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# The Australian Church Record

Vol. 11

NOVEMBER 7, 1946

No. 20

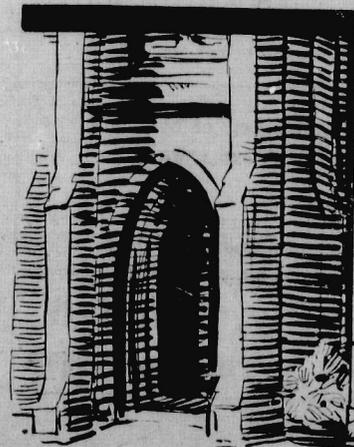
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THE CATHEDRAL, TRURO, ENGLAND.

The Cathedral at Brisbane is to be modelled on the Truro Cathedral. The Victory Thankoffering is being inaugurated in order to raise funds for the completion of the building. As reported in an earlier issue the Archbishop of Brisbane, has appointed a committee of fifty well-known professional and business men, headed by the Lieutenant-Governor, Mr. Cooper, to work with the Diocesan Council to raise the money. When complete, it is claimed that St. John's Cathedral will be the finest Anglican Cathedral in the Southern Hemisphere.

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## SOUTH INDIA REUNION SCHEME.

The following information is to hand from India under date of October 1, 1946, cabled from Madras:—

The General Assembly of the South India United Church by a vote of 103 to 10, passed the following resolutions:—

"(i) The South India United Church agrees to enter into organic union with the South India Province of the Methodist Church and the dioceses of Madras, Dornakal, Tinnevely and Travancore and Cochin in the Church of India, Burma, and Ceylon, on the basis of the proposed Scheme of Union contained in the latest edition of the Scheme, 1942, including the pledge as accepted by the Joint Committee as part of the Basis of Union, and including the Joint Committee's 1934-35 interpretation thereof.

"(ii) The Assembly authorises the Joint Committee, as soon as the 1934-35 interpretation of the pledge is accepted by the Church of India, Burma, and Ceylon, to take all necessary steps to inaugurate the Union at as early a date as possible."

The result of the vote was not unexpected.

The following statement of September, 1946, agreed to by the Bishops of Madras, Dornakal, Tinnevely and Travancore and Cochin, and the Assistant Bishop of Dornakal, is not an official pronouncement made with the authority of the Church of India, Burma and Ceylon, but it is the considered opinion of the Bishops immediately concerned in the proposed Union:—

"With regard to the ministry of the United Church, we, now Bishops of the Church of India, Burma and Ceylon, who hope with our dioceses soon to enter into Union with the South India United Church and the South India Provincial Synod of the Methodist Church, desire to make clear what we understand to be the principles upon which we shall act as Bishops in the Church of South India.

"We agree that all who have the status of Presbyters in the United Church are capable of performing all the functions assigned to Presbyters in the United Church by the Constitution of that Church in every congregation of the United Church.

"We agree that no Presbyter of the United Church will exercise his ministry in a congregation where members conscientiously object to his ministrations.

"In all cases where no such conscientious objection arises within the congregation concerned, we shall act in accordance with the resolution of the Continuation Committee (1945) viz.: 'It is understood that during the period of unification congregations will ordinarily continue to be served by the ministries to which they are accustomed, except where pastoral needs obviously demand other arrangements. The duly constituted authority within the United Church shall be the sole judge of the urgency of such pastoral needs.'

"No member of the United Church can 'conscientiously object' (in the sense in which these words are used in the Constitution of the United Church) to the ministrations of any Presbyter ordained within the United Church. The suitability of a Presbyter for a particular congregation is another question, and will have to be considered in all cases by the appointing authority."

## CHURCH OF ENGLAND IN SOUTH AFRICA.

## CHURCH OF ENGLAND IN SOUTH AFRICA.

The ex-Servicemen's movement started from Holy Trinity Church, Cape Town, is making considerable progress. On a recent Sunday, invitations were accepted for the provision of ten teams for various evening services. Four missions have been conducted, each lasting a week or more.

Following the series of six broadcast talks on "Steadfast Things," previously reported, a further series is being given over a period of four months. Talks are being given at a luncheon club as well as lunch-time talks at a central hall, and meetings are also being arranged in a number of factories and workshops.

The congregations at Holy Trinity, which is celebrating its centenary, are steadily increasing, and four Sunday-schools are now flourishing in various parts of the parish under keen superintendents. The Rev. W. L. Brown, who was ordained in Sydney, is doing a fine work in the district church of St. Stephen's, Claremont, about seven miles out.

The coming of Mr. Brown and the Rev. R. A. Murray from Australia, and Canon Pearce, who has taken up work in Durban, was an encouraging feature of the Synod of the Church of England in South Africa at its recent session. The Vicar-General has now authority to issue a licence to all ministers after they have signed the necessary declaration of loyalty to the principles for which the Church of England stands. A warm welcome was given to the Zulu delegates from Natal. During the present month the Zulu Churches are holding their annual central council meeting in Natal under their Superintendent, the Rev. Stephen Bradley.

At the Synod they were able to report concerning a convention held at Bush Hill

with an attendance of over 1300 members. Here was a company of Zulu people, whose fathers defeated the British at Isandhlwana and Rorke's Drift, without any missionary, leading their own people to a faith in a Christ who is real and vital to them.—"The Record."

