

There were over fifty per cent throughout, including par Ballarat and Seymour.

The chairman, Rev. H. mond, the chaplain, Rev. L. roff, from Seymour, and Rev ins, Rev. F. L. Cuttriss and Mi ren Thomas, tutors in int junior and kindergarten grou tively, co-operated in making a time of prayer, devotion as well as of happy fellow

Miss E. Hooke gave most and practical lessons in demonstrating the immense ties of "Nucraft," for mode a comparatively new inn Sunday School expression v

Visitors to the Summer S his Grace the Archbishop bourne, Dr. Booth, who sp first days as a Sunday Sch Dean Langley, who took s study groups; Archdeacon son, from the parish chur Trinity, Kew, who made a come by holding a special for the teachers to atte taking the visitors from areas for a drive round Boulevard, to see the si bourne; and Dr. A. E. F ganist at St. Paul's Cath charming manner of ex thrilled his listeners.

Interesting features inc to the carol service in St. edral on December 26; archaeology, illustrated b ered by Rev. J. C. Nash; ranged by those present Year's Eve, and a mo Watch Night service h evening.

Each day, in the littl Rev. Sarroff administered Holy Communion. Also, took of intercessions a evensong at 5.30 p.m., at 9.30 p.m.

Everyone is looking reunion, which will tal this year, when it is h the river by boat to St again enjoy that won nity for making happy friendships.

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On the Feast of St. in the Cathedral Chu the Lord Bishop ordair hood the Revs. A Bowers, Geoffrey Nei

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# THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

No. 4—New Series.

FEBRUARY 18, 1943.

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

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**NOTES & COMMENTS.**

There was a challenging statement made a few days ago by Mr. Henry Martin.

Responsibility of the Press. Editor-in-Chief of the Press Association of Great Britain.

He said, according to cable report, that the war presented the finest opportunity the Press had ever had of linking the respect and gratitude of all concerned with the spiritual welfare of the nation. Mr. Martin in the course of his speech went on to say:

"Proprietors, managers, and editors ought now, as part of the post-war planning, to re-evaluate on the highest level their degree of personal responsibility for the millions of readers whom God has entrusted to their care. An account of their stewardship will one day be demanded of them.

"The idea that a report of the religious aspect of an address of public affairs is neither readable nor remunerative, as well as unwanted, is out of date.

"The Peter Pans of journalism must grow up and realise that there is a widespread hunger for spiritual sustenance, which it is the duty of the Press to satisfy.

"Fleet Street is not the home of infallibility. In its passion for realism it can badly stray and misdirect readers by misinterpreting motives or by showing itself strangely blind to goodness in different guises.

"There are thousands to-day ignorant of Christian principles and practice.

"Newspapers tilling this vast field will reap not only material reward for their enterprise, but, which is infinite-

ly more important, a rich harvest in prestige, gratitude, and influence and consciousness that they are furthering God's purpose.

"To do nothing and exercise power irresponsibly is to play into the hands of the Fifth Columnists.

"Proprietors and editors should unmistakably lead their staffs."

We do not imagine that any pressman of intelligence and high ideal would care to con-

A Fine tradition. It is a call to the Press to put its house in order and take stock of the principles that now govern the policy of the Press generally.

It cannot be combatted that the present position of our Commonwealth daily press has been reached because of its declension from true freedom of utterance, a declension begotten of the prostitution of its great opportunities to financial and political considerations. Take for instance a great Southern Capital with a reputation for sobriety and religion. A reader will find in its daily press the scantiest reference to the activities and utterances of the Christian Church, the only recognised exponent of and witness to spiritual principles. It is commonly recognized that not thousands, but hundreds of thousands, in great cities like Melbourne and Sydney are ignorant of Christian principles and practice. Yet what lead does the daily press give, either directly by leading articles emphasising basic Christians principles, or indirectly by encouraging and publishing information of the activities and pronouncements of Christian leaders. While great publicity is given war movements, racing, sports meetings, the things that belong to our truer life are practically ignored.

We hope that Mr. Martin's words concerning the tendency of such irresponsibility will bear fruit in Australia as well as in the countries overseas.

Yet another bishop has entered his protest against the popular view that the New Age is quite a possible achievement for man qua man. The Archbishop of Melbourne writing in his monthly letter says:

We have heard a good deal of what kind of world we want. Many people talk as though it is simply a matter of machinery. We need a Christian background for the leadership of the New Age. To that end we must consecrate ourselves. I have been reading about the leadership of France during the last twenty years. It seems to be a record of selfishness, distrust, disunity and dishonesty.

It can happen here but it must not. We must learn to trust each other; to obey the laws of God; to serve each other; to live the Gospel so that men may see and desire. It is true in every age that "Where there is no vision the people perish."

May God give us a blessing in our work together for the cause we serve and the land we love.

It is the absence of a truly religious basis to life that has brought us to this pass of "distrust, disunity and dishonesty."

The challenge to the Christian is to that love "which believeth all things." Only as that is accepted as a working basis in our Communal life shall we get rid of that serious lack of confidence in our fellow man that mars the fellowship to which we are called. Selfishness or self-interest is a rotten foundation on which to seek to build a New Age.

"One might have expected that the Archbishop's pronouncement that women may attend church services without headgear would have been accepted almost without show of interest. Indeed, in many cases, it makes little difference, since any small piece of material may serve as a hat. It is the more astonishing to read extravagant protests against the permission given. One protest regards it as another example of the ease with which the Christian Church disregards "divine" law. Does the writer seriously suggest that God requires a worshipper to be dressed in a particular fashion when he or she approaches Him in adoration or penitence? There can be nothing eternal about St. Paul's direction to women worshippers: it was not written deep in the nature of God or man. Rather was it conditioned by time and geographical space, by local customs and inhibitions. It would be possible to argue that God's

children should regard His house as much a home as their own dwelling houses, and approach His table as naturally as they would the family board. It is safe to assume that those who have made public their protests against abrogation of St. Paul's direction would not dream of insisting on some other directions contained in the New Testament writings."—From the Record.

"Some interesting and significant figures were given by the Principal Chaplain to the Canadian Forces at the General Board Meetings of the Church of England in Canada. Roman Catholics form 41.30 per cent. of the population of Canada. Roman Catholics in the Army, Air Force and Navy are 22.17 per cent., 20.1 per cent., and 21.4 per cent. of those services. Anglicans form 15.75 per cent. of the population. The proportion of Anglicans in the Army and Air Force are 35.68 per cent., 25.8 per cent. In the Navy Protestants form 74.9 per cent. The United Church has 19.44 per cent of the population. Of the Army and Air Force it has 17.23 per cent. and 25.9 per cent. Of the 313 non-Roman chaplains on full-time active service 186 are Anglicans, a very large contribution from a Church seriously understaffed in many dioceses.—From the Record.

In reference to a note in these columns drawing attention to a recent statement in the Brisbane Church Chronicle in favor of Prohibition, our readers will be interested in a letter to that periodical evoked by the statement we referred to. It reads as follows:—

Sir,  
Your remarks re Prohibition call to mind a conversation with an American in the year 1923, which I will give verbatim so far as I can remember.

H.: "What is your experience of the results of Prohibition in America?"

A.: "It has done a lot of good, and it has done a lot of harm."

H.: "What good has it done?"

A.: "I have lived in the Western States, where they have had Prohibi-

tion for some time. Men who years ago never had a dollar to spend now own their own homes and are quite prosperous."

H.: "And what harm has it done?"

A.: "It has made good liquor so hard to get and so expensive that the country is not worth living in."

I often wonder whether nation-wide Prohibition was abandoned in America because it failed too badly or because it succeeded too well.

H.

This letter raises an interesting question.

We appreciate the kind things said about our "Church Record," which from time to

Thank You! time reach our ears, and we know that those who say them for the most part seek to increase the interest of Church people in the paper. The latest word in commendation appears in the Parish Paper of the historic Church of St. John's, Parramatta, and we venture to reprint it for the benefit of other "rectorial" friends who would like to increase the Church Record's usefulness. Here it is:—

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In the remaining columns of this issue we publish a selection of paragraphs appearing in recent numbers

We are grateful to the episcopal rector for this practical support.

#### A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Canon R. B. Robinson, £2; Mrs. Bragge, 13/-; amounts under 5/-, 6/-.

### MISSIONARY RESPONSIBILITIES OF THE CHURCH

(From the Archbishop of Sydney's Monthly Letter.)

