocesan Registry or from the Youth Commissioner, Church of England, Bathurst.

DIOCESE OF GOULBURN.

CO-ADJUTOR BISHOP APPOINTED.

The Ven. K. J. Clements, Registrar of the Diocese of Goulburn, has been appointed Co-adjutor Bishop of the Diocese, as a result of a provision made recently by the Diocesan Council.

Speaking of the appointment, Bishop Burgmann says: "Some time ago the Synod of the Diocese resolved that an appointment should be made as soon as possible. The emergence of Canberra in the midst of this country diocese enlarges the work of the church very much. Our Roman Catholic friends have already raised their diocese to the Archdiocese of Canberra and Goulburn, and have appointed an assistant Bishop. We need the same sort of equipment, and so the District Council took the necessary steps and made available the finance which the four Archbishops agreed would be sufficient."

ORDINATIONS.

On Monday, April 11th, the Bishop of Goulburn proposed to admit to the Diaconate the Rev. R. G. Arthur, a minister of the Methodist Church, who has for a number of years been conscious of a compulsion to seek Anglican orders. He served his former ministry at Canberra and Mildura, and comes to the Anglican Communion with the blessing and prayers of his Methodist brethren. Mr. Arthur will serve on the Cathedral staff.

It is also announced that on St. James' Day the Bishop will admit to the Diaconate Mr. E. G. Buckle, of Moore Theological College, Sydney. In the meantime Mr. Buckle will serve as a licensed lay reader in the diocese.

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case. Mr. Buckle has been serving as catechist in the parishes of St. John's, Sutherland, and St. Andrew's, Cronulla, in the Diocese of Sydney.

LUCAS TOOTH SCHOLARSHIP AWARDED.

It is announced by the Bishop of Couburn that the trustees of the Lucas Tooth Scholarship have awarded the scholarship this year to the Rev. Gordon D. Griffith, who has served in the Diocese of Newcastle since his ordination in 1944. The scholarship was established in 1904 by Sir Robert Lucas Tooth, of Kameruka, and is designed to enable young ordinands to proceed to an English University to further their training for the ministry of the Church. Nominations by the Bishop receive a certain preference. Mr. Griffith will proceed to Oxford later in the year, and it is hoped that he will later serve in the Couburn Diocese.

CLERGY MOVEMENTS.

The Rev. D. A. Garnsey, Canon of St. Saviours' Cathedral, was installed by the Dean after Evensong in the Cathedral on Sunday, March 30th. After the service of installation the Canon preached before a large congregation on the true aims of education, and in particular, Christian education.

The Rev. K. Symonds Crossley, B.A., who has sought for some time to enter the sphere of Christian education, has resigned the parish of Kameruka. He will spend the rest of this year at Melbourne University for his Diploma of Education, and next year hopes to join the staff of Canberra Grammar School.

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DIOCESE OF GRAFTON.

EDITOR ADDRESSES FELLOWSHIP.

The Editor of the "Northern Star," Mr. Lyne Young, addressed the Young People's Fellowship of St. Andrew's, Lismore, at a recent tea, and his address proved most helpful. Mr. Young spoke on the subject, "A Journalist Looks at the Christian Faith." He told the young people of his attitude to the Church during his early days as a reporter,

and latterly as an editor. It was refreshing to hear such an influential member of the Community take his stand unhesitatingly on the side of Christianity.

SOUTH LISMORE.

The first Family Service was held recently at All Saints', South Lismore, and the Church was literally crowded out. The enthusiasm was terrific, and the offertory the highest recorded for many years. A similar service will now be held every month.

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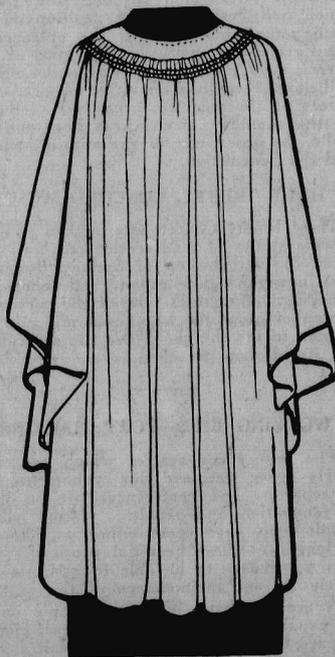
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VICTORIA.

DIOCESE OF MELBOURNE.

HAIL AND FAREWELL.