## CORRESPONDENCE.

## THE BISHOP OF NEWCASTLE AND THE CHURCH OF IRELAND.

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

The Bishop of Newcastle in a letter to a young Australian Churchman, appearing in "The Church Standard" of October 25th, exhibits what I dare to call a nervous dread of anonymity. He speaks of "a serious of Articles (I presume a misprint for "series") published anonymously in the "Australian Church Record." The articles to which his Lordship refers were leading articles, and I am not sure that leading articles are usually signed. Can the Bishop supply instances of this new procedure? Nor is it quite correct to say that his Lordship received no reply to his letter which appeared on June 20th in your issue. There is a reply in that very issue, which seems to have escaped his Lordship's notice. No doubt, it was not adequate, and I venture to hope that if his Lordship regards me as competent, he will allow me to continue this correspondence openly with him. I never heard that he had issued a general invitation of this sort, until I read his Lordship's letter in "The Church Standard." I trust I may be pardoned for seeking the hospitality of the "Australian Church Record." Your readers are aware that I have been treated discourteously by the "Church Standard."

There are two points I wish to emphasise in this letter, and to submit to the consideration of the Bishop of Newcastle. His Lordship makes a strong, and, as I regard it, an unwarranted attack on the Church of Ireland. As a loyal son of that Church, I feel justified in repudiating his charge that the Church of Ireland has used its power to narrow the Church's law of worship, and traditional comprehensiveness of Anglican Churchmanship. I prefer the opinion of Lord Chancellor Napier, who served on some of the ritual cases that disturbed the harmony of the English Church at that time, and who gave it as his considered judgment, that the canons of the Irish Church did not go beyond existing law in any particular. This testimony is all the more valuable, as the Lord Chancellor would himself have consented to certain provisions that were finally rejected. I think it a pity, and I say it with all respect, that loose statements are bandied about in a serious controversy. But your readers will like some information regarding the particular points in his Lordship's indictment. To take them in order.

There is no "ancient and universal custom, which prescribes that, when the priest is speaking to God as the representative of the congregation, he faces the same way as the congregation." His Lordship confuses this with an ancient, but by no means universal custom of turning to the East at prayer. As Churches have never been uniformly orientated, it is evident that this practice was not universal in public worship. Many of the early references are to private worship. But the Church of Ireland is blamed for adhering to the more common sense requirement of the Church of England, that

## QUIET MOMENTS.

## A CHRISTIAN'S MINISTRY.

(Continued from last issue)

## THE FOURTH ADDRESS.

"For God gave us not the spirit of fear, but of power and of love . . ."

There is no fear in love, for perfect love casteth out fear." The Greek word is "agape." We have been thinking of power. Why did Paul put it in that order? If power is exercised in love all will be well. There is more than one word in the New Testament to express the thought of love. It comes out clearly in our Lord's talk with St. Peter after His Resurrection. "Lovest thou me . . ." Peter's answer was, "You know that I am your friend." The third time our Lord meets him on his own ground. "Are you my friend?" There is love and there is friendship. There is a third Greek word for "love," "eros," which is not in the New Testament. This word expresses an earthly passion, and its rejection shows that the higher and greater idea as expressed in agape is preferred. It would be better translated as "loving kindness," not so much from the point of view of love going out, but the fact that it is unmotivated. It has lost sight of self in the light of giving. This kind of love can be exercised universally. It is possible to love our neighbours without a regard to the worthiness or attractiveness of the person. If you cannot love people naturally you must love them supernaturally.

Timothy may have needed this exhortation to love people. It is not in the capacity of us all to love naturally. You remember that wonderful 13th chapter of I Corinthians where Paul speaks of love. He says, "I will show you a more excellent way." Nothing without love.

We are to bear the fruits of the Spirit and love is the first of the nine. What moved you to seek the office of a Deaconess? Surely love must have been in it. The primary reason was because we loved God and wanted to serve Him, and then our love for our fellowmen and our desire to serve them. The exercise of love unfeigned is love without hypocrisy, no pretence. "Let love be without dissimulation." The outward expression is more or less easy but it is more than that. We need to be God-minded and God-controlled. "He that dwelleth in love dwelleth in God and God in him." God did not wait till we were lovable before He loved us. It was "while we were yet sinners" that Christ died for us.

Here are some lines of practise: (i) Among yourselves. Here is a field for the exercise of love. How often we find among us the unkind criticism, the quick sneer, the jealous and self-seeking attitude. (ii) There are those in the parish who disappoint you and hurt you by their rebellion. You become bitter and let them see it. If you cannot love people naturally, you must love them supernaturally. You have been trusted with something that is above what is natural. The world is aflame with hate. We have to carry out the spirit of love into an unloving world. Love must begin in ourselves and among those with whom we have the closest ties. We need in the church more charity. "See how these Christians love one another," was a truth spoken of the early Christians, but to-day it is said with a sneer, and it ought not to be so. Remember the requirements when you come to Holy

Communion. That they be in love and charity with all men. Let us remember that, and then His Holy Spirit may abide in us. He that loveth abideth in God and God in Him.