I suppose that rarely in the course of history has such a challenge been presented to any country as is presented to the Church in Australia at the present time. Hitherto some of the least accessible parts of the world have been the Islands of the Pacific. All of them have only been able to be reached infrequently by boat, and some very rarely indeed. Many of them are still unknown. Even those islands, such as the Solomons and New Guinea, where missionary work has been carried on for many years, were hardly known to those immediately interested. To-day the eyes of the whole world are on the Pacific, and, with the tremendous development of aeroplane production and air travel, as soon as peace comes we shall see visits to the Islands of the Pacific as simple and rapid as at present is a week-end journey by train. The result will be that the romantic and largely unknown islands of the Pacific will become a new part of the world to receive publicity and attention. This will present a challenge to the Church in Australia, for on many of the islands no Christian work has been begun or is being carried on. In others, such as New Britain and New Ireland, the work of the non-Roman Churches has been so small as to be almost negligible, and in New Guinea and in the previously Mandated Territory there will be the work of conducting the large Missions previously carried on by Germans. The Carolines and other islands under the Japanese Mandate will also be open for evangelisation. Recently the Bishop of New Guinea spoke of the possibility of three Dioceses in New Guinea, and those who study the map will realise that this is a simple statement of the probability. In the interesting reports of the Patrol Officers to the Government of Papua, embodying the result of their exploration, the density of the population in many parts of New Guinea is evident, and also the fine climate of the

highlands in the centre of New Guinea, which resemble in so many respects the highlands in Kenya, which have become such a favorite resort for the British settlers. The rich coastal belt, with its atmosphere too humid for the white race, will be able to maintain a very large native population.

Then we have the missionary work in the great island world called the Netherlands East Indies, with its population estimated at more than 61 million, under the leadership of Dutch and German missionaries. Most of these islands have been evangelised and a Christian Church, established on the Lutheran tradition, numbers more than 1½ million natives. This Church is bound to be greatly impoverished as well as scattered as a result of the war, for many of its leaders have suffered greatly in mind and spirit through internment and difficult conditions. Here is a marvellous opportunity for the Australian Church. By means of a Mission of Help we can assist the native Pastors and the Dutch Missionaries who remain to re-establish the Church and to increase its influence. I am glad to know that the challenge of the "Seven Laymen" of the Church Missionary Society has been so warmly taken up, and, with the wholehearted support of the Dutch Government, forty cases, each weighing 86lbs., containing flour, milk, dried fruits, etc., were sent before Christmas to certain native congregations who still have escaped the Japanese yoke. This action was taken as a practical token of Australian Churchmen's goodwill at Christmas time. I am glad, too, to hear of three clergy of the Diocese who are learning Dutch and Malaya, with a view to going to the islands on a ministry of spiritual and economic succour in the name of the Church as soon as conditions permit.

If the first phase of Missionary work was evangelisation and the second phase co-operation with the native Church which came into existence as a result of that evangelistic effort, we are now coming to a new phase, in which the Government of most of the

countries of the world is taking over more and more of those voluntary activities, such as education and social welfare, which have been the province of the Church or of private philanthropy. In this new order of society the Christian Church has a vital part to play in emphasising the fact that all men are free, and that they have been put into the world to grow up as sons and daughters of the family of the Heavenly Father. Here the world-wide character of the Church and the understanding co-operation of older and younger Churches will result in the Christian Church in each land witnessing the fact that all men are free, and that they have been put into the world to grow up as sons and daughters of the family of the Heavenly Father. Here the world-wide character of the Church and the understanding co-operation of older and younger Churches will result in the Christian Church in each land witnessing the fact that all men are free, and that they have been put into the world to grow up as sons and daughters of the family of the Heavenly Father. Here the world-wide character of the Church and the understanding co-operation of older and younger Churches will result in the Christian Church in each land witnessing the fact that all men are free, and that they have been put into the world to grow up as sons and daughters of the family of the Heavenly Father.

#### THE PEACE EXPEDITION.

##### A Correction.

Anent our reference to the Peace Expedition to Caledon Bay the Rev. Alfred Dyer has written to say that Mr. Donald H. Foster, R.A.N., and not Mr. F. Gray, was the third of the party. Mr. Gray happened to be at Caledon Bay; by reason of his influence with the natives rendered invaluable help to the Expedition.

Always do right. This will provide you with happiness, and others with gossip.

### QUIET MOMENTS.

#### A SERVICE OF INTERCESSION

##### FOR PRESENT DAY USE

(Written by the Rev. Frank Colquhoun, M.A., Vicar of St. Michael and All Angels, Blackheath, S.E.3.)

This Service of Intercession for war-time needs has been written with a view to providing some new material to assist those responsible for the conduct of such services at the present time. The aim has been to make the prayers as simple and straight-forward as possible, avoiding anything fanciful or unreal, and preserving the dignity of language with naturalness of expression.

Let us pray.

##### OPENING SENTENCE.

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

As we now wait upon the Lord in prayer, let us seek to realize His Presence with us.

O Lord Jesus Christ, who hast promised that where two or three are gathered together in Thy Name, there Thou art in the midst: Fulfil to us Thy gracious word as we now draw near to Thee in prayer. Make us to know and feel that Thou art here. Fill our hearts with the joy of Thy presence. And grant that the words of our lips and the thoughts of our hearts may now and always be acceptable in Thy sight, O Lord, our strength and our Redeemer. Amen.

And because we bow in the Presence of the Holy Lord, let us ask for cleansing.

Most Merciful Father, who hast given Thine only Son to die for our sins, and to rise again for our justification: Cleanse our hearts, we pray Thee, from all evil; sanctify us by Thy Holy Spirit; and grant us a fresh assurance of Thy pardon and peace; through the merits of the same, our Saviour, Jesus Christ. Amen.

Let us ask for grace to pray aright.

O Heavenly Father, who through Thy Son Jesus Christ has taught us, saying, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: Give us grace now to ask in faith, according to Thy word; to seek only what is agreeable to Thy holy will; and to knock with patience at the door of Thy everlasting mercy, until our petition is granted and prayer is turned to praise; for the glory of Jesus Christ our Lord. Amen.

Let us unite in the Lord's Prayer. Our Father, which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our tres-

passes, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For Thine is the Kingdom; the power, and the glory. For ever and ever. Amen.

A READING FROM HOLY SCRIPTURE.

This may be followed by a short comment or address, and by a hymn, if so desired.

Let us pray.

"The Lord is righteous in all His ways, and gracious in all His works.

The Lord is nigh unto all men that call upon Him,

To all that call upon Him in truth. He will fulfil the desire of them that fear Him.

He also will hear their cry, and will save them."—Psa. 145: 17-19

R.V.

Let us pray for the nations of the world.

Almighty and Most Merciful God, whose love embraces every nation upon earth, and whose sovereign power ruleth over all: Hear us as we cry unto Thee on behalf of the nations now engaged in war. Turn the hearts of the peoples unto Thee. Enlighten all rulers with Thy heavenly wisdom. Overthrow the purposes and designs of evil men, and establish the cause of righteousness and truth. Look with compassion, O Lord, upon all who suffer. Relieve the needy; set free the oppressed; deliver the persecuted; and in Thy great mercy shorten this time of tribulation, and speedily send forth upon the nations of the world the benediction of Thy peace; for the sake of Jesus Christ our Saviour. Amen.

Let us pray for our Country and Empire.

O Lord our God, who in past days hast abundantly blessed us and granted us Thy protection and deliverance: We lift our hearts to Thee and pray for Thy help in this time of war. Save us, we beseech Thee, from the dangers that threaten us, and be unto us a tower of strength from the face of our enemies. We commend to Thee our country, our Empire, and the cause we serve. Pardon our sins and shortcomings. Grant to us as a people the spirit of penitence, and a living faith in Thee; and make us more worthy of the victory and peace for which we pray; for the glory of our Saviour, Jesus Christ. Amen.

Let us pray for our King and those in authority.

Almighty God, who in Thy Holy Word hast bidden us pray for kings

and for all that are in authority: We humbly beseech Thee to save and defend Thy Servant George, our King and all those who bear rule under him throughout our land and Empire. Give wisdom to our statesmen and legislators; arm with Thy strength those who command our fleets and forces; and so guide them by Thy Holy Spirit in all their counsels and decisions, that they may know Thy holy will, and do always that which is righteous in Thy sight; through Jesus Christ our Lord. Amen.

Let us pray for those on active service.

O Lord of Hosts, we pray Thee to crown with victory the endeavours of all those who are fighting in our defence at sea, on land, and in the air. Especially we commend to Thee those who are dear to us, and those who have gone forth from this church and parish. In danger grant them Thy protection; in suffering uphold them with Thy strength; and grant that trusting in Christ as the Captain of their Salvation, they may fight manfully under His banner, and in all things may be more than conquerors through Him that loveth us, even Christ Jesus our Lord. Amen.

Let us pray for all who are suffering as a result of the war.

Most Merciful God, whose grace alone is sufficient for the sons of men, to Thy tender care and pity we commit all who are suffering in this time of war. Have mercy upon the sick, the wounded, and the dying, and bless those who minister to their needs. Have in Thy holy keeping all prisoners of war. Comfort the anxious and bereaved. Support those whose lands and homes have been laid waste by the oppressor; and grant that amid the sorrows and sufferings of these times the souls of men may find in Thee their refuge and their strength; through Jesus Christ our Lord. Amen.

Let us pray for the Church in our land.

O Merciful Father, who wouldst not that any should perish, but that all should come to repentance: We pray Thee to bless the witness of the Church in our land and to prosper every effort to make known the Gospel of Thy redeeming love. Raise up as leaders of Thy Church men of spiritual vision and power. To all ministers of Thy Word grant hearts of fire and a Christlike compassion for the souls of men. And pour out Thy Holy Spirit, O Lord, upon Thy people everywhere, that Thy work may be revived among us, Thy Kingdom extended, and Thy Name glorified; for

the sake of our Saviour, Jesus Christ. Amen.