Archbishop Booth, the Victorian President of C.M.S., presided at a splendidly representative gathering in the Chapter House of St. Paul's Cathedral recently. Mr. and Mrs. H. C. J. Asche were welcomed on their return from Hong Kong. Mr. Asche gave a comprehensive account of the opportunities for the Gospel message in China. The Rev. and Mrs. L. J. Bakewell were farewelled on their return to Tanganyika, the charge being given by the Rev. W. S. Milne, a College friend of Mr. Bakewell. On the following Friday a farewell service of Holy Communion was celebrated in St. Paul's Cathedral, when a large number of friends were present.

SOUTH AUSTRALIA.

DIOCESE OF ADELAIDE.

The Bishop of Adelaide in one of his series of sermons preached in the Cathedral on the Lambeth Conference and published in the "Church Guardian" made this remark: "But far more than enough damage has been done and it is still being done to our Church and to Society by individuals, whether bishops, clergy or laymen, asserting their right to follow their own ideas or beliefs in the face of the declared general mind of the Church."

QUEENSLAND.

DIOCESE OF BRISBANE.

HOUSING CAMP MISSION.

The Church Army Van Mission has proved itself worthwhile during its first campaign in the Diocese. For eight days the evangelists witnessed among the 4000 inhabitants of the Holland Park Housing Camp, holding their services in St. Luke's Chapel. A total of 501 attended the services, and a number have volunteered their full support to future work. To date 71 children and adults have been baptised into the church. Each week 150 Anglican children are taught scripture in the Camp State School, and a number will be prepared soon for confirmation.

DIOCESE OF ROCKHAMPTON.

CYCLONE DAMAGE.

The Bishop of Rockhampton and the Primate of Australia have issued an appeal for financial assistance, on behalf of the Diocese of Rockhampton, which suffered severely from the recent cyclone on the east coast of Central Queensland. Very severe damage was sustained by churches, halls, rectories and other church buildings.

Writing in his Diocesan magazine, the Archbishop of Brisbane says of this: "Rockhampton is an integral part of the Province of Queensland. It is therefore all the more fitting that the Diocese of Brisbane should feel it a privilege to help a daughter diocese in her distress. Special or retiring offertories in church would be greatly appreciated, and for this purpose Sunday, May 1st, is suggested as suitable."

TASMANIA.

HOBART.

The 30th annual meeting of the British and Foreign Bible Society in Tasmania was held in the Lord Mayor's Reception Room in the Town Hall on Thursday, 24th March at 8 p.m. The Bishop of Tasmania, the Rt. Rev. G. F. Cranwick, was in the chair.

In his report, the Hon. Treasurer, Mr. H. A. Chalmers, said that a revival of true religion was the only thing that could save Australia, and the thing to bring it about was the propagation of the Gospel. The Secretary, Mr. H. T. Mackay, said there were still thousands of people in Tasmania who did not even know of the existence of the Bible Society, and hundreds of children who did not have a Bible of their own. It is surprising, he said, the number of homes that had neither a Bible or a New Testament in them.

The Bishop in his short address, said that at the Amsterdam Conference it was realised that they all knew Jesus Christ through the Bible. The one thing they all had in common was the Person of the Lord Jesus Christ. We thank God for the Bible, said the Bishop, and pray that the unity that we find in Christ and the truth through the Bible may unite us more than ever, so that we may spread the news of the Gospel.

The Rev. W. E. Northey, the General Secretary for Tasmania, spoke of his trip to Fiji and Tonga and showed a very excellent film.

At a gathering of clergy of all denominations at Wesley Church, Hobart, on 25th March a welcome was given to the Rev. A. Watson, of Toorak, Melbourne, and a delegate to the Amsterdam Assembly in 1948. Mr. Watson, in his very interesting talk spoke of the World Council of Churches.

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Speaker: Deaconess D. Harris

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Afternoon Tea.

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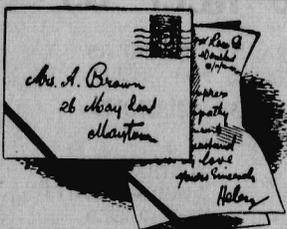
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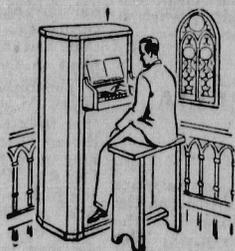
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Chairman: The Archbishop of Sydney.

Speaker: Deaconess D. Harris

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