## THE FIFTH ADDRESS.

"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." The R.V. is "discipline," and the 20th Century rendering is "self-control." It means to have a right judgment in all things. The word does not occur elsewhere in the New Testament but there are cognate words in the Pastoral Epistles. One of the words may be found in I Timothy 3:2, "sober," a certain gravity of mind leading to a balanced judgment. Maybe the word was one in common use in Paul's time. Persecution was beginning to rage round the young church, and he was really saying, "keep your balance."

God has given us this "sound mind" as part of the gift in our ordination. The most common interpretation is soberness or gravity. If you look back to your ordination day you will remember that you were sober-minded and grave. When I look back to my own Ordination I remember how I fairly shook with fear of the responsibility of it all. We are people set apart. One of the things we must be careful of is to remember that we are of Christ and not of the world. We have His mark upon us, we are separated unto God. Yet you are not shut off in isolation, you are with people. You are marked off by your dress, and are known as "Deaconess" and it is seemly that it should be so. Carry the dignity of your office with you and do not be afraid of holding yourself in reserve as one who has a high charge.

Then there is the matter of discipline. There is a certain amount of obedience called for to those in authority. You also have a lot of liberty and that is all the more reason why we should live under some rule which you make for yourself. Make a definite time for devotion, for reading, and meditation, and particular duties. Otherwise there is a danger of drifting into a careless way of devotion. You are stewards, and it is required that you be found faithful. It makes your life more effective. Discipline of the mind is needed these days. Waves of emotional thought are passing through the world. Can you keep your balance when others are not keeping theirs? Are we able to steady them and ourselves with calmness. We have to co-operate very strongly with the Holy Spirit of God.

These are days when we have great problems, national and international and on these we must be prepared to pass some judgment. We cannot be like the hermits of old who hid themselves away, or like the ostrich who is said to hide its head in the sand. We are in the world. In our Lord's prayer in the 17th chapter of St. John, He said, "I pray not that Thou wilt take them out of the world but that Thou wilt keep them from the evil one." We are called upon to be calm and exercise a calm and reasonable judgment. Do not think that your time of study has been wasted. You need to be equipped. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

And so we come to the end. God has given us these gifts. He has endowed us for this work. It is for us to "stir up" the gift, rekindle it, and let it glow forth in our ministry.

the minister shall so turn himself as he may best be heard. Surely, the Bishop is not unaware of the fact that The Lord's Committee in 1641 tabled as an innovation, "By the Minister turning his back to the West, and his face to the East, when he pronounceth the Creed, or reads Prayers." This is at least evidence that the practice was not then universal in the Church of England. It is a pity that his lordship did not quote the Canon of The Church of Ireland correctly. The relevant portion reads: "Every Minister at all times of his publick ministration of the Services of the Church, shall speak in a distinct and audible voice, and so place himself that the people may conveniently hearken unto what is said, and in no case, when he is offering up Publick Prayer shall his back be turned to the congregation." This is slightly different in English from "Turning his back on the congregation," which is needlessly offensive. His Lordship might have referred to Bishop Montagne's inquiry in 1638, "Have you a comely and convenient pew of wainscot for the minister to read divine service in, and another to preach in? Doth it stand in the face of the congregation as much as conveniently may be, so that they may behold and understand the minister in what he readeth, preacheth and prayeth." Or he might have read Archbishop Grindal's charge when he was Archbishop of York in 1571, "Ye shall say or sing the Common Prayer, appointed by the laws of this realm, both in the forenoon and afternoon, standing in a pulpit or seat appointed for that purpose, and so turning your face towards the people as they may best hear the same." It seems to me most unfortunate that a Church should be publicly held up to reprobation, because she interpreted the law of the Church of England, and adhered to it.

With your permission, Mr. Editor, I shall continue this letter, and deal with the further points raised by the Bishop in subsequent communications. May I venture to hope that his Lordship will not regard my contribution as unworthy of notice.

Yours, etc.,

THOMAS C. HAMMOND.

## ACKNOWLEDGMENT.

We are indebted to the Rev. Dr. Cash for the very fine block of the late Archdeacon Forster, D.D., and to the B. and F.B.S. for the block of Tyndale in our last issue.

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## THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A., Bible House, Sydney.)

## THE UNITED BIBLE SOCIETIES.

From May 6 to 9, 1946, a conference of Bible Societies, representing 13 different countries, met at Haywards Heath, England. After preliminary planning, and with the appalling needs of Europe confronting them, representatives met together from the following 13 countries:—Czechoslovakia, Denmark, Finland, France, Germany, Great Britain, Holland, Norway, Poland, Scotland, Sweden, Switzerland, U.S.A., and they were joined by the General Secretary of the World Council of Churches, Dr. Visser 'tHooft. As a result of this conference, a constitution was adopted of "The United Bible Societies." The headquarters will be in London, and from now on there will be, not only an interchange of ideas and plans, but of resources, to overcome in some countries paper shortage; in others lack of binding material, or lack of funds. Dr. J. R. Temple, of the British and Foreign Bible Society, is the first Secretary.