Let us pray for our homes and families.

O God, our Heavenly Father, from whom every family in heaven and on earth is named: We entrust to Thy loving care the members of our families, both near and far. Supply their needs; guide their footsteps; keep them in safety of body and soul; and may Thy peace rest upon our homes and upon our dear ones everywhere; for Jesus Christ our Saviour's sake. Amen.

Let us spend a few moments in silent prayer.

SILENT PRAYER.

A closing prayer for ourselves.

Dear Lord and Father, as we have been remembering in our prayers the needs of others, so now we would bring ourselves to Thee for Thy blessing. Thou knowest our frame: Thou rememberest that we are but dust. May Thy grace support us, Thy peace enfold us, Thy presence guide us on our way; and through all the stress and strain of these anxious days, keep us, we pray Thee, ever near to Thyself, and abiding in our Lord and Saviour Jesus Christ. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

SPECIAL PSALMS AND LESSONS.

February 21, Septuagesima.

M.: Gen i-ii 3; John i 1-18 or Rev. xxi 1-14; Psalm 104.

E.: Gen. ii 4 or Jer. x 1-16; Mark x 1-16 or Rev. xxi 15-xxii 5; Psalms 147, 148.

February 28, Sexagesima:

M.: Gen. iii; Mark ix 33 or 1 Cor. vi; Psalm 139.

F. Gen. vi-5 or viii 15-ix-17; Luke xvii 20 or 1 Cor. x 1-24; Psalms 25-26.

March 7, Quinquagesima.

M.: Gen. xii 1-18 or Eccles. i 1-13; Matt v 1-16 or 1 Cor. xii 4; Psalms 15, 20, 23.

E.: Gen. xiii or xv 1-18; Luke x 25-37 or 2 Cor. i 1-22; Psalms 30, 31.

PERSONAL.

The Rev. G. G. Evans has accepted the offer of the charge of the temporarily combined parishes of Kadina and Wallaroo, diocese of Adelaide, and was instituted by the Bishop on Friday, February 12.

The Rev. H. J. C. Hughes was instituted by the Bishop of Adelaide as rector of Willunga on Sunday evening, February 7.

The Rev. C. W. Woolley has been appointed priest-in-charge of Waiakerie (S.A.).

The Rev. L. S. W. Renfrew has been appointed Mission Chaplain of Mid Yorke Peninsula.

Ven. E. H. Stammer, Th.L., Archdeacon of Armidale, who has recently been appointed State Secretary of the Australian Board of Missions, expects to take up his new duties about the middle of February.

We are requested by the Hon. Treasurer of the H. L. Tress Memorial Fund, to say that the Subscription list of that fund will close at the end of this month.

Rev. Canon A. W. Coates, of Armidale, has received word that his son Edwin, of the R.A.A.F., who was formerly posted missing, is now reported to be safe and in British territory.

During February the Bishop of Armidale is preaching a special series of sermons in the Cathedral on "The Christ of the Gospels—the Way, the Truth and the Life."

Rev. Wallace J. Conran, rector of Parkes, N.S.W., has been appointed rector and sub-dean of Christ Church Cathedral, Grafton, in succession to Canon D. H. Rettick. It is expected that Mr. Conran will commence his new duties at the end of March.

Harold John Colvin Doyle, infant son of the Rev. H. E. S. and Mrs. Doyle, of Emmaville, was recently baptised at St. Peter's Cathedral, Armidale, by the Rev. E. H. Stammer.

Rev. Gregory Needham, formerly chaplain at the Armidale School, Armidale, has received his call-up for service as a chaplain to the Forces.

Rev. R. S. R. Meyer, Th.L., curate at St. Michael's, Wollongong, has been appointed curate-in-charge of the new Provisional District of Abbotsford and Russell Lea. He will commence duties on March 1.

History was made at Bonegilla Camp on Sunday, January 24, 1943, when Padre Lansell Clarke (camp Chaplain) baptised the infant son of Sig. S. G. Riley and Mrs. Riley, at the Anglican Chapel of the League of Soldiers' Friends, in the presence of his god-parents, Sig. Adams and Mrs. E. Dredge. The baptism was arranged at the request of the Y.M.C.A. representative, Mr. A. Girdler (lay reader), who assisted the chaplain at the service.

Professor A. F. Thomas, late of Tokyo University, was one of the special speakers at the A.B.M. Summer School at Longford, Tasmania.

A well-known churchman, in the person of Mr. A. J. Windeyer, of "Kinross," Raymond Terrace, N.S.W., died recently. He was a representative of a pioneer family on the Lower Hunter, and for many years associated himself with the affairs of the church and diocese in his district.

Mr. J. A. Munro, B.A., was ordained to the diaconate by the Bishop of Balarat on Sunday, January 31.

At the great age of 95, Mrs. A. Crossley, widow of Surgeon-Chaplain Crossley, who served during the Indian Mutiny, and mother of Miss M. Crossley, for many years a missionary in India, and the Rev. C. L. Crossley, vicar of Coburg, died on Wednesday, January 27.

Mr. J. T. Mortlock has donated £100 to Whyalla Church building. He has also promised another £100 to Tumbly Bay rectory fund, both in the diocese of Willochra.

Miss Marjorie Evans, of St. Paul's, Ipswich, Q., is in training at St. Margaret's Hostel at Stanmore, Sydney, for missionary work under the A.B.M.

Lieut. Withycombe, son of Canon and Mrs. Withycombe, of Mayfield, N.S.W., has been reported as safe and a prisoner of war.

Major A. H. P. Hore-Ruthven, only child of the Governor-General and Lady Gowrie, died on Christmas Eve in an Italian hospital in Libya from wounds received on paratroop commando service four days before. Lord Gowrie has now received this news.

Earlier Major Hore-Ruthven had been reported wounded and a prisoner of war.

The following statement was issued from Government House on Monday afternoon:—

"Advice has just been received by his Excellency the Governor-General, Lord Gowrie, that his son, Major the Honourable Alexander Hardinge Patrick Hore-Ruthven, Rifle Brigade, died on December 24, 1942, in the Italian hospital, Misurata, Libya, from wounds received in action when serving with a paratroop commando on December 20, 1942."

Major Hore-Ruthven was born at Quetta, India, on August 31, 1913, and was educated at Eton and Magdalene College, Cambridge.

He married early in 1939 Pamela, daughter of the Rev. A. H. Fletcher, and had two sons, Alexander Patrick Greysteil, born November 26, 1939, and Malise Maitland, born May, 1942.

He joined the Rifle Brigade in 1933. He had served in the Middle East since the outbreak of war, and was mentioned in despatches.

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ALEXANDRIA

## To Australian Churchmen

### Why not be a Roman Catholic?

Some time ago we described a pamphlet, published by "The Anglican Truth Society," written under this title by the Warden of Morpeth College, as a "misnomer." For some reason which we still fail to understand the Warden took this criticism as a personal affront. We have no desire to introduce personalities into any discussion, and disclaim very earnestly the justice of the Warden's attitude. However, we promised to deal more fully with the pamphlet, and proceed to redeem our pledge.

#### The Need of Careful Definition.

When any attempt is made to distinguish between opposing sections in theological thought it is most necessary to be careful in definition. This is a requirement demanded alike by prudence and courtesy. Our objection to the pamphlet in question is that it ignores this elementary requirement. Statements are jumbled together without any serious attempt to establish their cogency, or to indicate clearly the lines of demarcation that separate Anglican Roman and other non-Anglican forms of belief and worship. This is a crying defect.

#### Illustrations.

As illustrations we take the following sentences: "Like the Roman Church (the Church of England) is governed by bishops." This is cited as an evidence of the greater similarity of the Anglican to the Roman Church than to Protestant Churches. But the original Church to which the word Protestant attaches is in many parts of it governed by bishops. The Church of England is in communion with the Church of Sweden, a Lutheran Church which has preserved the old episcopal order. There are superintendents in other Lutheran Churches, and there is a Methodist Episcopal Church in the United States of North America.

All this is ignored. Again, we are told, "The Church of England . . . uses set forms of prayer." We know that the Baptismal Office and the Ordination Offices in the Church of England have borrowed freely from Martin Bucer's forms, and yet this is given as a point held in common between the Church of Rome and the Church of England in contrast to "the Protestant Churches."

This is quite sufficient to justify our charge of lack of careful definition.

As if to balance this unfortunate lack of precision in definition on the so-called Catholic side, the pamphlet gives an interpretation of doctrinal decisions on p. 14 that will certainly give a shock to some Anglicans. "Even the decisions of these (early) Councils were never regarded as binding on the mass of the Faithful until the latter (i.e. the laity) had endorsed them. . . . There must be the theologian, of course, to frame the dogmatic statements and think out the logical implications of the faith; but such people might very easily be led astray by the sheer inhumanity of their abstract logic. It was for the lay mind 'to bring down to earth' . . . the laity plays the part which a jury plays in a court of law . . . the ultimate decision rests with them."

