

be able to attend our services. Few would receive such a warm welcome and Mrs. Hart; they are known and friends and formerly C.M.S. missionaries.

The Rev. and Mrs. Arthur Riley have arrived safely and are both well. Miss Isom has had the pleasure of meeting during the last few days and we all look forward to hearing from them of their in the Sudan.

Miss Isom was delayed in Western Australia but our friends there tell of the and inspiration that came to them because of that delay. "All things work together for good to them that love God."

NEWS FROM CHINA.

From Sister Rhoda Watkins, Feb. 9

Arrived in Kweilin yesterday evening—dusk—we had been travelling all day. I asked if there was any place at our disposal where I could stay, but I was told it was all destroyed. The truck delivered the mission house, servants' quarters. Mr. Leach and Mr. Hague both here they gave me a warm welcome. A number of letters were waiting for me here, and one from Bishop Steven asking me to go to Taichow and take charge there. I would like to stay in this much beautiful city, but I hear that UNRRA is not going to build our hospital because it is the best. They have promised to rebuild Provincial Hospital and the Baptist Hospital. I have had such a lot of visitors today, and have tramped over ruins, and is past tears to see everything. The shacks are going up everywhere, but it is like ruins in a dead city. Mr. Hague and Mr. Leach went off this morning to and when I have had a good look I will follow them. Kweilin folk want to build our hospital and their hopes are in me. Things are at a price out here. I have been listening to stories of refugees and what people suffered at the hand of the Japs. I am still feeling rather bewildered in this wilderness, but very thankful for travelling mercies.

(Sister had a terrible journey, on a crowded house boat, ended in jeep on very rough roads, and places where bandits had days previously robbed and killed; lost luggage.)

Feb. 27th (received on April 1)

Sister missed the Synod meetings all as she had to nurse Mrs. Kent who was very ill.)

We arrived at Yangchow to find a Synod meetings over and my appointment left in the hands of the Bishop, who wanted me to go to Taichow to build up the there. I went and had an interview with him in which I tried to convince him my place was in Kweilin, but he was on my going to Taichow. He decided would take the matter to the Missionary Conference, and after lengthy discussion I decided I go to Kweilin and try and

"ABBOTSLEIGH".

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Vol. 11

MAY 9, 1946

No. 7

The paper for
Church of
England
people
Catholic
Apostolic
Protestant
Reformed

Let us be truly thankful

Deep, deep in our hearts there is a prayer . . . a prayer we think and feel and live, but cannot find words to frame.

It comes pulsing through the roar of a thousand factories . . . it is re-echoed by every wave upon the shore . . . it surges up from the tumult of teeming cities . . . it is whispered in every valley, o'er the plains and the hills.

From the heart of a nation it wells . . . in humble gratitude. Gratitude for blessings which are without measure . . . for this dear land, our heritage . . . for its great resources, its countless riches . . . for its peaceful countryside . . . for its towering cities, unshattered and unruined by the horrors of war, where myriad lights make beauty out of the darkness of the night.

It is the voice of our people giving reverent thanks to God for our deliverance from the inhuman creeds and the tyranny of despots . . . for freedom to live and speak, to act and work and worship as we choose . . . for the hope with which our children can look towards to-morrow, their minds unscarred by dread remembrances of yesterday.

We thank thee, O Lord, for these and all our other blessings. Guide and give us strength to use these blessings wisely and in the common cause—so that all nations may live their lives as they were meant to be lived . . . in freedom and the brotherhood of man.

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NOTES AND COMMENTS.

Churchpeople generally join in the widespread sympathy with H.R.H. the Governor-General in the illness of the Duchess of Gloucester and all are earnestly hoping for a speedy and complete recovery. The graciousness of our two royal guests has won the hearts of all, and the generous distribution in the hospital of the profusion of beautiful flowers sent to the Duchess from all sides is but another expression of that innate sympathy and goodwill which have characterised their every contact with the outside world.

The Bishop of Goulburn was at his best in his recent Synod Charge. Two important items on national issue we reprint elsewhere. A Bishop's But a humorous tilt at the Powers. difficulties of Presentation Boards, common to all dioceses, will be read with interest and we hope with due consideration by the laity generally and members of Presentation Boards in particular. The laity evidently are still on the outlook for ready-made angels from heaven to act as rectors and ministers in their various parishes. The Bishop's words are as follow:—

The other Committee which meets from time to time is the Presentation Board. The Church of England is very sensitive to the rights of parish priests. Bishops are treated very well, and great kindness and hospitality are regularly shown to them for which I assure you they are most deeply grateful. But the Church of England loves freedom more than it loves life, and therefore it is careful to give honour and glory to bishops but very little power. It pretends to give power to bishops to placate any human vanity that may linger in them after the magnificent and somewhat terrifying service of consecration, but the real office of bishop is that of the scapegoat mentioned in Old Testament scriptures. There must be someone to carry the sins of the diocese and who

else is there except the bishop. I do not mention this by way of complaint. I think it is just and right, and I think the Church of England gathers in its historic order more of the wisdom of the human race than any other institution. I, personally, would not vote for more power to bishops. Let them have what they can win. There are other and more important things than constitutions and ordinances of Synod. But it is in the working of this Presentation Board that all sorts of chickens come home and try to find a roost.

On this Board the parish holds the trump cards. Unless two parochial members are satisfied with the bishop's nomination no appointment can be made. The bishop's power is limited by Synod to nomination. The parochial nominators consistently take their function very seriously. It is right and proper that they should do so, but what they require seldom exists in one human being. The priest nominated must be young, healthy, a good mixer and a good preacher. He must be respectable and godly beyond suspicion. He must be kind and approachable. His wife also, and he is generally expected to have a wife, comes up for very careful scrutiny. Will she look after the rectory, and take an interest in women's and children's organisations? Is she friendly, and not bossy? Has she tickets on herself? This is the language of my beloved laymen, who rightly seek in their parish priest the fuller development of virtues that they feel less developed in themselves.

After twelve years' experience I am sure that if I were a parish priest I would have little hope of passing a Presentation Board of the Diocese of Goulburn. I think the laymen wise to ask for the impossible and get the best they can. The bishop can only nominate the best he can find. But the fact remains that men grow old in spite of themselves. It is not their fault nor is it any virtue. But better provision should be made to enable men to retire in reasonable comfort, round about sixty.

unafomcat
The Bishop of Chelmsford hits the nail on the head when he speaks of the prevalence of "a de-based form of religion which commonly passes for Christianity." Writing to his diocese the bishop says that "it is a form of good tempered benevolence and kind-hearted cheerfulness which is based upon the view that, if there is a God of any kind he possesses in a superlative degree these good-humoured qualities and that easy-going tolerance which are regarded as the highest virtues to-day."

"But sin, righteousness, penitence, judgment and redemption, which are all keystones of true Christianity, have no place whatever in this modern religion. The religious appetite is strong in all normal people, but the tragedy and the problem lie in the fact that the religion of cream buns and confectionery can appease the hunger for the healthy fare which only Christianity can give."

Unfortunately there is a great deal of truth in the bishop's description: the preaching of sin, righteousness and judgment is remarkable for its absence although, as the bishop suggests, it forms a part of the very basis of the religion of Jesus Christ. The pantheistic leaven in more widespread in the Christian Church that people realise, and it is fundamentally and tragically false and deluding. Sin is for ever pilloried for the thoughtful Christian by the Cross and is a thing never to be excused or tolerated in Christian thought, and life. Spurgeon's description of sin as "a clenched fist, a stiffened muscle and its object the face of God Himself" is one that should ever be borne in mind. It is the horrid egotism that made Calvary needful and actual.

The Bishop of Goulburn administered a strong rebuke to the secular press for its senseless encouragement of crime and confusion by its method of featuring the ugly portion of our common life, and we might add, of giving only the slightest publicity to the things that uplift our life. Present-day editors and newspaper writers are all out for the sensational — a murder case is at present occupying columns, strike news finds discussion in long leaders and columns of information, but the worthwhile things that are being done are relegated to unimportant columns and snippets of information.

We were very surprised to see the small regard for the doings and words of His Royal Highness, the Governor-General at Broken Hill. Evidently from the slender account of the words spoken by the Duke of Gloucester we may judge of the importance of his utterance over the air. The narrow-visioned town-dweller has but little idea of the enormous boon to the pioneers outback of the service of the Flying Doctors. It has revolutionised their life in a way by relieving them of much natural anxiety and by saving life and mitigating pain. What a great relief to have the assurance in their isolation that medical help is at hand in case of need, and further to know that skilled attention will be saving many a life that would otherwise perish. As the Duke of Gloucester said:

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for the good of mankind. Christianity and medicine have ever been the foremost pioneers of civilisation. Here in the Flying Doctor service of Australia, Christianity and medicine have been combined with aviation and radio to form a great team to work for progress in your outback.

"This is the first opportunity I have had to visit the service, and I am deeply impressed with the devoted work of your doctors, pilots, nurses, radio operators, and their staffs."

This statement and its great subject were well worth a good leader in its support of an enterprise that deserves the generous support of all whose lives are placed in less difficult conditions than our brethren outback. Nothing strengthens that character of the giver and breeds a practical goodwill in our wider social life than the exhibition of a really practical sympathy with those fellow citizens of ours who are in real need of kindly thought and assistance.

A CHRISTIAN MESSAGE FROM GENERAL CHIANG KAI-SHEK.

General Chiang Kai-Shek, at the end of the war with Japan, has issued a message to the Chinese People under the motto: "Right will triumph over might." This message appeared in the Christian periodical, "The Guardian," of Madras, India. We quote the following passages, which show the spiritual attitude of General Chiang Kai-Shek:

"Right will triumph over might — this great truth which we never once doubted has been finally vindicated. Our faith in justice, through black and hopeless days and eight long years of struggle, has to-day been rewarded. The historical mission of our national revolution has at last been fulfilled."

But for Dr. Sun Yat-sen, declared the message, who laboured all his lifetime to guide the national revolution to success, "we would not be enjoying this day of victory. Above all, we join in thanksgiving to our righteous and merciful God . . ."