## THE WORLD'S NEED OF BIBLES.

One of the urgent tasks of the conference was to estimate the immediate world need for the Bible, this need being related only to the normal requirements of a country, and not to include vigorous missionary planning. The essential requirements of such lands must be met everywhere as speedily as possible. Meanwhile, the bare needs were stated for Europe as follows:—

Norway requires at once 50,000 Bibles and 50,000 New Testaments, and half of these will be printed by the Society in Britain. Holland requires for the next year 150,000 Dutch Bibles, 150,000 New Testaments and 25,000 Frisian Bibles. The Netherlands Bible Society is faced with the difficulty of providing Indonesia with 20,000 Bibles in four distinct languages. France estimates her need of Scriptures as follows: 10,000 Bibles, 100,000 Testaments and 100,000 Gospels. Poland asks for 11,000 Bibles, 40,000 Testaments and 80,000 Gospels. Yugoslavia can receive 6000 Bibles, 21,000 Testaments, and 92,000 Gospels, while Rumania asks for 5000 Bibles, 35,000 Testaments and 130,000 Gospels.

## GERMANY'S NEED.

Before the war the production of the Scriptures in Germany was 350,000 Bibles and 300,000 Testaments. Information was received prior to the end of the war that Germany could absorb one million Bibles and 2½ million New Testaments. The chief problem to-day is that the production of required amount is a colossal task. Efforts are being made to produce material in Sweden, Norway and Finland to help the German Evangelical Church to organise the production.

These facts emerged as the conference proceeded. The figures quoted referred to ur-

gent needs, and not to possible requirements, as conviction of the necessity of the Bible spreads among the people. Also, the position in Europe must be seen against the world requirements. South America, China, Africa and India all face the same problem. In addition, the rapid growth of literacy throughout the world constitutes a tremendous challenge.

## DISPLACED PERSONS.

Displaced persons in Europe were considered, and the report was made that 5000 Bibles and 10,000 Testaments had been printed in Sweden, in both Estonian and Latvian, but these had soon been circulated. There were 200,000 Latvian refugees still to be helped. Also, there were large groups of Ukrainians in Western Europe, many of whom were eager to have the Scriptures. To cater for Russians outside of the Soviet territory, 20,000 copies of the Scriptures were being prepared, some in Sweden and some in Finland.

## RUSSIA.

This important note was stressed: that there is no definite news from inside Russia, and no confirmation whatsoever that Bibles are being printed there. When Archbishop Alexei, of the Russian Orthodox Church, visited the New York Bible House recently, he received consignments of Greek and Russian Scriptures but up to the present these have not been transported to the Soviet territory. This is important in view of the general interest in Russia and her attitude to the admission of the Bible.

## GERMANS IN BRITAIN AND EUROPE.

Another interesting point that emerged was that many Germans in Great Britain, Denmark, Belgium, France and Norway had received the Scriptures. In England the Y.M.C.A. had occupied itself considerably in this way and the London Bible House had continued generous supplies. In Denmark many Germans who went there in the closing months of the war, desired to remain, and the Scriptures were being supplied to them. The Gospels of St. Mark and St. John were being distributed in the refugee camps. Many thousands of volumes of the Scriptures have been given through the Y.M.C.A. and through church representatives in the German labour camps. One French pastor told of efforts to minister to 600,000 Germans in labour groups scattered throughout the country. There are still numbers of Germans in Belgium, and possibly as many as 25,000 in Norway, without the Bible. Mr. Alexander Enholm, the Bible Society agent in Poland, urged the circulation of English Scriptures there, as many people were eager to learn English, and it would be a great help if they could use both the Polish and the English versions. He also begged for Latin and Greek Testaments, as the Warsaw depot was generally the main source of supply for many priests who wanted the volumes.

The Budapest Depot is short of Scriptures, and the necessity of supplies is pressing in view of the return of many Hungar-

ians from other countries. The same is true of Austria, where refugees are returning from Germany, Yugoslavia, Hungary and Czechoslovakia. Mention of these movements of people gives an idea of the amazing dislocation of life that has been imposed on the European people.

## SPAIN AND GREECE.

Moving to Spain, we are told that Scripture production and circulation have been forbidden, but the Bible Society Secretary has defied the ban and he is managing to print. At the moment an edition of 10,000 New Testaments is in the press. To Greece considerable supplies have been sent through the Army Chaplains' Departments and at present an edition of 10,000 is being printed. To Japan 2½ million New Testaments have been despatched and 200,000 Bibles.

Summing up the pressing need everywhere Bishop E. Bergrav, Primate of Norway, said that the conference had adopted a global view, and that is the Bible view also. Everywhere the Word of God is needed. We stand before an open door.

## PERSONAL.

The Rev. O. T. Cordell, B.A., Th.L., of Tanganyika, will spend three weeks in the diocese of Grafton in November, taking meetings and preaching at services in many parts of the diocese.

The Rev. Canon W. J. Conran, Th.L., was collated as an Archdeacon of the diocese in Christ Church Cathedral, Grafton, on Sunday, 13th October. The new Archdeacon will have no territorial jurisdiction.

"We congratulate the Reverend David Livingstone, Bush Church Aid Society Missioner at Streaky Bay, South Australia, on his appointment as Secretary of the Bush Church Aid Society in N.S.W. It is interesting to record that the new Secretary of the B.C.A. and the present Principal of the Brotherhood of the Good Shepherd were boys at the same Church—St. Paul's, Kogarah, in the Diocese of Sydney. Many old boys of this Church are now in the Holy Order of Priesthood and are exercising their ministry in various parts of Australia. Perhaps few churches in the Diocese of Sydney hold a better record of young men entering the ministry of the Church than the old Church of St. Paul's, Kogarah, in the Parish of St. George."—"The Bush Brother."