Anyone who has sought to grapple with the thorny problem of Conciliar authority will not need to be told that this pamphlet cuts the gordian knot instead of untying it. We have drifted from government by bishops, in the writer's meanderings, to expert theologians, the inhumanity of whose abstract logic is corrected by a jury of laymen. This would be as repugnant to recognized Anglo-Catholic teaching as anything could well be, and that section of the Church would find it difficult to assent to the proposition calmly enunciated on page

12 that such differences "correspond to certain temperamental differences in people."

#### Doctrinal Ambiguities.

In addition to this failure in clear definition, which tends indeed to conceal serious doctrinal divergencies, there are statements that cannot easily be defended as genuine presentations of the doctrine of the Church of England. Where is the justification for stating that the Church of England regards "the Holy Eucharist as the principal service"? The Prayer Book makes no such statement. Strangely enough, the very term "Holy Eucharist" does not occur in the authorized formularies as a descriptive title for any service whatever. The Church of England requires Morning Prayer every Sunday, but states "There shall be no communion, except four (or three at the least) communicate with the priest." It is only in Cathedral and Collegiate Churches, where there are Priests and Deacons, that the order is given to communicate every Sunday. This is a strange way of exalting the Order for the Administration of the Lord's Supper to the position of the principal service. In fact, our complaint here is that the Warden feels under no necessity to provide any proof for his assertions.

Again, the Warden seems to assume that the doctrine that we are born again in Baptism is peculiar to the Church of England and the Church of Rome. He does not seem to be aware of the language of the Westminster Confession: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life."

Had the Warden dealt with explicit statements like this his pamphlet would have real value. As it is, it leaves the

whole question in a nest of ambiguities. The Scriptures declare that baptism saves us as in a figure. It also asserts that we are born again by the Word of God. There is no attempt made to combine scriptural statements into a unity, and to show how the sacrament and the preached word may have their place in the bringing of a soul to full spiritual life. This is, in our judgment, a glaring defect. The incautious reader is led to believe that the Church of England teaches the invariable spiritual regeneration of every baptized person, whether adult or infant, contrary to the explicit declaration of her own Article that asserts in so far as sacraments are concerned, "In such only as worthily receive the same they have a wholesome effect or operation." Any such conclusion would be a serious misrepresentation of the Church of England doctrine. We greatly fear that such elaborate examinations as Mozley's "Review of the Baptismal Controversy" have made but little impression on the mind of our tract writer.

#### A Still More Serious Deficiency.

The little tract assures its readers that the Church of England "believes that the Body and Blood of Christ are given to us in the Holy Communion under the forms of bread and wine." This particular statement was made by Bishop Gardiner in his famous controversy with Cranmer. Cranmer's reply is direct and convincing. "As concerning the form of doctrine used in this Church of England in the Holy Communion, that the body and blood of Christ be under the forms of bread and wine, when you shall show the place where this form of words is expressed, then shall you purge yourself of that, which in the meantime I take to be a plain untruth." Cranmer at least must have known what was in the Prayer Book. He must have had strong reasons for repudiating the assertion of his opponent.

When a writer of a modern tract dispenses himself from the obligation to deal with the special problems that clustered round certain phrases, he is consciously

or unconsciously clouding judgment. We view declaration of this kind coming from a gentleman who is entrusted with a very solemn responsibility with the gravest concern. Surely the writer cannot be ignorant of the fact that the term "under the forms of bread and wine," while in itself capable of a perfectly legitimate meaning, has been since the sixteenth century used as the watchword of the Roman Catholic doctrine of the Holy Communion. If he is aware of this patent fact, it would lead to the conclusion that he equates Anglican and Roman doctrine on this important point. To do so is to do violence to the whole tradition of the Anglican Church, maintained unbrokenly until the unfortunate confusions associated with the Tractarian party. It is mere pretence to acknowledge "a glorious comprehensiveness" in a kind of lip service on page 12, and to narrow within the strictest limits of the belief of the Church of England on what Cranmer described as "the very body of the tree, or rather the roots of the weeds . . . the real presence of Christ's flesh and blood in the sacrament of the altar (as they call it)". When we remember that this tract is described as a manual of Church teaching, we respectfully submit that we have reason to demand a more exact, a more scholarly handling of these important questions.

#### A Further Mischievous Assertion.

In this little nest of misleading statements we come to the last. The Church of England, we are told, "believes that it is in no way wrong to pray for the dead." Here again we notice a looseness of phraseology that would startle a thoughtful Roman Catholic no less than an ordinary English Churchman. Both the Roman Catholic and the Anglo Catholic would prefer to introduce the adjective "faithful" before the word "dead." It is this looseness of phrasing that is so damaging to the tract, and we may add it appears at every stage of the argument. But when we have drawn attention to the need of this qualification we are not yet

at the end of our criticisms. Even if the statement were presented in this revised form it would still present great difficulties.

The belief of the Church of England as distinct from the belief of individual members can only be found in the authorized formularies of the Church. It is an admitted fact that all explicit prayer for the faithful departed has been deliberately expunged from the approved formularies of the Church. Efforts have been made from time to time to secure some mild recognition of the ancient custom of prayer for the faithful departed, but up to the present the jury of the laity, to use the Warden's illustration—although we believe it is not a happy one—has rejected all such proposals. If the Church held it was no way wrong to pray for the dead, why did she excise with such care all references to departed souls which occurred so plentifully in the ancient service books?

Further, there is a direct declaration in the Homilies which are still liable to be read in our Churches. Here it is: "Now to entreat of that question, whether we ought to pray for them that are departed out of this world or no? Wherein if we shall cleave only unto the word of God, then must we needs grant, that we have no commandment so to do. For the Scripture doth acknowledge but two places after this life; the one proper to the elect and blessed of God, the other to the reprobate and damned souls; as may be well gathered by the parable of Lazarus and the rich man. . . . Let these and such other places be sufficient to take away the gross error of purgatory out of our heads; neither let us dream any more, that the souls of the dead are anything at all holpen by our prayers; but, as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven, or else to hell, whereof the one needeth no prayer, and the other be without redemption."

It is no pleasure to expose careless and misleading state-

ments. Yet it is necessary if the real position of the Church of England is to be understood. Enough has been written in the above review to convince our readers that tracts of this kind, however well-intentioned may be the writers, cannot advance the cause of truth which all have at heart.

There is an intemperateness of presentation that is bound in the end to weaken the very claims which are urged with such confidence. We can only express our regret that more than one booklet in this series labours under the defects that we have pointed out in connection with the particular tract under review. We hope in the interests of fair dealing and careful scholarship that a more rigid system of editing will prevail in the case of any future publications.

#### DEATH OF THE BISHOP OF TASMANIA.

The Church of the Commonwealth has lost a distinguished and honoured leader by the death of the Right Rev. Robert Snowden Hay, D.D., who died in Melbourne on February 3. In the words of the Governor of Tasmania, "pure in heart, cheerful in spirit, immaculate in conduct, steadfast in adversity, patient in suffering, the Bishop was an example and a friend to all men of 'good intent.' His courage, his diligence, his tolerance, his honesty of purpose made him the beloved friend of a vast number of people whom he inspired to live their lives more worthily and whose blessings he carries into the presence of God he loved and served."

The late bishop went to Tasmania as Dean of Hobart in 1916 and upon the resignation of Bishop Montgomery in 1919 he was appointed to the vacant bishopric. Dr. Hay was educated at Durham and took his degree in 1891, in which year he was ordained by Bishop Westcott. It is interesting to note that his educational term at Durham was during the later years of Bishop Lightfoot and the opening years of the bishopric of Dr. Westcott.

Both of these men of massive scholarship would seem to have impressed the mind of Snowdon Hay during the most formative years of his life and produced in him a sober churchmanship and a sincere regard for patient scholarship.

His death has evoked a widespread expression of regret and appreciation of the ministry of his life.

#### A GREAT CHURCHMAN.

By the passing of Sir Kelso King, the Church in the diocese of Sydney has lost its outstanding layman.

The large and representative congregation which filled St. Andrew's Cathedral for the funeral service on February 8, bore eloquent testimony to the warm affection and wide respect in which he was held, and the Archbishop's address in its comprehensiveness of reference, its just estimate, and its warmth of feeling was a fitting tribute to a great and good man. It has been given to comparatively few to serve God and their generation in such rich measure and through so many varied avenues as it was given to Sir Kelso King, and his memory will be cherished by a veritable multitude who have cause to thank God for his kindness, his witness and his work.

In the world of business he had been the chief executive officer of the Mercantile Mutual Insurance Company since its inception in 1877, and Managing Director of the Australian General Insurance Company since its inception 31 years ago. He was chairman of Directors of Mort's Dock and Engineering Company Limited, a director of the Colonial Mutual Life Assurance Society, Limited, and the Australian Fertiliser Company, and chairman of Brisbane Theatres, Limited. He had also been a director of the Bank of New South Wales, of the Mount Morgan Gold Mining Company, of Messrs. Richardson & Wrench (Land and Estate Agents), and of the Illawarra and South Coast Steam Navigation Company.

His public activities were numerous. He was chairman of the

Walter and Eliza Hall Trust, the Boy Scouts' Association and the Boys' Brigade, president of the St. John Ambulance Association and the Ambulance Brigades, vice-president of the Royal Life Saving Society, and a trustee of the Royal Naval House, Sydney. He was a prominent Freemason, a vice-president of the Royal Empire Society, and he had been president of the Australasian Pioneers' Club since 1928.