"We have won the victory. But it is not yet the final victory. The universal power of righteousness has not achieved simply one more triumph. We and the people of all the world fervently hope that this war may be the last war in which civilised nations will engage. If this is really to be the last war in human history then our people will not feel that the indescribable cruelties and humiliations they have endured are too big a price to have paid or that peace for them has been too long delayed.

"It is my sincere belief that all men on earth—whether they live in the

East or in the West, and whatever the colour of their skin may be, will some day be linked together in close fellowship like members of one family."

Regarding Japan, Generalissimo Chiang stated:—

"I am deeply moved when I think of the teaching of Jesus Christ that we should do unto others as we would have them do unto us and love our enemies. My fellow countrymen know that! 'Remember not evil against others,' and 'Do good to all men,' have been the highest virtues taught by our own sages. We have always said that the violent militarism of Japan is our enemy, not the people of Japan. Although the armed forces of the enemy have been defeated and must be made to observe strictly all the terms of surrender, yet we should not for a moment think of revenge or heap abuse upon the innocent people of Japan. We can only pity them because they have been so sadly deceived and misled and hope that they will break away from the wrong-doings and crimes of their nation. Let all our fellow citizens—soldiers and civilians—remember this.

The enemy's imperialistic designs on China have been thoroughly crushed. But relaxation and pride are not the rewards of victory that we seek. Peace, when fighting has entirely ceased, will confront us with stupendous and difficult tasks demanding greater strength and sacrifice than the years of war. At times we may feel that the problems of peace that descend upon us are more trying even than those we met during the war..."

—I.C.P.I.S., Geneva.

CHRISTIAN SCHOOLS IN THE NEW CHINA.

The following is an extract from a pastoral letter, sent by Bishop Michael Chang to the clergy and laity of the Diocese of Fukien, which as a forceful and challenging exposition of Christian education would be difficult to surpass:—

"I cannot emphasise enough the tremendous importance of our schools to the Church. They are an eloquent witness of Christianity as light and truth. They are the places where the next generation of Christians are being educated. They are the source from which we expect the future leaders of the Church Militant to come. In spite of all the difficulties we are facing, we must at all costs hang on to them and wait and pray for better days to dawn. And because our schools are so vital to us, we must emphasise religious education, no matter what happens. We must remember that religious education is not confined to the teaching of the Bible or the conducting of services; religious education is education of the whole person. It is the Christ-like spirit

which pervades the whole school, from the headmaster to the youngest pupil. It is the Christian atmosphere, the Christian tone which makes every lecture, be it a lecture on geography or chemistry, a lecture on Christian attitude and Christian living.

Yet we must remember also, that in order to have this spirit, this atmosphere, we cannot afford to neglect the daily services, or the regular religious instruction day in day out. Only so can our schools be true to their mission. We must remember further that religious education is not only the responsibility of the head or the religious director, or the school chaplain; it is the responsibility of all Christian teachers. It is my earnest hope that all Christian teachers will have some share and part in the programme of religious education in each school. Let us back up our educationists with might and main; let us support them by prayer and by every means within our grasp!"

MEMORIAL WINDOWS TO THE LATE MISS E. M. ROBSON.

Two memorial windows were officially "unveiled and dedicated" in St. Andrew's Cathedral, Sydney, by His Grace the Archbishop, on Wednesday, 13/3/46; being the 12th Anniversary of his Enthronement, in the presence of The Retired Clergy of The Diocese—who were afterwards entertained to Morning Tea in the Chapter House.

These are the first two of the Series of Eight (Clerestory) windows, designed by Mr. Norman Carter; to commemorate missions connected with this Diocese and the Church in Australia. They are placed on the South Side nearly above the Dean's Stall, which was also the gift of Mrs. Gates — a niece of Bishop Newton of New Guinea, from whom she received a letter the day before her death; from her bequest, the Peal of Bells (which we hope soon to hear from our Memorial Tower, in the Cathedral Grounds) are also to be purchased.

The Mission-to-New Guinea Window (nearest the Sanctuary), shows Albert Maclaren with Copeland King surrounded by stalwart natives in a typical tropical jungle scene — green glass therefore predominating; surmounted by an inset of the famous Dogura Cathedral and by "The Sword of the Spirit which is the Word of God." Five Angels are seen in the Heavens; a feature of all the Series—associated in thought with the Lincoln "Angel Choir." Beneath appear the Coats of Arms of The Diocese of New Guinea, Archbishop Saumarez Smith, and Oxford University.

The Mission-to-China Window (in which blue colours predominate) shows James Robert Stewart, son of

QUIET MOMENTS.

GOD IN CHRIST: A MEDITATION.

Our Lord sometimes surprises us by declaring the profoundest truths to the most unpromising people, evidently expecting them to sink into unwilling hearts and minds. The woman of Samaria would seem to be one of the last people in the world to be interested in the things of the spirit. Yet it was to her that our Lord said, "God is Spirit."

The comforts and pleasures of home and the cares of a household seemed to be her chief concern, the things of real solid value. As to religion, the great thing was to worship in the right place, the Person or the method seemed quite secondary. How simply and naturally does our Lord meet her on her own plane and sweep away the obstacles to a religion which must be pure and undefiled. He needs something quite material, a cup of cold water. Unconsciously she tells Him that the condition of such a gift is a knowledge of the only true God. Without that, earth with her bars of race and sex and place dams the springs of human kindness and defeats every generous impulse. So the Lord passes from his material need to her own spiritual poverty. If thou knowest the gift of God, Jacob's Well would shrink to a very little thing, this mountain of Samaria whereon you worship, a matter of small importance, your Samaritan Pentateuch fatally imperfect, compared with the living water now offered that it may become a perennial spring welling up into eternal life, a river of water of life freely bestowed that life may be life indeed. It is now the woman who says, give me to drink. But before the gift can be bestowed it must be shared with him for whom she had come to draw water. That demand involves the disclosure of a past and a present which brings her face to face with her real self and the need of true worship. The place does not consecrate the worship, but the worship the place, and the worship is not merely bodily but in spirit and truth for the God whom we worship is Himself Spirit.

That God is Spirit is, says William Temple in his "Readings in St. John's Gospel," "the most fundamental proposition in theology. God is not the totality of things—the All; nor is He an immanent principle to which all things conform; He is Spirit—active energy, alive and purposive, but free from the temporal and spatial limita-

tions which are characteristic of matter. Consequently there is no need to seek Him in a local habitation. The kind of persons whom He seeks for his worshippers are those who will worship in spirit and truth."

Throughout the Bible, from Genesis to Revelation, the word used for spirit always includes the thought of movement, power, direction, it may be the breath which distinguishes the living from the dead, when Thou takest away their breath they die; the wind which is always in motion, like the great and strong wind which rent the rocks in pieces before the Lord; the spirit which animates all creation as we read in the first chapter of Genesis that the Spirit brooded over the formless deep inaugurating the first creative word, Let there be light.

The spirit of man, we are told, is the candle of the Lord, lit by Him and glowing for Him, the point of contact between the human and the divine, the vital spark which shines more brightly as time shades into eternity. When the Lord was able to say "It is finished," He added Father into Thy hands I commend my spirit.

To this Samaritan woman living her earthbound life comes this revelation as to the Being of God. God is Spirit, completely independent of Time and Place, requiring a worship partaking of the same eternal quality, accepting the limitation of place but sanctifying every place where spirit with Spirit can meet, worshipping always, everywhere in spirit and truth, with undivided heart and unclouded mind. Such lofty heights of thought and action must wait, says the woman, till Messiah comes, only to learn the final truth that she may receive the needful power, "I that speak unto thee am he," or as we are told the words may be translated, "I that am talking to thee I Am."

St. John has two other wonderful names of God besides this of Spirit; the first Light, the second Love. In 1 John 1:5 we read God is light and in Him no darkness at all and as in the case of Spirit, our human weakness prevents us from profiting by this tremendous truth without Messiah's help. This pure light in whom is no darkness is so dazzling as to be blinding. "No man hath seen God at any time," is we know profoundly true, but thanks be to God, the only begotten Son hath declared Him. Is He not Himself the Light of the World, a light not merely to be looked at, or admired, or talked about, but to be followed? "He that followeth me

shall not walk in the darkness but shall have the light of life." So is that pure light in whom is no darkness at all, upon which we cannot gaze, ministered to us by Him who is the Light of this world of ours in order that we may follow Him and possess for ourselves that light of life which shall never be quenched but shineth more and more unto the perfect day.

The most familiar, the most welcome, the most deeply treasured of the wonderful names of God preserved for us by St. John is Love. "God is love, and he that abideth in love abideth in God, and God abideth in him" (1 John 4:6). No one will ever exhaust the meaning of these great words. But the only begotten Son reveals their meaning for every one of us by His life, His teaching, His healing work, His death, His resurrection, His ascension to the glory which He had with the Father before the world was. "God so loved the world that He gave," that is the essential quality of love, "God commandeth His own love to us in that while we were yet sinners Christ died for us," "God's love floods our hearts through the Holy Spirit which has been given to us." Here is Love in Action, and as with the woman of Samaria the splendour of the teaching and the urgency of the call brought the knowledge that the preacher is indeed the Saviour of the world, so illumination of soul and direction of life come with the revelation of Eternal Light by Him who is the Light of the World and in like manner but even more strongly, the appeal of love is irresistible so that nothing can separate us from the love of God which is in Christ Jesus our Lord.

"Come, almighty to deliver,
Let us all Thy grace receive;
Suddenly return, and never,
Never more Thy temples leave.
Thee we would be always blessing,
Serve Thee as Thy hosts above;
Pray, and praise Thee, without
ceasing;
Glory in Thy perfect love."
—"The Record."

THE FINEST THINGS.

The finest things in life are those
We neither sell nor buy;
A bursting bud—a bird that sings,
A glowing western sky.
And friends to love—these are indeed
Well worth their weight in gold—
And may you know the gladness
Such things forever hold.