The death has occurred, at her home in Brighton (Vic.) of Elizabeth Eva Brammall, widow of the late Rev. George Brammall. For some time Mrs. Brammall's health has been failing and the end came on October 13.

"The home call of our beloved S.A. Branch President, Rev. W. H. Irwin, has been a big shock to us. Mr. Irwin was always ready with practical help and advice, and has been

on our C.M.S. Committee ever since he came to Adelaide years ago. He will be greatly missed, not only in C.M.S., but in the whole life of the city and diocese where he was one of the leading personalities, liked by all. Coming only a year after the death of Rev. R. M. Fulford, his loss is felt in C.M.S. here more than ever."—"The Secretary."

Mrs. Harriett B. Jones, widow of Rev. John A. T. Jones, died in Adelaide on October 17. Mr. Jones was at one time minister of St. Michael's Church, Talbot, Vic.

Rev. A. R. Allerton, who recently resigned as Dean of Hamilton, has returned to the Royal New Zealand Air Force, and will serve as chaplain at Hobsonville, N.Z.

Mrs. F. Kellett, widow of the late Rev. F. Kellett, sometime rector of St. Peter's, Croaydon, has returned to Sydney from England.

The resignation of Dean Langley, of Melbourne, is reported. It is to take effect at the end of March, 1947.

The Rev. Alan Setchell was inducted as Rector of Ashbury, N.S.W., on October 22.

Rev. F. and Mrs. F. Camroux, of Cronulla, N.S.W., are receiving congratulations on the birth of a little daughter.

We are thankful to record that the Archbishop of Sydney is making a good recovery after his operation. He is still at St. Luke's Hospital.

The death occurred on October 25 of Mr. Percy James Leavers, who for forty years was a regular worshipper at Christ Church, Bexley, N.S.W. For the greater part of the time he acted as churchwarden. His brother, Canon Leavers, is rector of Dubbo, N.S.W.

The Rev. Tom Jones, Organising Missioner of the Bush Church Aid Society, left Sydney on 31st October by flying boat for England, where he will engage in deputational work on behalf of the Society, and also act as a migration officer of the Church of England, returning to Australia in a few months time.

The Bush Church Aid Society, in order to increase the scope and efficiency of its Mail Bag Sunday School, has appointed a full-time Director of this department, in the person of Miss R. Campbell. Miss Campbell

recently completed a three-months tour of the outback areas of the Society, and is available to address meetings.

The Rev. H. S. Hannaford, rector of Numurka and Euroa in the diocese of Wangaratta has accepted nomination as assistant at Glen Innes in the Diocese of Armidale.

The Rev. A. R. May, Rector of Lea, has accepted nomination as rector of Corryong, Victoria.

The Rev. W. H. Williams was last month instituted and inducted rector of Murchison and Rushworth by the Bishop of Wangaratta.

Rev. A. E. Warr, Rector of Kempsey, N.S.W., was collated to the Archdeaconry of Kempsey, on All Saints' Day, by the Bishop of Grafton.

Dr. Norman Powys, who is an accepted C.M.S. missionary, has been delayed through shipping dislocation, and hopes to sail by the "Sarepon" leaving Sydney about the middle of November.

## Churchman's Reminder

Genesis 1: "In the beginning God . . ."  
A Proverb: "God's help is nearer than the door."

## November.

10.—21st Sunday after Trinity. This collect, asking for "pardon and peace" that we may serve God "with a quiet mind," rings in our memory. It has a real and special, in unintended, association with the following Sunday's collect where we ask for "Godliness." "All is not gold that glitters." Much of human worship is mistaken because man is so easily led astray in his religious as well as moral deeds. We all need pardon and peace, even in our approach to God in worship.

17.—22nd Sunday after Trinity. The history of the whole Christian Church on Earth (not excluding the Church of England of our day and generation) needs this prayer, and much more often than once a year. Gregory of old, author of the prayer, himself foresaw evils increasing in relation to the Papacy, then developing. Such a good leader added to the evil unintentionally. We, therefore, may learn from him and pray that our Church of England may be purified from all intention of error by having "continual godliness" as its ideal and desire of prayer.

The marriage took place last month at Christ Church, Darwin, of Dorothy Elizabeth second daughter of the Rev. and Mrs. Edward Walker, of All Saints', Parramatta, to John H., second son of Mr. Ernest Swinson and the late Mrs. Ernest Swinson, of Dune-doo, N.S.W.

The death is announced of Ada, the widow of the late Archdeacon T. R. Regg, formerly rector of Morpeth, N.S.W.

## "AS GOD HATH PROSPERED YOU."

That is the rule of giving voluntarily to Christian work and industry. It forces us to ask, "what is proportionate giving"? The answer in The New Testament is given as above—"As God hath prospered you." It pushes up the scale to a proportion from which we mostly all shrink away. There is recorded the liberality of a rich man sanctioned up to "half his goods," and that of a poor widow, up to "all her living" — two mites. We find the Christian communities abounding in liberality. They gave "beyond their power." It is ever so in the Christian Church following the example of her Founder who, "though He was rich, yet for your sakes, He became poor, that ye through His poverty might be rich." — "Missionary World."