In the Church which he loved he served as a parochial nominator for All Saints', Woollahra, as a lay canon of the Cathedral, as a member of the Church of England Property Trust, and of the Sydney Diocesan Board of Finance. He was the honorary manager of the Church of England Fire Insurance Company, and of many special appeal funds. He was a councillor of The King's School, of Trinity Grammar School, and of the Canberra Grammar School.

All this makes a truly remarkable record, and although he had reached the age of eighty-nine, he continued to live a full and active life to the very end. His mind was still vigorous and alert, and his judgment highly respected.

Those who knew him will remember always his unfailing graciousness, his abundant kindness, his simple goodness and steadfast faith, his reverence for sacred things, his staunch loyalties and high ideals, the wonderful way in which he was always managing, somehow, to fit into an already crowded life some fresh piece of service, some new act of thoughtfulness and kindness.

He was highly respected and greatly beloved by old and young alike. His name was golden, not only in Church circles, but also in the professional and business and philanthropic life of our city. He was ever willing to give help and encouragement to struggling though worthy causes, and he was deeply interested in the welfare of the young. How touchingly appreciative he was of anything that others did for him, how generous were his expressions of congratulation and goodwill!

The long day of service has

drawn to a tranquil end, and he has passed through sleep to the eternal day beyond. As we contemplate his life and the manner of his passing the description of Enoch comes inevitably to the mind: "And Enoch walked with God; and he was not; for God took him."

Now the labourer's task is o'er;  
Now the battle-day is past;  
Now upon the farther shore  
Lands the voyager at last.  
Father, in Thy gracious keeping  
Leave we now Thy servant sleeping.

#### CHURCH OF ENGLAND FEDERATED WAR WORK COUNCIL.

On Tuesday, February 28, the first Annual Meeting of the Church of England Federated War Work Council will be held in Sydney, when the record of the years achievements will be presented. Owing to national security regulations it is impossible to set out in detail all that the Council has done, but we can state that over a quarter of a million sheets of note-paper and envelopes have been provided to men in the remote areas; the hut at Darwin and the Hostel at Alice Springs have been maintained; two huts and equipment have been dispatched to Port Moresby; twenty-seven tents have been provided for use of chaplains in the far north; five huts have been supplied in the Diocese of North Queensland; three rest rooms have been equipped in North-West Australia; four mobile units will shortly be in operation at remote Air Force Stations and a mobile canteen is being equipped for use in Western Australia.

The Dioceses throughout the Commonwealth have raised more than £3000 for this work, but there is an urgent need for greater support. The Council feels that church people generally will give this work their enthusiastic support. We hope to print a full report of the Council at a later date.

Mr. Gavin Long, son of the late Bishop Long, of Newcastle, has been appointed War Historian by the Federal Government.

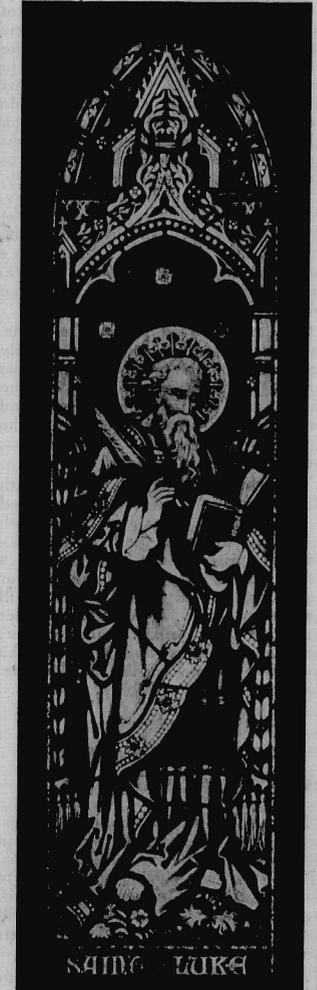
#### THE CHURCH IN SOUTH AFRICA.

##### A CENTENARY CELEBRATION.

Recently the Centenary of Holy Trinity Church, Capetown, has been celebrated amidst a chorus of warm-hearted congratulations from all the Protestant Churches of the City. It was in 1842 that a little band left St. George's Church (now the Cathedral) and formed themselves into a congregation of those who were loyal to the Protestant and Evangelical character of the Church of England. The Dutch Reformed Church (which from the first has shown itself sympathetic) placed at their disposal a Hall in Long Street, where for a time services were held; then a site was found in Harrington Street, upon which stood an old, dilapidated unused Roman Catholic Church; this was pulled down, and in its place there rose Holy Trinity Church. God blessed the movement, and it was not long before it became necessary to enlarge the church; this was accomplished by the addition of a Chancel; further extension becoming necessary, a gallery was put in at the West End. From Holy Trinity has grown very largely the expansion of the Church of England (made necessary by the formation of the Church of the Province of S.A.). If we may be permitted to quote the first Bishop of the Church of the Province, That Church "Cut itself off root and branch from the Church of England"; this was some seventy years ago. As the years passed, and the Church of the Parish became more and more "advanced", Congregations were formed in the Transvaal, and churches built, largely under the inspiration of Holy Trinity; these were Christ Church, Hilbrow; St. Paul's, Kenilworth; and Holy Trinity, Bramley; all these three in Johannesburg; at Boxsburg North, Christ Church; and at Pretoria St. Paul's. The most recent being St. Stephens, Claremont, at the Cape.

The great day was Sunday, October 25. To attend and take part the Vicar-General (Rev. Alan Ewbank), the Deputy Vicar-General (Rev. Norman Bennett) and Mrs. Bennett travelled down from the Transvaal. The sermon in the morning was preached by Mr. Bennett. In the afternoon there was a special service at which a Service for the admission of Lay-Readers, and one for the Admission to Communion of "Those desirous to be Confirmed"; at this service both Mr. Bennett and Mr. Ewbank gave brief addresses. At the evening service Mr. Ewbank was the preacher. On the following Monday there was a large Social Gathering in the adjoining Church Room, at which Mr. Ewbank presided. The receipt of numerous letters and telegrams of greeting and good wishes from the Churches and from individual well-wishers were reported as received by the Registrar (Mr. Gordon Mills). The first speaker

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was the oldest member of the congregation, a lady approaching four score and ten. She was followed by another lady whose father (Mr. Kearns) was one of the very early stalwarts. Next came the greeting given verbally by Ministers and leaders of the various Protestant Churches in the City, led most appropriately by the Rev. F. J. Berning Malan of the Dutch Reform Church. Mr. Malan stressed the hope that a time would come when the churches presented a united front to the forces of evil. The Rev. Robert Barr (Presbyterian) said some people make light of the past, some took light from it, and others added light and lustre to its record. Others to address the gathering were the Rev. A. W. MacBeath (Baptist), the Rev. Alex. Stewart (Congregationalist), the Rev. J. D. Yule (Presbyterian), the Rev. T. B. Reynolds (St. Peter's Mowbray), Brigadier le Roux (Salvation Army), and Mr. E. J. Canning (Methodist).

On the following Friday the Registrar, Mr. Gordon Mills, whose family from the first have been amongst the keenest of the supporters of the Church as if he, gave a powerful and most interesting lecture, entitled "The Church of England in South Africa, and what it stands for".

The church of England in South Africa is still denied what is conceded to every other branch of the Church of England overseas, be it in the widespread Empire or out of it, namely a Bishop. It has stood unflinchingly for the Faith, and by God's Grace will continue to stand; it has grown under persecution, and will continue to grow; continuing to pray and strive for the day when it shall receive the long delayed bare justice which is its due.

### URGENT APPEALS FOR ACTION.

Because of the increasing seriousness of the strangeling of liquor in relation to the war, the Temperance Alliance is intensifying its efforts to contact key people who in turn will reveal the facts which the press will not publish and get action in their own circles.

Among the most important groups they seek to contact are the organised churchwomen's societies, and the general secretary, Mr. Piggott, is appealing to the ladies' guilds, or their equivalent, to make it possible for a representative to address one of their regular meetings, so that ways of countering the liquor party's influence can be suggested.

Mr. Stanton, the field organiser of the Alliance, is planning the fixtures and is able to provide daylight pictures as an added attraction.

Several meetings (some of them covering a whole district) have already been arranged, and it is hoped to reach most of the church groups in the next three months. Will the guilds

willing to receive a speaker, and not already contacted, please communicate with the Alliance office (new address, Record Chambers, 77 Castlereagh St., near King St.), phone No. MA4229, and arrange dates. It is emphasised that because of the need for prompt action the Alliance would like to meet all groups with the least possible delay.

### THE FIRST CHRISTIAN SERVICE IN AUSTRALIA.

The service was held on the shores of Sydney Cove on Sunday, February 3, 1788, and the Rev. Richard Johnson preached from Ps. 116: 12: "What shall I render unto the Lord for all His benefits toward me?" Verse 13 replies: "I will take the Cup of Salvation and call upon the Name of the Lord."

What shall I render to the Lord,  
For all His benefits to me,  
For all the countless gifts of love  
He showers on me continually?