—Author Unknown.

PERSONAL.

The Rev. Leicester Johnson, organist and choirmaster of St. Michael's, Vauluse, is under medical advice to take three months' complete rest. His nephew, Mr. Brian Vine-Hall, will play the organ during Mr. Johnson's absence.

The death of Dr. Ernest Neve, in Tring, India, at the great age of 83, brings to mind the great work that he and his brother Dr. Arthur Neve, did in the C.M.S. Hospital at Kashmir. He retired in 1834 after 48 years of ministry, but continued to act as consultant and to preach to outpatients on certain days. In 1918 he was awarded the Kaiser-i-Hind Gold Medal, and in 1931 was awarded an Honorary F.R.C.S. England. He was already F.R.C.S. of Edinburgh.

The Bishop of Lincoln having represented to the Archbishop of Canterbury his desire to vacate the See of Lincoln on grounds of ill health, the King has been pleased to approve his resignation. Dr. Skelton's resignation took effect on May 1.

The Rev. F. J. Camroux, Th.L., late of A.I.F., has been appointed rector of Cronulla, N.S.W., in the place of the Rev. Arthur Reeves, who has just retired from parochial ministry.

The Rev. Jack Richards who has been acting as rector of Clovelly, N.S.W., during the recent years has accepted the position of Curate in charge of the new district, including Asquith, Berowra, and Brooklyn, a portion of the Parish of St. Peter's, Hornsby.

The Rev. Kenneth Shelley, B.Sc., Th.L., rector of Sans Souci, has been appointed to the rectory of St. Paul's, Chatswood, N.S.W.

The death is announced in West Maitland, N.S.W., of the Rev. G. Broughton Stephenson, recently rector of Paterson. He was one of the late Bishop Stanton's ordinands and worked in the Diocese of Newcastle for the greater part of his ministry.

Miss A. I. Stafford Smith, the new headmistress of Marsden School, Wellington, N.Z., arrived from England on the 11th of March.

The Rev. Canon Robert George Coats, Vicar of St. Matthew's Church, Auckland, since 1938, has announced his resignation from the cure on the ground of ill-health. He continues to hold the office of Canon of St. Mary's Cathedral, to which he was appointed in 1937.

The Rev. Kenneth Clements has been appointed Registrar of the Diocese of Goulburn and also Bishop's Registrar.

Mr. N. O. P. Pyke, younger son of the Rev. W. F. and Mrs. Pyke, of St. John's, Gordon, N.S.W., is to be congratulated on his recent achievements at Sydney University. He secured his Master of Arts Degree with first-class honours in History and won the University Medal.

We regret an incorrect description in a recent issue concerning Miss F. Edna Moore who has entered Deaconess House, Sydney, for training. Miss Moore is not a C.M.S. Recruit, as stated.

"THE MATTHAEAN EXCEPTION."

(By the Rev. J. Stafford Wright, M.A., Senior Tutor of Oak Hill College.)

The Church's attitude towards the remarriage of divorced persons must obviously be determined by the teaching of our Lord Jesus Christ. The crucial passage is Matthew 19:3-12, with a shorter saying in Matthew 5:31, 32. In these passages Matthew differs from Mark 10:2-12 and Luke 16:18, by including an exception to the law of the permanence of the marriage bond. In both places he has the words, "saving for the cause of fornication," or "except for fornication."

The Roman Church, regarding Holy Matrimony as a Sacrament, but at the same time receiving the Matthean exception as a genuine word of Christ, admits a formal separation for adultery, but does not permit remarriage for either the guilty or the innocent party. The Anglo-Catholic, accepting the tradition of Marriage as a Sacrament, but with a freer view of the accuracy of Scripture, justifies his belief in the indissolubility of the marriage bond by rejecting the words in Matthew as an addition by the evangelist himself. Against this type of mind it is not sufficient to plead that the words are in the Bible and therefore must be true. We must also be able to demonstrate the likelihood of their being genuine words of Jesus.

First of all there is no possibility of rejecting the words as not part of the original MS. of Matthew. (The name "Matthew" is used in this article as the equivalent of "The First Evangelist," whether or not St. Matthew was responsible for the Gospel in its present form.) The words are in all the MSS., which means that, when Matthew wrote his Gospel, they were believed to be genuine words of Christ, and must have represented the practice of the Jerusalem-Antioch Christian community to which the writer belonged.

But if they were genuine words of Christ how can we account for the fact that Mark and Luke omit them? It is important to remember that no one in the ancient world denied the right of divorce for adultery. This must be taken into consideration in interpreting Mark and Luke. We might take an analogy. At a college there may be a fire-escape staircase leading to the upper floors. It has been the custom for students to use this on various occasions for all sorts of reasons. But eventually the Principal makes a definite ruling that the escape is not to be used in any circumstances except those of fire. Most of the students, if they had to summarise the rule, would probably say that, although in the past they had been allowed to use the escape whenever they liked, they must now not use it at all. Some would add "except in case of fire," but, whether the exception was added or not, this would be a self-evident fact.

If it was self-evident to Mark and Luke that adultery broke the marriage bond, they

RUSSIAN MISSIONARY SOCIETY — ANNUAL MEETING, MONDAY, MAY 13, 8 p.m., in Hall of B. & F.B.S., 95 Bathurst St., Sydney. Guest speaker: Canon T. C. Hammond, M.A., soloist Mr. R. H. Hickson, Jr. (Bass). Song and testimony by Russians from Serapoll, Harbin, and Brisbane. Musical items, instrumental trio, etc., annual reports. All are welcome. Albert Whale, Hon. Sec. for Aust.

might well have summarised Christ's words without the exception. We are not in a position to tell whether the original sources (Peter and "Q") from which they drew their information here, did or did not contain the exception. If not, then we can hold that it was they who first regarded the exception as self-evident. Every one agreed that divorce was legitimate for adultery; the question was whether any other grounds could be admitted as well.

PHYSICAL AND SPIRITUAL.

The choice after all lies between two alternatives: either Mark and Luke (or their sources) omitted the exception as self-evident, or Matthew dared, on his own authority, to add something of vital importance to the teaching of Christ, so as to make Him teach something which He did not hold at all. Of these two alternatives the former appears the more likely. A parallel may be seen in Romans 7:1-3. Paul there speaks of the Jewish Law of marriage in absolute terms. A woman is "bound by law to the husband while he liveth." The context shows that he is speaking of the Jewish Law, and yet the Jewish Law certainly allowed divorce for adultery, and consequent remarriage (Deuteronomy 24:2). But Paul ignores the exception.

The form of the question in Matthew 19:3 should be noticed. It is true, of course, that Matthew may have altered the question to suit his own ends, but it is equally possible that he had authority for a fuller form which Mark reports concisely. The question in Matthew is, "Is it lawful for a man to put away his wife for every cause?" Here Jesus is being asked to decide between the later school of Hillel, and the school of Shammai who allowed divorce for adultery only. It was a matter of the interpretation of Deuteronomy 24:1. Christ, according to Matthew, decides for the views of Shammai, but bases His decision, not on Deuteronomy, but upon the original creation of man and woman. The words that He quotes from Genesis 2:24 speak both of the spiritual and the physical side of marriage, and clearly the physical is foundational, in the sense that the marriage union is something more than two friends, who may feel a deep affection. Thus it is that the whole marriage is shattered by a violation of the physical relationship. St. Paul goes so far as to apply the same words from Genesis to association outside the marriage relationship (1 Corinthians 6:15, 16). It is thus fully consistent both with Christ's argument and with the accepted view of the world in His day that He should admit the exception, "except for fornication."

ORIGIN OF THE CLAUSE.

Where did Matthew find this clause? Did he add it on his own initiative? In 19 he is using Mark, but he also has before him another authority from which verses 10-12 are taken. These verses are rejected by some, who show a tendency to reject many of the sections that occur in Matthew alone. The rejections are frequently made on arbitrary grounds, whereas it is perfectly feasible that these distinctive elements in Matthew were genuine sayings of Christ which had been treasured by the Jerusalem Church. But whether or not the Matthean exception comes from the same source as verses 10-12, we may imagine that the evangelist took some pains to discover whether or not Jesus did allow the exception. Some special circumstances when he wrote may have led him to investigate for himself. Perhaps Christ's teaching had been challenged on this point. Or it may be that he found the exception standing in the Sermon on the Mount (vv. 31, 32) and consequently made a special inquiry to see whether it should stand here, too. Since the point was an important one, it could have been checked fairly easily; it was not a matter of finding someone who could recall a trifle of teaching delivered many years before. I have assumed that the evangelist was not Matthew himself, but, if it was Matthew, his own memory would serve to tell him what Christ actually taught on this occasion.

In the other passage in Matthew 5:31, 32, the parallel with Luke 16:18 suggests that both come from the document known as Q. Q is roughly those portions that are common to Matthew and Luke after the parts that they have in common with Mark have been removed. As an actual document, of course, it has not survived, and we cannot say whether here it contained the words "saving for the cause of fornication." Once again it may be a choice between Luke omitting the words as self-evident, or Matthew presuming to supply them. There is, however, another possibility and that is that Matthew 5:31, 32 and Luke 16:18 are not both from Q. Certainly the contexts are completely different. In that case Matthew's source for the Sermon on the Mount, whether here it is Q or not, may well have contained the extra words, while Luke's source, giving the words of Jesus on a different occasion, may have been without them for the simple reason that Christ on this occasion did not include them.

If once we grant that Christ allowed divorce for unfaithfulness, we are bound to admit that He allowed remarriage, unless He said anything to the contrary. For to the Jews divorce carried with it permission to remarry. It was the complete dissolution

of the marriage bond. Judicial separation was unknown. The Jewish Law is stated in Deuteronomy 24:1-3. There even the guilty party is allowed to remarry.

GUILTY AND INNOCENT.