## Proper Psalms and Lessons

## Nov. 10. 21st Sunday after Trinity.

M.: Ezekiel xiv; Luke xiv 1-24 or 1 Pet. iv 7-v 11. Psalms 116, 117.

E.: Ezek xviii 1-4 and 19 to end, or xxxiii 1-20; John xvi or 1 John iv. Psalms 128, 129, 130, 131.

## Nov. 17. 22nd Sunday after Trinity.

M.: Ezek xxxiv 1-16; Luke xiv 25-xv 10 or 2 Pet. i. Psalms 118.

E.: Ezek xxxiv 17 or xxxvii 15; John xvii or 1 John v. Psalms 132, 133, 134.

## Nov. 24. Sunday next before Advent.

M.: Eccles. xi and xii; John xix 13 or Heb. xi 1-16. Psalms 145, 146.

E.: Haggai ii 1-9 or Mal. iii and iv; John xx or Heb. xi 17-xii 2, or Luke xv 11. Psalms 147, 148, 149, 150.

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## TO AUSTRALIAN CHURCHMEN

## MISCONCEPTIONS ABOUT PALESTINE

(By the Right Rev. Bishop Pilcher.)

## PREFACE.

The following misconceptions seem to be widely held with regard to the present tragic situation in Palestine.

1. That the Balfour Declaration can be repudiated at will by the Mandatory Power, and that the setting up of a Jewish State in Palestine was never contemplated.

2. That Palestine has been promised to the Arabs as well as to the Jews.

3. That the coming of the Jews to Palestine has done the Arabs much harm.

4. That the Arabs are a unit in resisting Jewish Immigration.

5. That the Arabs gave such material assistance in the 1st World War that they deserve everything which can be given them.

The present writer is hoping in a series of brief articles, by quoting from official documents, to prove that each of these popular conceptions is a misconception.

## ARTICLE I.

**Is it true that the Balfour Declaration can be repudiated at will by the Mandatory Power? Is it true that the setting-up of an independent Jewish State was never contemplated?**

## DOCUMENTS.

## 1. The Balfour Declaration, 1917.

His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

—Arthur James Balfour.

## 2. The Palestine Mandate (Excerpts from the Preamble).

Whereas the Principal Allied Powers have also agreed that the Mandatory should be responsible for putting into effect the declaration originally made on November 2nd, 1917, by the Government of His

Britannic Majesty, and adopted by the said Powers, in favour of the establishment in Palestine of a National Home for the Jewish people, it being clearly understood that nothing should be done which might prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country; and whereas recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country. . . .

3. David Lloyd George ("The Truth About the Peace Treaties," vol. II, pp. 1138-42.)

It was contemplated that when the time arrived for according representative institutions to Palestine if the Jews had meanwhile responded to the opportunity afforded them by the idea of a National Home and had become a definite majority of the inhabitants, then Palestine would thus become a Jewish Commonwealth. The notion that Jewish immigration would have to be artificially restricted in order to ensure that the Jews should be a permanent minority never entered into the heads of anyone engaged in framing the policy. That would have been regarded as unjust and as a fraud on the people to whom we were appealing.

4. Mr. Winston Churchill (speaking in 1939):

"What they (the Mandatory Power) are not entitled to do . . . is to bring the immigration to an end . . . to wash their hands of it, to close the door. That they have no right whatever to do."

5. Mr. Winston Churchill (speaking in the House of Commons on August 1, 1946).

I have never altered my opinion that the White Paper constituted a negation of Zionist policy which, the House must remember, was an integral and indispensable condition of the Mandate. That is the view which I hold to-day.

6. Field Marshal, Rt. Hon. J. C. Smuts (speaking at the Anglo-American Committee of Enquiry).

All I wish to emphasise in this statement is that the Balfour Declaration made by the British Government, assented to by the American and French

governments, and subsequently solemnly confirmed in the mandate by the nations of the League — is a solemn and sacrosanct document embodying a long range policy of Jewish immigration into Palestine, that it should be treated with respect as such, and that the fundamental rights thereby assured to the Jewish people should not be abridged or tampered with more than is absolutely necessary under the circumstances of the case.

## THE REFORMATION RALLY.

For a number of years, the Reformation Rally has been held on a date close to the anniversary of the historical event of Luther nailing his ninety-five theses on the door of the Church of Wittenberg.

The Rally this year took place in the Chapter House, Sydney, on Tuesday, 29th October. The Venerable Archdeacon Bidwell took the Chair in place of His Grace, the Archbishop, who had consented to preside, but was prevented through illness. The chairman was supported by a large company of Clergymen, drawn from the different Parishes in the Dioceses.

A short lantern lecture outlining the history of the Church of England, and laying emphasis on the gradual growth of corruption, was given by the Rev. Canon T. C. Hammond. The Venerable Archdeacon Begbie opened the meeting with prayer, and the portion of scripture was read by the Venerable Archdeacon Wade.