The freshness of a Springtime morn,  
The wonder of a Summer moon,  
The fragrant rest of Autumn eves,  
The cheer of Winter suns at noon.—

These fill the ever-changing year  
With constant cause for thankful praise,  
And with a plentitude of joys  
His loving goodness fills my days.

The strength and skill of hand and brain,  
Yea, everything I call my own,  
And power to use them, or enjoy,  
I have from Him and Him alone.

He gave His Only Son for me,  
To die in bitter agony,  
That I might live eternally—  
Ah, wondrous is His love for me.

What can I render Thee, O God,  
When Thou hast all, and I have nought  
But love, obedience, and faith  
And this poor life Thy love hath bought?

Yet this is all Thou askest, Lord,  
This, even this small gift of mine  
Would satisfy Thy deep desire,  
And fill Thy heart with joy Divine.

Then here my life I dedicate,  
With love acknowledge Thy just claim,  
Salvation's Cup I humbly take,  
And call upon Thy Holy Name.  
—W.G.H.

The Bishop of Armidale, at the request of the Primate, is to publish a pamphlet giving suggested outlines for courses of sermons this Lent. The subjects chosen will be concerned with the Church and the part it has to play in social reconstruction.

Archdeacon and Mrs. H. S. Kidner are due in Australia shortly on furlough from Tanganyika.

### PERSONAL.

(Continued from page 7)

Rev. Leslie Stibbard, who had a somewhat sensational escape from Guadalcanar, British Solomon Islands, has been appointed to the parish of Eugowra, N.S.W., by the Bishop of Bathurst. Mr. Stibbard will return to his work in the Solomons when conditions permit.

The death occurred at San Remo of Mrs. Mary Potter, widow of the late Rev. Herbert E. Potter. She was the daughter of Capt. Thomas Anderson, who, with his brothers, Samuel and Dr. Hugh, settled at Bass in 1835. Mrs. Potter, who was the last of her generation of the Andersons, was born at Bass in 1854. She married in 1884 Mr. Potter, who was himself a pioneer, being the first minister of the Church of England appointed to Westernport district. She is survived by a daughter and three sons.

The Archbishop of Brisbane has heard recently from the Bishop of New Guinea, who gives reassuring news about Archdeacon Gill and the Rev. Robert Jones. He had just heard from both, and at that time they were safe and well.

The Bishop of Wangaratta conducted his farewell services at Holy Trinity Cathedral, Wangaratta, on January 21. At an ordination service held on February 2, Bishop Hart ordained Mr. C. C. Burgess to the diaconate and Rev. L. G. B. Rose to the priesthood.

We desire to express our sympathy with the Rev. R. W. Hemming, of Bexley, N.S.W., upon the death of his father.

With much regret we record the death of Mr. E. C. Parsons, head master at the High School and lay reader at Gladstone, S.A., and extend to Mrs. Parsons and the children our sympathy in their bereavement.

### "MR. JONES."

"We Jones," said Mr. Jones, proudly, "we're certainly in the limelight these days."

Mr. Jones looked up from his *Australian Church Record*. "Mmmmm," he answered questioningly.

"There is the Rev. W. Wynn Jones being consecrated assistant Bishop of Central Tanganyika."

"A fine fellow," said Mr. Jones. "He's done an amazing job for C.M.S. over there. This is a forward move, indeed. Have you seen my cheque book, my dear?"

## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

#### SYDNEY PRELIMINARY THEOLOGICAL COURSE.

##### Result of Examination on Prayer Book.

In order of merit:—Miss M. Chapman; Mr. G. H. Turner; Mrs. A. W. Morton; Miss B. Winchester; Miss L. Ashley; Mrs. A. L. Andrews and Mr. W. Martin; Miss M. Greenwood and Miss S. Nicholson; Miss C. Rowsell; Miss J. Foster; Miss F. Greenfield and Miss W. Smith; Mr. E. A. Mobbs; Miss H. Friendship; Miss O. Delbridge and Miss R. Michael; Miss A. Turner; Miss M. Attack; Mr. N. Stone; Miss F. Tattersall.

Two candidates were unsuccessful.

The following have obtained the Sydney Preliminary Theological Certificate:—With Honours: Miss M. Chapman, Mrs. A. W. Morton, Miss J. Foster; with Credit: Miss O. Delbridge, Miss R. Michael, Mr. A. E. Mobbs.

#### FIRST CHRISTIAN SERVICE.

The annual service in commemoration of the First Christian Service held in Australia was held at St. Philip's, Sydney, on Sunday, February 7, in the afternoon; as customary, the Bible and Prayer Book used by Richard Johnson, Chaplain of the Fleet, were in use. An excellent sermon was preached by Bishop Pilcher gathering up the lessons of the occasion. St. Philip's was well filled by an interested congregation.

#### MOORE COLLEGE SUCCESSES.

The Principal, staff and students are to be congratulated on the success of the College in the Th.L. examinations. One student in the first part of the examination was placed first on the list. Altogether 15 men passed the first part of the examination and two deaconesses who attended lectures at the College.

#### NARRABEEN.

The first anniversary of the opening of the new church was observed by special sermons on Sunday last, February 21. The preachers were the Rev. G. A. Sanders in the morning and Rev. A. R. Ebbs in the evening.

The rector, Rev. A. Pattison, is at present without a curate, as the Rev. C. Sherlock has been appointed a Chaplain to the Forces.

#### MISSIONS TO SEAMEN.

The official opening of the Merchant Navy Club at the Rawson Institute was performed on Wednesday last by the Lady Wakehurst, in the presence of a goodly audience of friends and supporters of the Missions to Seamen.

#### YOUTH WEEK.

A series of young people's meetings and children's meetings were held in the parish of Moss Vale, commencing at the end of January and concluding on the second Monday in February. Rev. G. R. Delbridge, Chaplain for Youth Work, conducted the meetings. The children were most enthusiastic, over 100 attending each afternoon after school. The slides of "The Pilgrim's Progress" as well as other slides were shown. The evening meetings were not quite so well attended, nevertheless there was a deep sense of the presence of God.

The Sunday services were well attended, and a definite blessing was experienced by many. The children were given a considerable amount of free literature and bought a number of New Testaments. The young people bought a number of devotional and missionary books. All concerned thought the mission was worth-while, and are praying that much blessing may result from it.

#### CHURCH OF ENGLAND SERVICE BUREAU.

The work of the Church of England Service Bureau for eighteen months was carried on by the Rev. N. Fox and Mr. Paynter in a voluntary capacity. It soon became obvious that an extension of the work was necessary. Consequently the Chaplain for Youth Work was appointed and the Service Bureau has become part of his work. There is an office in Church House, and since December 1, numerous young people and parents have been interviewed. Over 50 young people have been placed in Government and other good positions.

**Coaching.**—The need for a Coaching Department of the Bureau has long been felt, and it is with pleasure that it is announced that coaching for Public Service Examinations, Matriculation, Leaving and Intermediate Certificates will be available for any person who is working in the day time and who desires to study at night. This is a forward step; those who will be coaching will be University graduates and qualified coaches. Information concerning the above can be obtained from Rev. G. R. Delbridge, Church House, George Street, Sydney.

#### ALL SAINTS', WOOLLAHRA.

Sister Nora Tress, who recently gained the Th.L. diploma of the Australian College of Theology, has taken up her work as deaconess in the parish. She is a niece of Archdeacon and Mrs. Langley, and is to be "set apart" on March 25.

#### ST. HILDA'S, KATOOMBA.

On January 8, the parishioners said farewell to Mrs. Muggleston, who for thirteen years had been a faithful Church worker and Guild member. The farewell gathering was held in the rectory in the presence of a large company of ladies. The rector, Rev. J. R.

LeHuray, paid a warm tribute to her services, and Mrs. Robinson, Guild secretary, presented her with a beautiful cut-glass vase. Later in the afternoon presentations were made by the Red Cross Society and the Crippled Children's Society.

#### Diocese of Newcastle.

##### DIOCESAN LOSSES.

"The deaths of two most valuable servants of the diocese have been reported since I last wrote you. It is just on ten years since Miss Margaret Lawrence resigned her post as headmistress of our Girls' Grammar School. Even then her health was failing, and she never recovered it to any really satisfactory extent. She was a born educationalist, and a first-rate teacher, and had the gift of getting the best out of her pupils. For the foundations she laid as first headmistress of the school, and the traditions she created, the diocese and school will always be gratefully in her debt. Perhaps her best legacy to the school was its present headmistress. Chief among Miss Martin's many qualifications for her important position is the fact that she served for so long on Miss Lawrence's staff.

The other death was that of Mr. Harold Blomfield. In the address which I had the privilege of giving at his funeral service, I said something about what he meant to the diocese generally, and to me personally."—The Bishop's Letter.

#### Diocese of Armidale.

##### ORDINATION.

On February 2, the Festival of the Purification, the Rt. Rev. J. S. Moyes, M.A., Th.Soc., Bishop of Armidale, admitted Messrs. Robert Bruce Vivian Burls and Lionel McKain to the order of deacons in St. Peter's Cathedral, Armidale.

The Ven. E. H. Stammer, Th.L., Archdeacon of Armidale, presented the candidates and preached the sermon.