It seems likely that Christ did modify the Law so far as the guilty party is concerned, though this is not absolutely certain. Matthew 5:32 might at first sight seem to settle the point, when it says, "Whosoever shall marry her when she is put away commiteth adultery." If "her" means a woman who has been divorced for adultery, then Christ brands the remarriage of the guilty party as adultery. But, taken in connection with the previous clause, "her" may be the woman who has been wrongfully divorced on some ground other than adultery. However, the choice may not lie between one or the other, but may include both. The Greek does not have the definite article before *apoleumenen*, as we should have expected if it meant "the Put-away one," or "her when she is put away." Hence it may be intended to mean "a put-away one," i.e., any woman who has been put away. That is to say, a man who marries any divorced woman commits adultery. For either she has been divorced on grounds that have not caused the marriage bond to be broken, and so she is still another man's wife; or else she is the guilty party, and her new husband becomes guilty of adultery by conniving in her guilt. This third view seems the most reasonable. In this case Christ did condemn the remarriage of the guilty party, and the consciences of most Christians to-day concur in this.

With regard to the innocent party, the judgment of our Lord is perfectly clear. Once the exceptive clause is admitted in Matthew 19:9 there can be only one conclusion. Christ says that if a man divorces his wife for any cause other than unchastity, and then remarries, he is committing adultery. Therefore the only logical conclusion is that if he divorces his wife for unchastity, he does not commit adultery if he remarries.

In view of these conclusions, it is a tragedy that the Bishops are forbidding the remarriage of the innocent party in church. They are cutting across the Word of Christ in favour of a tradition which may fairly be called Roman, and is certainly not Catholic, since the Eastern Churches do allow remarriage of the innocent party.

—"The Record."

Rev. Gerald Morse, who served in the Diocese of Auckland for some 16 years from 1908-24, died in England in January in his 80th year.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

Problems of the Draft Constitution.

We sometimes fear that notwithstanding the very great care of the many draftsmen that have laboured on the Constitution with great assiduity there are certain features that have not received the attention which they deserve. We write these words with very great confidence. It looks as if we are disparaging the zeal and ability of men who have proved their worth and consecrated their powers to a great ideal that supremely possessed them. Yet it has often happened that men of pure motives have become the victims of an enthusiasm which has produced very serious consequences to themselves and to others. We have been invited by the Bishop of Newcastle to set out fully our side of the question. We value that invitation all the more because we recognise the intense earnestness with which he presses his claim to provide for the Church in Australia what he believes will mark a new era of spiritual power and freedom. We are convinced that an exacting study of the whole question is urgently demanded. There are aspects of this appeal for freedom that have not been properly investigated.

The Relation of Doctrine to Property.

Churches in countries like Australia where there is no establishment are constituted on a voluntary basis. They hold their property by the consent of the State on certain definite principles which are submitted to the proper legislative authority. Provided that there is no direct infringement of common or statute law the State allows the fullest liberty to the various denominations.

This applies to the Church of Rome as well as to other bodies. The existence of various concordats in different countries made between the Vatican and the Governments of these countries is sufficient evidence of this fact. It is confidently urged that the Church of Rome is entirely free from all State control. She is supposed to be a Catholic Church whereas the other religious bodies are under the domination of the State. We hear a great deal about "religion by Act of Parliament." We fear that some of those who are strong advocates for the new Constitution have fallen under the spell of a specious plea that in the words of Magna Carta "The Church

of England shall be free." It is necessary to enter a warning against this facile method of disposing of the whole matter. No Church can escape from the control of the State. Every Church holds its property by the will of the State. There are some things that the State cannot do. It cannot prevent a man from thinking. But it can attempt to prevent a man from publishing his thoughts and it can partially succeed. It cannot prevent a man from worshipping God. But it can and has prevented a company of men from erecting and using a public place of worship. The Roman Church is the official Church of Spain. Lord Plunkett, the Archbishop of Dublin, travelled to Spain to consecrate Bishop Cabrera for the Spanish Reformed Church. Out of respect to their distinguished visitor the members of the Spanish Reformed Church opened the door of the Church on to a main street. Lord Plunkett was promptly arrested. But as he was a civil peer of the British Realm he was shortly released. In Guatemala the Government took the opposite course and expelled the Jesuits and forbade any person officiating as a minister of religion. Where cases like that are instanced we are told "It cannot happen here." Why? Because the State has resolved to allow freedom of religious belief. But the State that allows it can in changed circumstances withhold it. The State could not wipe out the knowledge and love of God. That would remain as it did with the Lord's prophets who were fed by fifty in a cave. But it could wipe out all claims to property and confiscate all Church buildings and halls together with the rectories as the Russian State some time ago appropriated Leningrad Cathedral turning it into an anti-God museum. The Church has free use of her property by virtue of an express or implied agreement with the State. What has this to do with doctrine? The example of the relation of the U.S.A. to the Mormons offers a modern instance. The Mormons under the leadership of Brigham Young proposed to give a religious sanction, in certain instances, to polygamy. The U.S.A. Government found itself unable to recognise this particular type of religious belief. In 1879 the Secretary of State for the United States addressed a circular to the

United States ministers in Great Britain, Germany, Norway, Sweden, and Denmark instructing them to call the attention of the governments to which they were accredited to the laws of the United States against polygamy, and to request that the governments take steps to prevent Mormon efforts to gain converts. In 1882 the Edmunds Bill prohibiting polygamy passed Congress.

The Significance of this Fact.

A State may be very slow to take action against people holding a religious tenet but the fact that the United States took this line in modern times is a clear indication of the relation between doctrine and property. The doctrine may be the peculiar privilege of a sect up to a certain point, but the prerogative of the State cannot be set aside. This becomes important in the present discussion because the Anglo-Catholic party in the Church of England has obscured this fact. They are constantly speaking of the spiritual freedom of the Church and in recent years have vaguely hinted that disestablishment offers a great scope to the Church. They have popularised these ideas so that many people are of the opinion that the Church of England is in slavery and that the Civil Courts determine her doctrine and hinder her spiritual advance. This is a very grave error. We are not, however, seeking to defend establishment in this article. We are only saying that there is no escape from State control. Ruffini has pointed out that there are four possible forms of relation between Church and State. The first the supreme authority of the Church prevailed in the Middle Ages. The Church gave obstinate heretics over to the civil arm to execute its justice upon them. But the civil arm was bound to carry out the behest of the Church. This prevailed in the ages before the Christian era and has been, supposed by some to have reappeared in Erastianism. Martin Luther is erroneously credited with supporting this view. As a matter of fact parliamentary procedure even of an inchoate type hinders either of these two forms from reaching perfection in our modern State systems. Theoretically the Church of Rome still clings to the first claiming absolute jurisdiction in matters of faith and morals. Actually she is compelled greatly to moderate her claim. The law forbidding a priest to tell a woman who has been married according to a form recognised by the State, but un-

acceptable to the Church of Rome, that she has not been truly married is an example of the jealous care with which the State still guards its privileges. On the other hand the growing tendency to form voluntary associations within the jurisdiction of the State and to claim its protection in the exercise of the activities of such associations has enabled the State to give a wide range to freedom of thought and speech.

Two principles remain. The total separation of Church and State. Separations, though confidently advocated, can never be completely realised. But it means in practice that the State withdraws from all active interest in the affairs of the Church. It contents itself with seeing that no voluntary compact is subversive of the existing laws and having satisfied itself on that score allows the various bodies to hold property for the express purpose of propagating their peculiar views. The State recognises their existence and protects them in the exercise of their worship. The last relation is that which Ruffini believes to be most correctly described as Jurisdictionalism. The State grants certain privileges to a type of belief and worship in accord with the prevailing sentiment of its people, but allows other types to exist and guards their property and protects their interests. Separation is theoretically the system that operates in Australia. Jurisdictionalism operates in England and Scotland. The relation between the will of the people and their form of State recognition is seen in the disestablishment of the Church of England in Ireland and Wales. We believe that these elementary considerations have not been given the attention which is due to them.

Fallacious Arguments.

It is commonly said for example that freedom from the control of civil courts is an essential if the Church is to discharge her full mission to mankind. But the civil courts are only the machinery through which the State holds its legitimate control over its subjects. That there may be injustice in administration is only too possible seeing we are all sinful erring human beings. But the absence of all administration would be calamitous in the extreme. Henry VIIIth must be given the credit of setting out clearly a distinction which is frequently overlooked. He pointed out to Bishop Tunstall that "as to spiritual things, meaning by them sacraments . . . forasmuch as they be no worldly nor temporal

things, they have no worldly nor temporal head, but only Christ Who did institute them, by whose ordinance they be ministered here by mortal men . . . in which if they act amiss without scandal, they have God for their Judge, if with scandal the cognisance and punishment belong to man." It is through the civil courts that scandals are corrected. It is of course within the competency of the State to permit Courts of Arbitration in which judges appointed by the agreement of the parties interested may determine certain matters. Such voluntary courts derive their final authority from the State. That is the sole reason why it is necessary to obtain an Act of Parliament of the State of New South Wales before the Church of England in New South Wales can operate under a new Constitution and a similar Act in every other State to enable the Church of England in Australia to operate under a common Constitution. We think the implicates in this important movement should be made clearer to the ordinary Church member than has hitherto been done. So much emphasis has been laid on the alleged freedom of the Church that this salutary check of State control has been overlooked by many.

The Attempt to Break State Control.