The Rev. B. G. Judd spoke on "Why the Reformation?" He gave a most interesting sketch of the condition of Rome under Rodrigo Borgia, the Spaniard, who became Pope, under the title of Alexander VI. Mr. Judd pointed out that while everybody was acquainted with the story of Henry VIII, few seemed to know anything of the life of Alexander VI, who earned the unenviable reputation of being the worst man in Italy. With sparkling humour, and concise sentences, Mr. Judd gave a vivid picture of the conditions of life at the period just before the Reformation. The citizens of Rome, he said, heard with a certain satisfaction, that Rodrigo Borgia died from some mysterious disease. The Cardinals even heard it with satisfaction, because it was a peculiarity, attendant on Alexander's banquets, that the Cardinal who was invited to dine with the Pope, prepared for the great occasion, by making his will. There were quite a number of mysterious deaths, and it was fitting that Borgia

should be the last of them. Yet, so great was the stranglehold on Italy at the time, that this impious man entered into collision with Savonarola, regarded as the best man in Italy, and for the time being won in the conflict. Savonarola dared to lash the wickedness of his age and to demand reform at Rome as the beginning of the true spirit of religion. For a time he won the populace to his views, and Florence became the example of Christian living. But, the Pope, irritated by his outspoken strictures, burned him. Mr. Judd cited from unquestionable authorities, speakers at the Fifth Council of the Lateran, to prove that this picture of the corrupt Church, presided over by a corrupt head, was not drawn by those who were hostile to the claims of the Roman Church, but was felt by all right-thinking men. There was need for a Reformation, and the liberties we have to-day could not otherwise have been secured.

Canon R. B. Robinson gave a moving and inspiring address on "The Message of the Martyrs To-day." He referred to those who were not well-known, as well as those whose names have been written largely in history. He recalled the steadfast faith of Sawtree and Badby, the steadfastness of Ferrar, who held unflinchingly, the burned stumps of his hands; the courage of the aged Latimer, who cheered his fellow-sufferers by the memorable words, "By God's grace, we shall light such a candle in England, which shall never be put out." He told the story of Mrs. Edmonds, who saved the Irish Protestants by substituting a pack of cards in Dr. Cole's wallet, for the commission, which he had received from Queen Mary to conduct an Inquisition in Ireland. With a sincerity of conviction that stirred his audience, Canon Robinson emphasised the fact that the reformers won a very great victory for the cause of truth, by their courage, their consistency, and above all, by their intimate communion with God. It is true, their courage sometimes failed them; it is true that some of them, under the threat of torture, compromised for a time; but, God gave them the grace to return to their deeper convictions, and to triumph over opposition. We need to maintain the same witness to-day, but we have the same God, who can enable us to do so.

An audience of about 400 listened with rapt attention to the two vigorous messages, and it was generally held that it was one of the most successful rallies in the history of the movement of the Reformation Observance Society.

## WHAT THE OXFORD GROUP HAS GIVEN THE CHURCHES.

(By the Rev. H. Wallace Bird, recently Vicar of St. Mary's, Brighton.)

"The Record" of July 12, under the heading "Events at Home and Abroad," commenting on the Driberg affair in the House of Commons, contains this remarkable statement:—"It will remain a debatable point whether the Group has anything of vital import to give to the organised Churches, whether its effect is to add to the strength of the Churches."

The answer to that will depend very much on one's conception of the mission of the Churches in a world torn by ideological conflict, and where their strength truly lies. But if, apart from all the obvious things that Churches are called to do and be, it is important that they give the nation standards to live by, a clearly drawn battle-line in the fight against organised materialism, an inspired ideology for Christian democracy which lacks none of the essentials of passion, philosophy and programme; if the Churches are called to live for the people, so that in home, industry and nation the Christian idea can survive, then it may be rightly claimed that the Group has given to the Churches more than can be truly estimated. It has given with both hands, with no thought save that the Church might again take her rightful place in people's thinking and living.

The Principal of Wycliffe Hall, preaching the University Sermon at Oxford on Whit Sunday this year, said, "During the past twenty-five years, there has been going out of Oxford not only a Christian ideology, but men and women fired with the conception of remaking the world. This new Oxford Movement, which has meant so much to Britain and the Empire, began with the visit here of Dr. Frank Buchman in 1921. In his words, "Some nation must find God's will as her destiny, and God-guided men as her representatives, at home and abroad. Why should not this nation be ours? Is it, or is it not, the work of the Churches to see that that nation is ours?"

The Group has been the channel of a new tide of the Spirit to the Church in other lands also. Speaking in London recently the heroic Bishop Fjellbu of Trondheim said, "Sometimes we can see God's finger in history. The first coming of the Oxford Group to Norway was an intervention of Providence

in history like Dunkirk and the Battle of Britain. The process of secularization had been going on. There was less and less contact between religion and the daily life of the people. A small determined group was pushing an anti-moral doctrine of freedom, especially among youth. And then there was the split within our own ranks. Then the Oxford Group came. It made a lot of people new. Those that were changed mostly went into church life. They became some of the best members of our congregations. They helped to bridge the gap between religion and the people and make it real every day. I am quite sure that the Oxford Group has given the Norwegian Church a good part of the spiritual life and force which has made the Church able for the struggle. The Church has led our people's fight. The Church now speaks for the nation."

## A Challenge to Leadership.

The Rev. Harold Berry, writing in "The Christian World" last year, said, "Consider the phenomenon of the Group Movement . . . It cannot be denied that it had a stimulating effect upon the religious life of the country. . . . No one could get away from the fact that things were happening in Group circles, and those who were committed to the movement were speaking in confident first-hand terms rarely heard in church gatherings. . . . I suspect that many a book or sermon reveals the impact of the Group even though their writers, would disclaim any connection with it whatever. . . . I believe that it will leave permanent effects, in that it made many realize that something was lacking in modern Christianity and started many off on a quest for something more real and vital than they had hitherto found."