Taking as his text 2 Tim. 2: 1, "Be strong in the grace that is in Christ Jesus," the Archdeacon emphasised the relevance of the Christian ministry in a day in which men think and talk and act as though they could manage their own lives and the world without the help and grace of God. He referred to the difficulties with which Timothy was confronted at the time when St. Paul wrote his letter to him to encourage and inspire him as he shouldered the tremendous task of witnessing for Christ in Ephesus, with its teeming population and its fanatical worship of Diana. He said that to his mind there was a parallel between the condition of the infant Church in heaven Ephesus and the Church of today, facing an antagonistic world which has forgotten God and is striving through brutal and bestial warfare to find the path of human happiness.

The Bishop's questions in the Ordination Service, said the Archdeacon, emphasised the need for obedience to a great ideal for life and death "to the glory of His Name and the edification of His Church." This meant the building up of the faithful, the seeking for those who have gone astray, and the gathering of those who as yet know Him not. Those who were being ordained to the sacred ministry of the Church that morning were being set aside for a great task, but they would find that strength for the task would come from the risen, triumphant, all-conquering Christ.

The world of to-day was full of deceit, of vileness, of corruption, said the preacher, but it must break before the power of Christ. The force of circumstances would at length drive men back to God whom they had too long neglected to their own unhappiness and bitter loss. It was his prayer that the ordinands might each be an unobstructed channel of God's grace to the people to whom they ministered.

The Litany was read by the Rev. A. Battersby, vicar of Inverell; the Epistle was read by the Rev. H. E. S. Doyle, Th.L., vicar of Emmaville; and the Gospel by the Rev. L. McKain. The Bishop was attended by the Rev. Canon C. A. Dickens, L.Th., and the Rev. Canon A. J. A. Fraser (Sub-Dean) and the Rev. F. A. Keay assisted in the administration of the Holy Communion. A number of other clergy of the diocese were also present.

The Rev. L. McKain, formerly known as Brother Francis of the Community of the Ascension, has been licensed as assistant curate of Glen Innes, and the Rev. R. B. V. Burls is to be assistant curate at the Cathedral and chaplain at the Armidale School.

## VICTORIA.

### Diocese of Melbourne.

#### C.M.S. SUMMER SCHOOL.

The members of the C.M.S. Summer School at Brother Bills' Holiday Home at Mt. Evelyn, from 5th to 12th January enjoyed a most profitable week amid the beauty of the bush. The school was profitable from every point of view, for every activity—spiritual, mental and physical—was catered for in the very full programme. The weather was ideal throughout. A very pleasing feature of the school was the large number of young people present.

The school was welcomed to Mt. Evelyn by the vicar of the parish of Lilydale (Rev. A. Donnelly), the president of the Council of the Shire of Lilydale, and the member for the Shire, Colonel Knox.

The chairman of the school was the Bishop of Gippsland, who, by his homeliness and delightful humour, captured the hearts of all present. Amongst the speakers were Canon C. H. Murray, M.A., who conducted the morning

Bible studies, and Dean Langley, who gave a series of three addresses in the morning sessions.

The morning sessions began with a study circle. The book for study was "The Missionary Heart of the Bible," by the Rev. H. C. Matthew, M.A.

In the first of four studies God's great plan of Redemption recorded in the Bible was unfolded in "The Forward Look of the Old Testament," from the call of Abraham, through the ministry of the Prophets to the Advent of the Promised Messiah. The second study, "The World-view of Jesus," was concerned with the universal claims of Christ and His commission to His disciples, "Go ye and teach all nations." The life of St. Paul, the great pioneering missionary of the early Church, was reviewed in the third study, which revealed his message, his motive, and his methods. The fourth study, "The Missionary Church," emphasised the essential missionary character of the Church and the obligations resting upon each member of it to spread the Gospel. The final study circle was devoted to a consideration of the practical implications of the studies and how these may be carried out in the parishes.

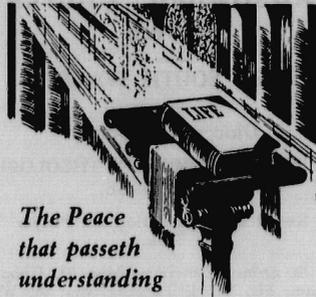
After the study circle, a Bible reading was conducted by Canon Murray, who unlocked the spiritual treasury of the First Epistle of St. Peter. It was with the utmost skill that the Canon portrayed the conditions under which the early Christians suffered for their faith and how closely the Word of God fits the present-day situation of Christians in many parts of the world.

Following the Bible readings, Dean Langley gave a series of three lectures on the relation of the Gospel to the economic and material realm of life. The titles of these three lectures were: "God and Mammon," "Mammon and Missions," and "Mammon and the Kingdom of God."

On two occasions the third of the morning sessions took the form of an open forum. These were conducted by the Rev. Cyril Chambers, general secretary of C.M.S. in Victoria. The first of these open forums was devoted to the discussion of the proposals for a Mission of Help to the Netherland East Indies, and also of the best methods of propagating missionary literature in the parishes. The second open forum was regarded as the most important meeting of the Summer School, because it was in this meeting that the practical findings of each of the study circles were given and correlated.

The evenings were devoted to talks given by missionaries from the field. Mr. Port gave a most interesting account of the evacuation of half-castes from Roper River and of the building operations in progress there since the disastrous floods.

The Rev. J. F. Goldie, of the Methodist Mission in the Solomon Islands, and Mr. H. W. S. Mellsoop, of the China Inland Mission, who has just recently returned from China, brought vividly



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before the members of the school the mighty works of God in their respective fields, which have recently been ravaged by war. The Rev. Cyril Chambers, from India, gave an account of the present political situation in India, the position of the Indian Church, and the future of missionary work in India.

Miss C. B. Furfhey gave an account of her educational work at Aurangabad, in the Native State of Hyderabad.

These addresses were followed by a devotional message by the Bishop. His theme was based on the words of the Greeks, "Sir, we would see Jesus" (John 12: 21).

The school was saddened by the untimely departure of the Bishop owing to a sudden onset of ill-health, due to the nature of the climate. Very generously and at very short notice, Bishop Baker, Principal of Ridley College, came to fill the vacant chair.

The summer school culminated in a service of thanksgiving on the last evening, at which Bishop Baker preached and an offering of £22 was received.

## Diocese of Ballarat.

### A COMBINED CONVENTION AT BALLARAT.

#### An Act of United Witness.

For a long time we have been told that the disasters which have fallen upon the world are the outcome of our neglect of the truths about man and

God which the Christian Church exists to proclaim.

The duty of proclaiming those truths is a paramount duty in all ages and never more clearly so than now.

The great affirmations of the Christian faith are common to all who own the Lordship of Christ. With the active encouragement of the Bishop, a committee has been at work to arrange a great united convention at which five statements, positive and definite, will be made, on truths fundamental to the ordering of our lives, whether as individuals or as a society.

By the great kindness of the minister (Rev. Dr. C. N. Button) and trustees, the meetings will be held in St. Andrew's Kirk, its central position making it admirable for the purpose. They will begin on the first Friday in March and will continue on succeeding Fridays for five weeks.

The first meeting will deal with the subject of Man. Who is he and why has he been set here in earth? This will lead on naturally to the second, when the speaker will set forth what Christians believe about the God of Whose love man is the creation. In the third meeting the authority which Christians claim in Christ will be asserted. The speakers on these subjects will be Archdeacon Roscoe Wilson, the Rev. the Principal of the Methodist Ladies' College, and Canon Murray, of Christ Church, South Yarra, in that order.

The Rev. the Headmaster of Wesley College will deal with the subject of Christian Education. In the final meeting, Professor Calvert Barber will deal with the Christian claim that, despite all that education and science, improved living conditions and all we may demand for men in the future, can do for him, man will still need redemption.

## QUEENSLAND.

### Diocese of Brisbane.

#### TEACHERS' SUMMER SCHOOL.

Toowoomba, December 26 to January 1

It was considered doubtful whether it would be possible to hold our Teachers' Summer School this year owing to the "rationing" of the Christmas holidays, but in spite of this handicap a record enrolment of 50 was reached. This result was partly due to the attendance of some prospective teachers, several of whom had just passed their Senior.

For the benefit of those who could only come for the long week-end, the course was arranged in two sections. We were fortunate in having Captain Coppock, of the Army Education Service, to give the first set of lectures on Teaching Method. The Director (Rev. M. E. de B. Griffith) also gave two lectures on "How to Enjoy the Bible," and "How to Use the Bible in Teaching." From the Monday to the Friday the Rev. M. C. Pay gave a

course on the Background of the Bible, and the Director took the subjects of Sunday School organisation and the preparation of the lesson. There were also meetings for Graded Group discussion. Evening lectures were given by the Rev. A. C. Flint on Missionary Matters, and by the Rev. W. S. Milne on the Quiet Time in Sunday Schools.

The Chaplain was the Rev. D. P. Cassidy, who concluded the daily service in the Glennie Memorial Chapel and gave the address at Compline. The thanksgiving at the final service was given to the fund for the establishment of a St. Christopher's College for Australia.

The school was a happy and successful one, despite the continuous wet weather. Mr. S. Gresham, as recreation officer, rendered valuable service.