The framers of the new Constitution are quite alive to this aspect of affairs. They propose to weaken the control of the State by extending the area of consensual compact. This was the great scheme proposed by Mr. Gladstone and eagerly adopted by Dr. Pusey. When the jurisdiction of the civil courts was exercised in a manner that restrained those who sought to introduce such practices or doctrines as the use of the Wafer Bread at Holy Communion, the employment of lights for a ceremonial purpose, the wearing of the Mass vestments, the use of incense, the assertion of the invariable regeneration of every infant at the moment of baptism, the adoration of our Lord present under the species of bread—to mention a few of the more outstanding innovations on the received principles of the Church of England—the cry that the Church was not free was freely indulged in. Then the well-known toleration which had become, happily, a characteristic of civil administration was enlisted on the side of the disappointed. Mr. Gladstone said that if only bodies could be formed in the Dominions and Colonies where no Uniformity Acts existed, who agreed to revise the Book of Common Prayer and to give a very nominal al-

legiance to the Thirty-Nine Articles, then the State would recognise such bodies as governed by their internal constitutions and place them in the eyes of the law on the same level as Trades Unions or Societies of Odd Fellows controlled by a voluntary compact which compelled adhesion to certain regulations. Once binding themselves by these self-forged chains the only redress left to revolvers would be to break the chains and go out to form another voluntary body leaving all the accumulated emoluments, endowments and real estate in the hands of those who had framed the laws and purported to abide by them. A perfectly new body could readily frame a system of belief that would satisfy its members. But those who were attached by sentiment and conviction to an ancient credal formulation might easily by a careless move find themselves robbed of their heritage and compelled to go into the wilderness. That is the danger which faces loyal members of the Church of England. The present Constitution offers no adequate safeguard against it. We hope to establish this in our next article.

THE INTERNATIONAL SCENE.

(From the Bishop of Goulburn's Synod Charge.)

When we turn to the larger world around us it is difficult not to be overcome by the appalling confusion and suffering. Famine follows grimly in the wake of war. In the face of all this death and devastation political and economic issues are being fought out with the fury and hatred that belongs to battle. International strife gives place to internal civil strife. The comrade-in-arms of yesterday is the blackest enemy of to-day and to-morrow. Man surely is the queerest of all creatures on the face of the earth.

It should not surprise us that a world war ends in world chaos. It will take time to get the real issues clear, and we should aim at getting as near the truth as possible with the least possible prejudice in our souls. It is well for us to remember always that it was the united efforts of Britain, Russia and America that brought us victory, and that peace depends upon these three reconciling their differences and remaining in essential unity. There can be no world unity unless these three create it, and no world power unless these three will it. Whatever difficulties might be in the way it is clear that unless co-operation can be established and maintained between these three great powers the last war was fought and won in vain. I am confident that it is possible to overcome the difficulties and gradually create the unity, but it would be foolish not to realise the dangers in the way.

Those dangers lie in the fact that until the United Nations' Organisation becomes a working reality the nations great and small will carry on the dubious game of power politics. Power there will be somewhere and until a world power is created it is difficult

to see how the national states can escape power politics. And power politics means largely the playing off of one power against another.

This is a cynical game at which small powers can play as well as great, and I am afraid that U.N.O. has already given us an exhibition of this. For centuries the small middle eastern powers have had to depend on their wits rather than upon their might for their existence and their welfare. Turkey played off one European power against the other for hundreds of years and will no doubt try to go on doing it. Persia seems to have used U.N.O. to play off the Anglo-American thirst for oil against the Russian thirst. I imagine that if there were no oil in Persia, and if Persia did not sit on one of the great cross roads of the world, then the British, Russians and Americans would not be showing such intense interest in Persians. The Persians are well aware of this and astutely play their dangerous game while they can.

Now this is the game that must be brought to an end if we are to have peace. Whether it is played by great or small powers it must be superceded by an authority recognised by all. The only way to do this is to see, firstly, that the essential raw materials of the world are made available to all peoples on equitable terms, and, secondly, that all the world's highways are made open and safe for all.

To state these two essentials is to show how difficult is the work that lies before powers. It will probably be easier to make the raw materials of the world available for all on equitable terms than it will be to open up the world's highways for all. The highways are bound up with national security. America for instance, will always be sensitive about the control of the Panama Canal; Britain is gravely concerned about Gibraltar and the Suez; Russia wants to get out to the open seas, and that is where the Anglo-Russian problem chiefly lies. To get out to the open seas Russia must cross British Commonwealth lines of communication. The Dardanelles brings Russia into the Mediterranean where there are many British interests. When in that sea Russia wants to get out to the world's oceans. So Gibraltar and Suez become important to her. She also wants a road through Persia to the Persian Gulf which is a natural and obvious outlet for the peoples of Southern Russia.

The problem is, where can we find a World Power to control the World's Highways. It does not yet exist in any effective form. Can U.N.O. become such a power before another conflict destroys us all. That is one of the hopes of the world. In the

meantime every possible step should be taken by the great Three to work out provisional agreements. Until these Three create world unity I am sure they should remain as they are. I do not think any union between Britain and America that sets them over against Russia would make for peace. It would accentuate power politics. My strong conviction is that the British Commonwealth's historic mission is to become the mediator and reconciler between Russia and America. To do this she must have a mind and soul of her own and keep in close and sympathetic touch with the other two. The British people alone are sufficiently mature politically for this important task. Russia is too close to her recent revolution and too self-conscious and absorbed in her own problems to be ready for world leadership yet. America is a promising youth of great power and generosity, and political instability. However, in spite of all the dangers I still feel there is a sporting chance for the world.

The Church.

And where does the Christian Church come in in all these matters. It is obvious that it must be a testing time for her. She will need to see her Gospel in the light of the world's immediate needs and present that Gospel in the language the world now speaks. She must get her message understood. To do this she must first of all clearly understand the message herself. There is no doubt about the relevance of that message and the world's need of it. The Church must hold up a light by which a bewildered world can travel.

There is a story in the Old Testament about Hobab the father-in-law of Moses. He was a Midianite who knew the wilderness through which Moses had to lead the Israelites after he had brought them out of Egypt. Hobab came to visit Moses, and Moses tried to persuade him to come and throw in his lot with the Israelites. Hobab refused. His own tribal loyalty was too strong. "I will depart to mine own land, and to my kindred," said Hobab. But Moses continued to plead with him, "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." "Instead of eyes," Can the Church be to man "instead of eyes" in his journey through the wilderness of this world. That is the challenge of these times to the Church, and the Church has within her keeping the resources that make response possible. We, Christians, must allow ourselves to be possessed by the spirit and mind of Christ that we may be "instead of eyes" to men as they grope their troubled way through the wilderness of the world.

CORRESPONDENCE.

CHURCH MUSIC.

(The Editor, "Church Record.")

Dear Sir,

Recent circumstances have made me aware of the unworthy standard of music in the parish churches of Sydney. Our ideal should be that the best only is good enough to serve this, the highest of all causes. Blame for failure to approach this conception should not altogether be laid upon organists and choirmasters, who seem to receive little help or encouragement from the Church authorities.

When my attention was drawn to this matter I was surprised to find that there was no association of Church organists and choirmasters in this nor, so far as I know, in any other part of Australia. The need in Sydney for such an institution is clearly indicated (1) for the purpose of instructing its members in the best musical traditions of the Church, and (2) by exchange of ideas to enable them, within those traditions, to make a more free and helpful contribution to the service of the Church. So that there may be no suggestion that organise and choirmasters might be uniting to defend their "rights," the Church should show its sympathy by being actively associated with the movement.

My long experience as a chorister in several prominent church choirs in England and Australia may be allowed to justify my claim to criticise. I am neither organist nor choirmaster; and this fact, while perhaps assisting a more detached view, disqualifies me from taking any step to implement the proposal; it must be taken up by those more immediately concerned if it is to become effective.

Music has been referred to as "the speech of angels" and so let it inspire the Church's message.

I am, sir, etc.,

WALTER HOOTON.

SIX O'CLOCK REFERENDUM.

(To the Editor, "Church Record.")

Dear Sir,

Within the next few months on a day to be fixed, the people of N.S.W. will be called upon to record their vote on the question as to whether liquor bars shall close at 6 p.m. - 9 p.m. or 10 p.m. In spite of persistent and cunning liquor propaganda Six O'Clock Closing has been a splendid and worthwhile reform. My organisation will meet the challenge on all fronts but we need the co-operation of our friends right throughout the State. Will Ministers and laymen take the initial steps to call meetings to form a local committee? The Alliance will supply literature and information gladly when the date of the referendum is announced and before. We also ask for financial assistance. As our opponents can spend and will spend thousands of pounds, let us make the best showing possible.

Yours faithfully,

O. A. PIGGOTT, Gen. Secty.

EDITOR'S NOTE.

We have received two rather lengthy effusions for D. C. Watt. Our correspondent forgets that her letter criticises one of our

articles, and that we had the right to the last word. Really we cannot admit the outrageous dogmatism of Vernon Staley as of any value against the considered judgment of the Privy Council. Such glib and easy dicta as he indulges in are up against the hard fact of the Privy Council, the highest court of appeal and interpretation our Empire provides for us.

BOOKS.

"The Glorious Liberty," by Roger Lloyd, Canon of Winchester, with a foreword by the Bishop of London, being the Bishop of London's "Lent Book."

Canon Lloyd opens his helpful little book for Lent with a statement challenging the outside world. "Freedom is the constant desire of all nations and all people, but it is the achievement only of Christians." "It is freedom in Christ, granted by Christ, who sent the Holy Spirit to keep us free, but the price we ourselves have to pay is not less than all we have, all we are and everything which, under God, we become." Referring to the welter of suffering we have experienced during two world wars against the enemies of freedom, the writer shows, how "suffering is an experience to be used" and "a right use of it is dependent upon our capacity to suffer with Christ and in Christ." That is the Christian life which Canon Lloyd so clearly sets out in following chapters urging his readers to a disciplined life and personal devotion to our Lord. Only thus can there be attained the fullness of that liberty wherewith the Christ has made us free.

Although the season Lent for this year has passed that really need make no difference in the use of this thoughtful description of the Glorious Liberty of the Sons of God. (Our copy from the publishers, Messrs. Longman's, London, English price, 2/6.)

"The Golden Passional. Isaiah lii:13—liii:12. Translation and commentary by H. R. Minn, M.A., B.D., Moore Theological College, Newtown, N.S.W. Published by S. John Bacon Marshall, Morgan and Scott, Ltd., 317 Collins St., Melbourne.

Mr. Minns has given a modern translation with a helpful commentary, of this well-known Messianic prophecy of Isaiah. Both are based upon the conviction that the suffering servant is ultimately the Saviour of mankind, who was wounded for our transgression.

The commentary consists mainly in a carefully chosen catena of comments from older scholars of note and sheds light on some of the more difficult passages.

"The Christian Congregation," by Lord Eustace Percy. The William Ainslie Memorial Lecture delivered at St. Martin's-in-the-Fields last year published by Longmans. Our copy from the publishers. English price 1/- net.)

It is an interesting address on the place and duty of the Christian Church. "The Church is not, as it were, the religious face of the State, the nation, in its moods of worship; it is in St. Peter's Words, 'a people taken out of the nations for a special purpose.' Our trusteeship is two-fold—to do the good works of mercy and love and to witness also to the hope of salvation which Christ offers all men. 'The ministry of the

Word and Ministry to the Saints were conceived as but two aspects of the same service."

"Doctor in Iran."

War-time and paper restrictions have hitherto prevented the publication of any account of the life of Leslie George Griffiths, B.C.E., M.B., B.S., who, with his only son, Ian, 10 years old, was shot by brigands, at the early age of 43, while taking a short holiday.

This is written to introduce a booklet, "Doctor In Iran," written mostly by the able pen of Mrs. H. C. Gurney, and brimful of poignant interest. In it is told the wonderful story of his call; of his life and witness in University days, where, in connection with his leadership in the formation of the Melbourne University Evangelical Union and camps at Upwey, his influence still holds; of his constructive work at the Old Cairo Hospital and Menouf, Egypt; his further studies in Edinburgh, and his last four years in Iran, facing, humanly speaking, many years of service, when in an instant, on Aug. 8, 1942, he was translated into the presence of God. His family live in Melbourne. His wife, daughter of Mrs. and the late Mr. E. Lee Neil, has recently completed a strenuous midwifery course; Joan is doing nursing. Wendy studying for Matric. to take a medical course, and Rosemary, 8 years old, is suffering from a rheumatic condition.

This booklet is now on sale, price 1/9, posted 1/10½. We hope it will be circulated in universities, schools and colleges, far and wide. One sentence gives the key to Dr. Griffiths' life: "The cross lifted high in a Moslem village on a convert's rooftop is the challenging symbol of his devotion and courage."—"Victorian C.M.S. News."

Special Psalms and Lessons.

May 12. 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 27-xxiv end; John xi 1-44 or Rev. ii 1-17. Psalms 81, 84.

May 19. 4th Sunday after Easter.

M.: Deut. iv 1-24 or Isa. lx; Luke xvi 19 or Acts iii. Psalms 128, 129, 130, 131.

E.: Deut. iv 25-40 or v or Isa. lxi; Luke vii 1-35 or Rev. ii 18-iii 6. Psalms 145, 146.

May 26. 5th Sunday after Easter.

M.: Deut. vi or Isa. lxii; Luke xx 27-xxi 4 or Acts iv 1-33. Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1 or Isa. lxiii 7; John vi 47-69 or Rev. iii 7. Psalm 107.

2CH BROADCASTS.

Thursday, 16th May.—10.15 a.m., Rev. C. N. Steele.

Wednesday, 22nd May.—10.15 a.m., Rev. W. K. Deasey.

CHURCH WORK SESSION.

Sunday, 19th May.—4.15 p.m., Mr. Paynter.

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EVENT OF THE YEAR

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on

SATURDAY, MAY 18, opening at 2.30 p.m.

WAR MEMORIAL CAMP AT LEURA

COME! COME TO THE FAIR!

Promoted by the Church of England Fellowship, Diocese of Sydney

IN MEMORIAM.

LILLA CLARA A. SIMMONS—April 29, '46.

Quite suddenly and unexpectedly, there passed away to her heavenly home a rare and simply beautiful Christian personality—the word of her going came as a great shock and sorrow to her many friends made during thirty years of residence in Asquith. Everyone who met her was at once conscious of the fineness of her character, and recognised her as far above the pettiness that so often mar a friendship. Confidences given were never betrayed, but help to meet difficulties was freely given. In social and church work she was ever to the fore. During the war she worked indefatigably for "the boys"—her own two sons returned a few months ago after being held as prisoners of war. The joy in the home was combined with thanksgiving to God. Of the Mother's Union she had long been a member, and, since its inception, a member of the M.U. Choir.

The funeral service in St. Peter's Church, Hornsby, will never be forgotten as a most striking tribute to the memory of one so greatly esteemed by all.

The church, with seating capacity of over 300, was filled with sorrowing friends. The floral tributes also evidencing the affection she has earned from friends far and wide.

The service was conducted in the church by the Revs. G. T. Earp and Stephen Taylor, the latter giving the address. Afterwards the funeral moved to the Northern Suburbs Cemetery. Greatest sympathy has been felt and expressed by all for Mr. W. F. Simmons and family in this their so great a loss and sadness.

The Lord was with her,
Blessed hallowed record,
The secret of a life blessed
Much to men.
Of use to God in helping fill
His purpose.
And she shall yet through others
Work again—

For awhile the tired body
Lies with face toward the dawn
Till there breaks the last and brightest
Easter morn!

—E.S.T.

SCHOOL FOR CHURCH MUSIC.

Bishop Pilcher intends to continue his School of Church Music on Monday and Tuesday, May 13 and 14, at 8 p.m., in the Chapter House of St. Andrew's Cathedral, Sydney.

He will be assisted by Mr. Colin Sapsford and by two small choirs.

The subjects to be dealt with are:—

- (i) The Music of the Holy Communion.
- (ii) Hymns suggested for the new Australian Hymn Supplement.
- (iii) The Principles of Chanting.

Life's best things take time. Character is not a creature of a day.

Churchman's Reminder.

"Show me one that has it in his power to act consistent with himself an hour." —Pope.

"Jesus Christ the same yesterday, to-day and for ever."—Heb. 13:8.

May.

12—3rd Sunday after Easter. The subject is Consistency. "Consistency thou art a jewel." It is a quality in great demand to-day in the world in order that the preaching of the Gospel may be more effective. It is what the outside world expects of professing Christians, even though they themselves are inconsistent in their very demand.

19—4th Sunday after Easter. The Christian's Anchorage is beautifully and helpfully expressed in the Collect of the Day. It also may be taken as pointing out how we might be more consistent in our daily life. It thus reminds us that Easter-tide with its challenge of faith and uplift is most practical and spiritual to all who have a lively faith in the Resurrection of Christ Jesus our Lord.

No quality will ever get a man more friends than a sincere admiration of the qualities of others. It indicates generosity of nature, frankness, cordiality, and cheerful recognition of merits.

NEW SOUTH WALES.

Diocese of Sydney.

HAMMONDLEA.

Hammondlea is the title of a village to be built on the Hume Highway, at Bass Hill, as a memorial of the magnificent social services rendered to the poor of this community by the Ven. Archdeacon R. B. S. Hammond, O.B.E. Though he is no longer able to engage in active service, it is the Archdeacon's wish that his directors should accomplish this new project.

The village will provide good brick homes for incapacitated ex-servicemen with several children and for war-widows with families. Another section of this forty-four acre property will be used to provide furnished brick homes for old-age pensioner couples who are so often neglected in their last failing years. For them, a community centre will be provided, in which the midday meal will be served. A large playing area and park will be built in the pretty surroundings at Hammondlea.

These three sections of the pensioner community will be able to live within their incomes at Hammondlea.

The Rev. Colin Craven-Sands, formerly Chaplain with the Royal Australian Navy, has been demobilised and is the Campaign Director of the Hammondlea Appeal. His offices are on the fourth floor, MacDonnell House, 321 Pitt Street, and his phone number is MA 2036.

★
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AND GIVE AS YOU ARE ABLE?

Church Missionary Society

93 BATHURST STREET, SYDNEY.

A cheque for £2,000 was presented to the Archbishop last week, as payment for the 44-acre site of the proposed Hammondlea Village on the Liverpool Road, at Bass Hill.

The deputy chairman of the Hammondville Trust, Mr. George Dash, presented the cheque to Dr. Mowll. The Rev. Colin Craven-Sands was organiser of the appeal. Homes will be provided at Hammondlea for war widows and incapacitated ex-servicemen, with their families. There will also be a section for old-age pensioner couples.

FELLOWSHIP NEWS.

The Church of England Fellowship, Diocese of Sydney, has made very gratifying progress during the year which closed on March 31st. Seven new branches were formed and the stock of badges has been renewed showing the increase in membership.

Our central functions have been well attended. Although the weather was most unsettled, our Launch Picnic on 19th January was a very definite success and we are faced with the possibility of having to secure two launches next year for that function.

Among projects which have been undertaken are the support of the Diocesan Youth Centre to be established in C.E.N.E.F. Memorial House and the endeavour to secure funds to erect a War Memorial Camp for young people on a splendid site which is available at Leura. Perhaps we should explain how this site has become available. Through the munificence of two donors who wish to remain anonymous, a large tract of land has been vested in the Church of England Property Trust in trust for the Board of Education. The Board has promised to let the Fellowship use the land for a permanent camp where we will be able to conduct house parties for branches and for the movement as a whole. We expect that we will be able to help other Youth organisations by making our camp available to them on occasion. No one who has been faced with the responsibility of planning for young people's activities severely handicapped by lack of proper premises for the conduct of large functions and week-end activities. We hope that a new era has been ushered in by these two projects—the Diocesan Youth Centre and the Fellowship War Memorial Camp. We are sure that there are people who are sufficiently confident in the possibilities of youth to wish us well in our project and to contribute generously towards any appeal.

So far our appeal has taken the form of organising a Fellowship Fair and asking our friends to come and buy of the good things which will be for sale. Our Fellowship Fair is advertised elsewhere in these columns. It will be held on Saturday, 18th May in the Chapter House, opening at 2.30 p.m. and closing at 9 p.m. Light refreshments will be provided, and cakes, sweets, novelties, flowers, etc., will be on sale.

The young people have in hand £230 from a previous effort towards the War Memorial Camp at Leura. Would someone like to encourage them by sending them a donation? The Hon. Treasurer will gladly acknowledge same. The address is C/o Board of Education, 109A Bathurst Street, Sydney. Cheques, etc., should be made payable to the Church of England Fellowship, Diocese of Sydney.