## SOUTH AUSTRALIA.

### Diocese of Adelaide.

#### AUSTRALIAN BOARD OF MISSIONS

The Missionary Summer School was held at the Retreat and Conference House at Belair from January 9 to 15.

The school was most fortunate in being able to have this delightful and commodious building for its meetings; the knowledge that it was housed in its own diocesan home added greatly to the success of the gathering.

Bishop Cranswick made an ideal chairman; his forceful and illuminating explanations of the book studied—John Foster's "Then and Now"—were distinctly helpful, while his deeply spiritual addresses at the closing session each day were listened to with rapt attention.

Each morning Archdeacon Houison conducted inspiring devotional studies, taking for his subject "The Manifestation of Jesus Christ as The Way, The Truth, and The Life," setting forth with telling directness of utterance the signification of those several aspects of our Lord's life to the individual soul.

The Rev. A. S. Webb, as leader of intercessions, took as the foundation of the petitions each day prayers from the Book of Common Prayer, and proved thereby what a wealth of subject matter is contained therein.

Public addresses each evening were all delightfully informative, and suggestive. Bishop Cranswick's subject was, "The Church Looks Forward"; the Rev. C. J. Gumbley dealt with "Church Missionary Society Activities"; the Rev. E. H. Swan spoke respecting the British and Foreign Bible

Society and Missions; and Miss Edith Williams' personal knowledge and experience enabled her to treat effectively with "New Guinea To-day and To-morrow."

Some fifty persons attended the school, the majority of whom were present throughout, and all testified to its great spiritual and educational value.

A social gathering was held in St. Mary Magdalene's Hall, Moore Street, on Tuesday evening, February 9, to welcome missionaries from New Guinea who are on furlough—Misses E. M. Devitt, E. Williams, and M. Kekwick.

## PUBLICATIONS.

From the Anglican Truth Society we have received copies of two small pamphlets by the Bishop of Armidale and by the Rev. Ian Shevill. Bishop Moyes' tract on "War, Womanhood and Survival" is a timely protest against the wrong-headed Army issue of preventatives and a plea to our men to live up to the highest by way of self-control and reverence for our womanhood, and help Australia to find a way to a clean and vital nationhood.

The tract should be freely circulated among the men of the Forces. Price 2d.

The other tract is entitled, "Why Baptism?" by Rev. Ian Shevill, B.A., Th.L. Price 4d.



Mrs. Margaret Fielding Jones, Hon. Red Cross Welfare Officer for the Women Personnel of the Services, stacks parcels of Red Cross comforts for Army nurses going on active service to the forward areas. Mrs. Fielding Jones, who sees to the welfare of the service women, is a member of the Divisional Council of New South Wales

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**A WESTERN TRAGEDY.**

(By Rev. C. A. BAKER.)

**An Unexpected Incident.**

There was no doubt that the bed of the creek was in a bad condition. The recent rains had played havoc with it. The load was heavier than usual because it was the Christmas trip in this Bush Church Aid Society area, and several cases of gifts for dozens of children were stacked inside. There was nothing else to do but attempt the crossing and hope for the best. Even the track down the bank was badly scoured. The vehicle moved down it slowly, suddenly sinking into soft sand. The engine roared, there was an ominous snapping sound, and behold—a broken axle. Just like that. But it meant the abandonment of the Christmas journey. The nearest towns were both seventy-one miles distant, east and west. The nearest new axle probably in Adelaide, 470 miles away.

**Seven Days Later.**

Within seven days we had managed to return to town in a station truck, had received the new axle by rail, and were ready to rescue the vehicle. On the Saturday morning I left town very early with the mechanic in a fourteen-year old Chev., which functioned as though it were ninety. Three and a half hours later we reached the creek. Within the next hour we knew the worst—the new axle was the WRONG SIZE. Can you imagine our feelings. But that was not all. A car drove up from the nearest station with a message for me. Two boys had been drowned 130 miles away; could I take the funeral of one of them whose body had been found? With no fast transport available, and terrible roads, it could not be done, as the funeral had to take place within a couple of hours time. A layman would have to officiate in the emergency. It was heart-breaking not to be able to exercise one's ministry at such a moment, when it would have meant so much to those concerned. We reached town late in the afternoon. The return journey had been very slow. Radiator trouble made it necessary to fill up about every eight miles. With only one kerosene tin to hold water this meant that we had to be very careful to plot our course from water hole to water hole, as there were only two homes in the whole journey. Fortunately we both knew the area well. Once the muffler fell off, and had to be retrieved.

**A Sad Story.**

Came Sunday. The second boy had been found. Being in town I had only 50 miles to go this time. Six of us left for the scene of the tragedy, including the coroner, and two uncles of this second boy, one of whom was the mechanic. We travelled in a modern utility truck, averaging 50 miles per hour against a terrific wind, on a road meant for about 25. Once we bogged

in heavy sand. We reached the homestead about 3 p.m., on the far bank, and crossed by rowing boat. Here I learned the full story. The book-keeper's only son, aged eight, who was already buried, and the son of a family of several children whose father was employed on the station, aged six, had gone ahead of the main party for a swim in the river. Entering the water prematurely, they had found themselves suddenly in deep water, and before anyone could help them they were drowned. Their loss had come as a deep grief to all concerned.

**The Ministry of Consolation.**

I spent some time with the bereaved parents seeking to comfort them and to strengthen their faith in God, then followed the funeral. A large number of people from the surrounding countryside was present. The burial took place a short distance from the homestead, in the quiet little cemetery attached to it. It was an inexpressibly sad moment. But God's message was passed on to all who stood around. One thought that occurred to me was this; that the ministry supplied by the Bush Aid Society had made it possible for the ministry of consolation to be exercised when it was most needed. Such ministry in the out-back must never be allowed to cease.

**The Sequel.**

There is a sequel to the foregoing. The contacts that were established then, led eventually to regular services being held at the homestead, and the opening up of a wider ministry. But that is another story.

**THE WORLD JEWISH CONGRESS MEMORIAL MEETING.**

This memorial meeting of the Jews of Sydney, called by the World Jewish Congress and held at the Maccabean Hall on January 10, resolves as follows:—

1. It places on record its appreciation for the sympathy and indignation expressed by the Governments of the free peoples in respect of the tragic sufferings of European Jewry.
2. It expresses its deep conviction that the United Nations, pledged as they are to the principles of the Four Freedoms and the Atlantic Charter, will take swift and effective measure for the relief of the Jews of Europe, especially of those able to escape from the Nazi terror.

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**REMEMBER THE HOME IN YOUR WILL.**

3. It urges that the gates of Palestine be opened immediately to the entry of all Jews who escape from the Nazi terror, and that asylum be granted to such Jews in lands of the United Nations and of neutral states.

**HILARY AND HIS EIGHT PALS..****Lost over Benghazi July 15, 1942.**

So short a time they lived,  
And died that we  
Might dwell in peace still more  
Abundantly.

So few short years for mirth  
And song and laughter;  
It must be that their joy  
Shall come hereafter.

They wakened from their dreams  
Scarce yet begun,  
To meet death beckoning  
Ere set of sun;

And, meeting death, they smiled.  
Unconquered—proud.  
Gladly and brave and gay,  
With heads unbowed.

And only poppies show  
Where they have trod,  
Trailing their clouds of glory  
Home to God.

And yet, how shall we grieve  
For their dear sake,  
Who only gladly died  
For Empire's sake?

—Joyce Parry.

(Hilary Birk, son of the Rev. and Mrs. G. P. Birk, of St. Peter's, Croydon, N.S.W., was posted missing over Benghazi on July 15, 1942.)

**FIVE GOOD REASONS**

Why Dr. Hugh Brown does not go to  
**THE CINEMA.**

1. I was made to go too often when I was young.
2. Nobody ever speaks to me when I go.
3. When I have gone, I've always been asked for money.
4. The manager never calls at my house.
5. The people who go, don't live up to the fine things they see in the pictures.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

**THE AUSTRALIAN****Church Record**

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 7, No. 5—New Series.

MARCH 4, 1943.

Registered at the G.P.O., Sydney, for transmission by post as a Newspaper

**"Why should we fight for England?"**

"Why should we fight, he asked me, 'cause England is at war?"

Why are they fighting now, Dad, and what are they fighting for?

What does it mean to you, Dad, to babe, and mums and me?

The Germans won't come here, from away across the sea.

So why should you go there, Dad, and leave us here to cry?

Is it 'cause England owns us? Is that the reason why?

His eyes looked widely at me, I tightly held my son,

And this is how I answered his questions, one by one:

We fight when England calls us; for in her sacred keep

The ashes of our Fathers lie, in her soil asleep.

And many times for England, they fought that she'd be free,

And they are part of England, and so, my son, are we.

And none may pass her by, lad, and none may scorn her hand,

But we must be for ever, a part of that fair land.

For everything we have, son, that's good and fine and just

Was washed in British blood, and given to us in trust.

And we must keep that trust, son, against that force of greed,

And fight beside old England, whenever she's in need.

And once again she's calling, across the Empire wide,

And all her Empire answers—"You'll find us at your side."

Oh, yes, we're owned by England, but we own England, too,

As you are part of me, son, and I am part of you."

—From a Canadian Exchange.