HOME MISSION SOCIETY.

90th Anniversary.

The Diocesan Thanksgiving and Victory Festival (90th Anniversary) in connection

with the Home Mission Society will be held on Monday, 3rd June, in the Sydney Town Hall. Programme: Tea, 6.15 p.m., Town Hall, tickets 1/6; Service, 7 p.m., in the Cathedral, preacher, Canon H. W. Bader; Public Meeting in the Town Hall, 8 p.m. Chairman, The Most Rev. The Archbishop of Sydney. Speakers: Senior Chaplain F. Hulme-Moir, Dr. Paul White, Short Pageant, H.M.S. Activities. All Church people cordially invited.

ENCOURAGEMENT.

"The Eastertide services were inspiring indeed, many visitors being present, as well as members of the Forces, especially the Royal and Australian Navies. Easter reports are now ready, and that of the Churchwardens is a revelation from a financial standpoint; in fact, the yearly income of the parish during the past six years has almost doubled. Nevertheless the Churchwardens and Council have set a big target before us since they now have purchased both cottages close to the Church. Everyone is rejoicing that we now find ourselves with sufficient added area to implement plans for the future. I appeal to one and all for special prayer for this one object this month. The cost of the properties now being bought approximates £800, and we appeal for liberal offerings on Whitsunday (9th June). An envelope for your contribution is sent you with this issue of the parish paper.

"What wonderful encouragements to prayer we find in God's Word. The Bible is full of precious promises, which, like blank cheques, are waiting only for presentation, and then they will be honoured. I found a lovely promise to-day. It is, of course, well known, but it came with freshness to me. Jesus said, "If ye have faith . . . nothing shall be impossible unto you" (Matt. 17, 20). The stories of Bible days make it clear that achievement depends on faith in the Living God. Christian men and women since that time have been proving this in daily experience. Nothing shall be impossible unto you! May the consciousness increase that we are truly His and that He is truly ours.—St. Peter's, East Burwood, "Rector's Letter."

ST. MARY'S, BROOKLYN.

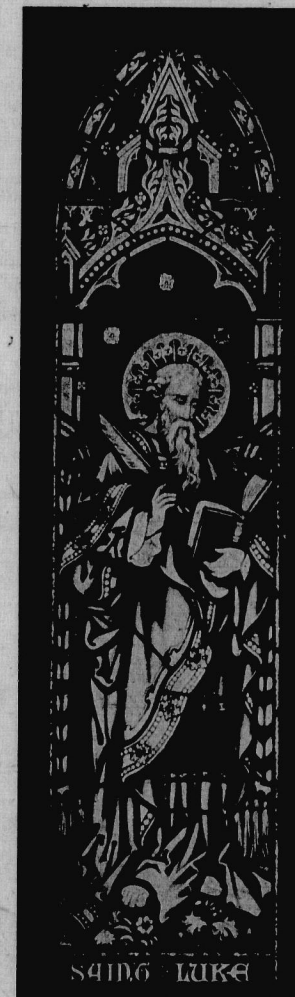
On Thursday last, a sale of work was held in the Mechanics' Hall in aid of the Church Fund. Willing workers and willing buyers made the function a great success. Mrs. Oliver, of Hornsby, performed the opening ceremony which was presided over by the rector, Rev. G. T. Earp, of St. Peter's, Hornsby. The Women's Guild, assisted by other parishioners and friends, provided the stalls.

RECENT TRENDS IN THEOLOGY.

A public meeting will be held in the Union Hall, University of Sydney, at 8 p.m. on Tuesday, 21st May, at which Rev. S. Barton Babbage, M.A., Ph.D., will speak on the subject "Recent Trends in Theology." This meeting has been arranged by the Evangelical Union Graduates' Fellowship, the graduate section of the Inter-Varsity Fellowship of Australia of which Dr. Paul White is General Secretary.

Dr. Babbage is a New Zealander, and after taking his Arts degree in N.Z., went to England about eight years ago for further study. He took his Ph.D. at London University and after his ordination was on the staff of Oak Hill Theological College, and for a time was chaplain of Trinity College, Glenalmond, Scotland. He was associated with the Bib-

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lical Research Committee of the British I.V.F., and was its Secretary prior to his entering the R.A.F., as a chaplain. Dr. Babage has recently arrived in Australia after being Senior Chaplain, R.A.F., in Iraq, and is on the staff of Moore Theological College as well as being Diocesan Missioner in the Diocese of Sydney.

Visitors are especially welcome to attend this meeting. The Union Hall is a few yards from the top of the University Steps, Parramatta Road.

PARISH OF MOSS VALE.

The Sunday School picnic at Mittagong Baths last month proved to be an unqualified success. Our grateful thanks are due to Messrs. G. H. Cook, H. J. Bryen, and H. Casburn for their donations to the catering, and to the many friends whose generosity and co-operation lightened the task of those responsible for this venture.

The "Food for Britain" Appeal, which was conducted throughout the parish on Mothering Sunday, resulted in an amount in excess of £30, excluding the Lenten self-denial collections of the girls at C.C.E.G.G. School, which totalled more than £10.

On Sunday, April 14, Bishop Pilcher administered the rite of Confirmation to 30 candidates, whom we heartily welcome into the full membership of the Church. They were—from St. John's: Harold Bradley, Noel Brownscombe, Richard Ison, Anthony Malin, Frederick Tozer, Frank Waters, Thelma Goodfellow, Isobel Morris, Edna Sherborne;

from "Koyong" School: Shirley McKinnon, Margaret Pickles, Rosemary Read; from S.C.E.G.G. School: Beverley Agar, Mavis Carr, Ngaire Dickinson, Dawn Gorey, Helen Henningham, Andrea Hiatt, Janette Holdaway, Gabrielle Lindsay, Dolores Morrice, Pamela Nettheim, Jill Odewahn, Patricia Percival, Mary Rayment, Henriette Sims, Jennifer Snelling, Patricia Swales, Wendy Throsby, Gwentyth Tooth.

PARISH NOTES.

The rector is very pleased indeed that Mrs. J. T. Johnston has resumed her visits to the Public School to give religious teaching to the "tinies" on Tuesday morning.

We extend our best wishes to the Rev. R. G. D. Strong, who was inducted by Archdeacon Begbie as Rector of St. Andrew's, Lane Cove, last month.

We are always glad to receive gifts of old clothes, which we take to Church House, and which are distributed through the Ladies' Home Mission Union to the poorer parishes. We also welcome green coupons, and clean newspapers, which we are able to sell for our Propaganda Fund.

The great Diocesan Festival, which was dropped during the last four years of the war, is being revived this year, and will be held in the Cathedral and Town Hall on Monday, June 3. More details next month.

We gratefully acknowledge a gift of a beautiful white linen cloth for the Communion Table from Miss Monica Moors. —St. Giles', Greenwich, "Parish Paper."

A GREAT RALLY.

THE OPEN DOOR OF OPPORTUNITY.

The United Missionary Rally, organised by the Missionary Fellowship (N.S.W.), will be held in the Central Baptist Church, on Saturday, 18th May, 1946. 3.15 p.m. Afternoon Session, Chairman, Mr. R. H. Gordon, Missionary Speakers; 5.15 p.m. Fellowship Tea (tea, milk and sugar provided); 6.15 p.m. Interval Session, Aborigine and Chinese Speakers; 7.30 p.m. Evening Session, Chairman, Canon R. B. Robinson, Missionary Speaker. Special closing message by Dr. Northcote Deck, South Sea Evangelical Mission.

Missionary speakers will include: Mr. Alan Belcher, Borneo Evangelical Mission; Mr. John Firth, W.E.C., Colombia, South America; Miss H. Griffin, Sudan Interior Mission, Nigeria; Mr. A. Hayman, China Inland Mission; Rev. E. Long, Aborigines Inland Mission; Mr. Rhys Price, Unevangelised Fields Mission, Papua.

NEWS FROM THE PARISHES.

St. Paul's, Chatswood.—Twenty members of the Fellowship were invited to spend Easter as guests of St. Paul's Fellowship, Lithgow.

The invitation was made to co-incide with a big Easter Convention held in Lithgow. Speakers at the convention included the Ven. Archdeacon H. S. Begbie, and the Rev. H. C. Cottrell-Dormer.

The programme included a trip to Jenolan Caves.

The Rev. K. N. Shelley, B.Sc., Th.L., will be inducted to the cure of souls on Tuesday, 28th May, at 7.45 p.m.

St. Barnabas', Mill Hill.—Canon Homfray, who has kindly cared for this parish during the rector's illness, completed his work on Easter Day. The members of the choir arranged a supper and farewell to him in the hall at the conclusion of the evening service. We are very grateful for what he has done.

The Statements of Receipts and Expenditure for the Church and Sunday School show that approximately twenty per cent. of the Church's and ninety-five per cent. of the Sunday School's expenditure were allocated to extra parochial matters, mainly missions.

St. Michael's, Wollongong.—The Rector has appointed Mr. Wilfrid Musgrave, J.P., of 14 Gipps St., his churchwarden. Mr. Musgrave, who has for some years past been a parish councillor, is the son of the late Mr. Standish Musgrave, who for many years held the same office, ever zealous in the activities of the church.

Mr. W. Hardingham has recently been appointed organist and choirmaster.

All Saints', North Narrabeen.—At All Saints' Annual Vestry Meeting the rector appointed Mr. G. Jones as his Churchwarden, and Mr. Sam Gray was also elected Churchwarden. Mr. E. Gray was elected Hon. Auditor.

A very satisfactory balance sheet was presented by Mr. A. Stewart, showing that our total debt is now £350.

The Rector thanked all for their co-operation and expressed the desire for expansion during the next 12 months and also the reduction of the debt.

St. Luke's, Dapto.—The Rev. M. A. Payten writes in the "Parish News"—

It is with very great regret that Mrs. Payten and I must say farewell to you all and take up a new work near Sydney.

I have resigned from being your rector last week and have accepted the nomination to St. Luke's Parish, Covelley.

Many of you know the several reasons why I have had to take this step and they are not at liberty to make those facts known as I have presented them fully to the Parish Councillors.

Though I was keen to return to take up my work among you, as was Mrs. Payten, the problems were too hard to face — by doing so, and we have been obliged to follow the course we now take, feeling that only thereby will our daughter's eyes and general health be safeguarded.

We all very reluctantly leave the Parish where we were so happy and the host of good friends whom we had valued and loved so well.

St. Mark's, West Wollongong.—The Rev. A. A. Bennett writes:—

The appeal for £2,000 as the first stage of our building programme was officially launched during the interval at the Patronal Festival Concert held on the eve of St. Mark's Day, and is now before you for your generous support.

With the establishment of a branch of the Church of England Men's Society, our organisations are complete; we have something for everyone, men, women, youth, boys and girls (C.E.M.S., M.U., C.E.F., C.E.B.S., and Y.P.U.), and each for its success and usefulness depends upon the keenness and enthusiasm of its members, which I hope will always be well maintained. I am much encouraged by the attendance at the Adult Bible Class which I hold in the Rectory each Friday night, the membership now numbers twenty, and I extend an open invitation to all who care to come along.

Diocese of Grafton.

Wyan-Rappville.

The death occurred on 17th April of Mr. John Hilton Ellem, as a result of a motor accident. Mr. Ellem, who was 53 years of age, had long been a churchwarden of St. Aidan's, Wyan, and a member of the Parochial Council. He had served his church

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By Misses Cable and French: "A Parable of Jade," 2/5; "The Red Lama," 2/6; "Ambassadors of Christ," 7/3; "China, Her Life and People," 7/9; "The Gobi Desert," 30/-; "Something Happened," 9/-; "Towards Spiritual Maturity," 6/6; "The Story of Topsy," 9/-; "Through Jade Gate and Central Asia," 4/3; "The Book which demands a Verdict," 7/3. (Postage extra.)

(Not yet in stock, but we can book your order.)

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most faithfully over many long years, and in addition, was a highly respected and useful citizen whose death will leave a grievous gap in the district. The funeral service took place in St. Aidan's, Wyan, and the interment in the Wyan Cemetery. A memorial service will be held in the church which he loved and served so well later in the year. He is survived by his wife, daughter, grandchild and four brothers and one sister. One brother, Mr. Reuben Ellem, is a member of the parish council of Holy Trinity, Orange.

All Soul's, Bangalow.

The special preached at Evensong on Sunday, 27th April, was the Rev. R. S. R. Meyer, vicar of Rappville. On Thursday, 2nd May, the Lord Bishop of Grafton dedicated a beautiful stained glass window in memory of the late Canon R. V. Rigby, a former rector of the parish.

VICTORIA.

Diocese of Melbourne.

A WEEK OF GIVING.

Sunday, May 26th to Saturday, June 1st. In the C.M.S. Book Room there will be two chests for Gifts—(a) For General Funds to meet current obligations of the Branch. £7148 needed. (b) For Peace Thanksgiving Fund for post-war developments. £50,000 from all our Branches by end of 1947.

A MISSIONARY CONVENTION.

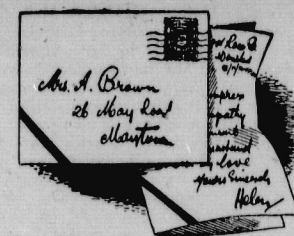
A Missionary Convention will be held in St. Paul's Chapter House, on Wednesday, 29th May, 1946. Chairman: The Rt. Rev. Bishop D. Baker, D.D. Session, 2.30; Basket Tea, 5.45; Session 7.30. Theme: "C.M.S. Fellowship." Understanding, Developing, and Translating The Fellowship.

CHURCH MISSIONARY SOCIETY.

April 27, 1946 will surely be recorded in the annals of C.M.S., Victoria, as a red-letter day. On it St. Hilda's House, E. Melbourne, was re-opened by the Archbishop of Melbourne, for the training of missionaries, after a gap, through circumstances, of some years. Following brief introductory remarks by the Gen. Secretary, the Archbishop emphasised the necessity of knowledge, wide and deep, for candidates. Goodness, like patriotism, is not enough; the discipline of learning needed. His experience in strategic centres of Islam abroad showed him this need. He hoped that books dealing with a wide group of problems would be purchased, and for the candidates he prayed that God would give them grace, wisdom and strength for all their needs.

Mrs. W. M. Buntine, as Secretary of the Evangelical Trust, spoke of the generosity of the late Mr. and Mrs. Jas. Griffiths, in obtaining such a splendid site, and building St. Hilda's as a missionary training home over 40 years ago; finally leaving it in the charge of the Evangelical Trust. He said that as a result of war stations were abandoned, missionaries driven away (some killed), churches and houses destroyed. C.M.S. is working for 50 new missionaries in Thanksgiving for Peace, and he asked all to pray for this and for St. Hilda's.

It was a privilege to hear a few words from a nephew of the donors, Dr. Norman Griffiths (on extended leave from Egypt). He stressed the need of extensive training,



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physical, psychological, technical and spiritual—they must preach the whole Gospel—and it is our duty to give missionaries this training. St. Hilda's is also a place for learning, in some degree, how to face the many personal problems of the Field, as the transition between living at home and abroad needed much adaptation. The Doxology and Benediction closed this part of the meeting. Afternoon Tea and a Sale of Gifts followed. The personnel was mostly missionary. Six mothers of missionaries, assisted by a bevy of L.O.T. girls, catered for and dispensed tea to quite 200 people. Daughters of missionaries (in costumes representing China, India, Iran and E. Africa); sisters, cousins, nieces and brothers of missionaries, with Home-Base experts, served in various stalls. Candidates took part, two being nursing sisters in uniform. Many gifts were received, the flowers being particularly lovely. A marquee was lent, and willing young men helped in various ways. Very hearty thanks are given to all. The money raised (over £70 so far) is to be spent on special needs for students, desks, etc. It is earnestly hoped that candidates from other states will be sent to train at St. Hilda's, and we ask all C.M.S. friends to pray for this; for those already in residence; for the Lady Superintendent, Mrs. C. S. Port, and all the lecturers.

QUEENSLAND.

Diocese of Brisbane.

A FINE RECORD.

"Retirement at the end of the year of Canon W. P. F. Morris, founder and headmaster of the Brisbane Church of England Grammar School, will deprive Australia and Queensland of the active services of a great educationist. Born in Melbourne 68 years ago, he graduated in Arts and Divinity at

The Archbishop of Sydney's WINTER APPEAL

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SUNDAY, 12th MAY, 1946

From—

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2GZ	
2KA	
2UE	5.8 p.m.
2GB	5.15 p.m.
2CH	8.30 p.m.

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Send a donation to the Archbishop's Winter Appeal,
Diocesan Church House,
George Street, Sydney.

the Melbourne Uni., and Ridley Hall, Cambridge, and taught at Geelong Grammar and St. Peter's (Adelaide) before coming to Queensland. In 1912 he founded the school which has since achieved such outstanding success. Its first enrolment consisted of four dayboys, and its credit balance was one shilling. He will leave it with more than 600 boys, 166 of them boarders, and more than 3000 others have passed through the school in the intervening 34 years. A fine athlete himself in earlier days, he personally coached many of the school's runners and oarsmen to success in G.P.S. competitions.—From "The Bulletin."

Canon Morris is a son of the late Mr. William Morris, for many years the highly esteemed Registrar of the Diocese of Melbourne, two of whose daughters were the practical founders of the C.E.G.G.S. at Melbourne. It is interesting to note that the late Mrs. William Morris was a step-daughter of the late Dean Cowper, of Sydney, of venerated memory.

NEW ZEALAND.

Diocese of Nelson. AN INSPIRATION.

On Good Friday and Easter we are brought again to the Cross and to the empty tomb, to the crucified and risen Saviour. It is a glorious truth that each one of us can say, "Jesus died for me." But that does not mean that we have nothing more to do. "I have to plant a cross in my own life. I have to die to sin. I have to crucify what is evil in me." When we have acknowledged Christ as Saviour, we need to capture the spirit of the Cross and make it our own. "Here comes in the great truth that Jesus Christ is now alive. The Crucified Christ is the living and ascended Christ. And, as He once died for us, so now He can live in us. . . . The Cross does not stand alone. After Good Friday come Easter and the Ascension; and then later Whitsunday and the giving of the Holy Spirit. We must take them all together, and remember that the Sufferer on the Cross, weak and helpless, became the Risen Lord and Life-giving Christ."

I trust that we shall seek, all of us, by His grace to make our lives a channel of His working, an exhibition of His power. In these days when there is so much that is

unsettling in the world at large, let us not only pray that God will come into the hearts of the nations and bring us real peace; let us not only take our place in helping to relieve the dire need of Europe and Asia; but let us also allow God to do as He will with us, remembering that He "hath not given us the spirit of fear; but of power and love and of a sound mind."

—From "The Bishop's Letter."

SHIP SOUTHERN CROSS.

The Melanesian Mission ship "Southern Cross," used for naval purposes during the war, will shortly return to her peacetime occupation. She will carry the Bishop of Melanesia, the Right Rev. W. H. Baddeley, on his first visit to New Britain within the next few weeks.

The "Southern Cross" was taken over by the Royal Australian Navy early in the war and for a period was employed as port examination vessel at Darwin, surviving a number of severe bombing attacks by the Japanese. The vessel is at present being reconditioned by the Royal Australian Navy before being handed back to the Melanesian Mission authorities. She will be handed over at Sydney, and will be manned by a crew of Solomon Island planters who will take her to Tulagi, where her native crew will be signed on.

During the occupation of New Britain by the Japanese the two missionaries there lost their lives, Mr. J. F. Barge being murdered by the invaders, while the other, Mr. B. A. Moore, died of poisoning.

It is Bishop Baddeley's desire to visit the island as soon as possible to place the mission on a sound footing once again.

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—Anon.

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