Bishop Foss Westcott once said, "I have been twenty-eight years a bishop of the Church of God, and have kept before me the promises made at the time of my consecration, but it was through the Oxford Group that I realised that one might faithfully endeavour to carry out these promises and yet fail in that which is a fundamental duty, namely, to be a life-changer. For this supreme duty I saw for myself the need of a more complete and detailed surrender of all fears and self-consciousness, and a willingness to be guided in all things by the Spirit of God. I am persuaded that this is the challenge which the Oxford Group is putting to the world's leaders to-day, and I am convinced that they will neglect it at their peril."

May we trust a bishop so full of years, so ripe in experience, to speak for the Churches? Life-changing and the guidance of God — for tens of thousands of ordinary folk, for thousands of clergy and ministers, these fundamentals of Christian life and service have brought back reality and the joy of purposeful living. Is this the work of the Churches? Has it helped the Churches?

I have just come back from Ireland, where, for a whole week the Oxford Group play, "The Forgotten Factor," has been shown in the largest theatre in the city of Belfast. Sixteen thousand people saw it, and many thousands more wanted to. The play was written by the Rev. Alan Thornhill, formerly Chaplain of Hertford College, Oxford, and of Wycliffe Hall. The Rt. Hon. Professor Corkey, recently Moderator of the Presbyterian Church of Ireland, writes: "It commands an audience which a sermon would not attract. We ought to be prepared, I think, to recognise that for some audiences, 'The play's the thing.' It is indeed only a rediscovery of a method of Christian education that the Church has often used in the past . . . For the work of evangelism in the modern world it would be difficult to suggest a better line of approach."

#### A Method of Evangelism.

Evidence could be indefinitely multiplied—it would fill a book. I think of the hundreds of grateful letters from ministers who have found in Peter Howard's books, and especially "Ideas Have Legs," a new delineation of the task confronting the Church to-day, and a new way of articulating Christian truth so that it may have relevance for the man in the street; of the over one million copies of "Battle Together for Britain," which went out to the homes of Britain in the last year of the war, and of which the Bishop of Lichfield and other Church leaders said, "It is a timely weapon. Armed with it, all who love their country, can be missionaries. It will help them win their neighbours and enlist them as soldiers of Christ." I think, too, of the Bishop of Rangoon's book, "The World That Works," with its thrilling story of the rediscovery of the true purpose and passion of the Church's missionary task. And what of the thousands who have started to read the Bible, to pray, to listen to God, to take the country on their hearts and train to capture it for Christ? Does this help the Churches? Can a mobile,

disciplined and intelligent Christian striking force be anything other than a help to the Churches?

Some of the most effective ministries to-day, and not least in the Church of England, owe their distinctiveness and power to what the Oxford Group has given them. Evangelicals above all should rejoice that the Group has done so much to demonstrate a conception of evangelism adequate to the needs and special conditions of the age.—From "The Record."

### CORRESPONDENCE.

#### SIX O'CLOCK CAMPAIGN S.O.S.

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

The Liquor Hours Referendum is to be taken early in February, 1947. Would you allow us through your columns to state frankly the position regarding the Six O'Clock Closing Campaign and the urgent need for support to carry it through?

Most churches, through their ministers, very loyally support us, but large numbers of them cannot be contacted before the Poll, because of limited staff; yet we are so badly needing moral and financial support from all quarters at this stage.

While, obviously, we cannot match in volume the propaganda of the liquor interests, we should not, and must not let them have the field alone. We have the unanswerable case if we can get the publicity to pre-

sent it. But here is the "if." Carefully prepared plans are ready—economical, and we believe, thoroughly effective, when the funds are in sight.

This is essentially a war against evil, and the church (represented in the Alliance) must lead. The paramount need (assuming that we all have unswerving faith in our cause) is now—funds.

Are there readers of your paper who can, and will, help—generously? Are there societies' funds that lie idle that might legitimately be turned in this direction? Can votes be made from general funds? "He who gives quickly, gives twice."

From the outset we resolved not to go into debt in this campaign, hence the very real need for an early inflowing of support, that the maximum advantage can be taken of all help forthcoming, and not to wait until the heat of the campaign, when often the assistance proffered is too late.

To those willing to respond to this appeal—the campaign headquarters' address is 77 Castlereagh Street, Sydney.

Yours faithfully,

O. A. PIGGOTT,

General Secretary.

#### THE GRAFTON SYNOD AND C.S.O.M.

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

I enclose herewith a letter written by the Director of C.S.O.M., the Rev. W. G. Coughlan, and published in the "Lismore Northern Star" on 22/10/46.

The letter is a pre-meditated, abusive attack on myself and the Rev. O. N. Manny, Clerical Secretary of Synod and is evidently sent to the North Coast press in an endeavour to discredit us in the eyes of the people

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among whom we work. The letter refers to a press report of a Grafton Synod debate. The writer has made not the slightest endeavour to ascertain from me the correctness of the press report.

Judging from the bitterness of this letter and the subsequent actions of Mr. Coughlan in writing to some of those who opposed a certain motion in Synod, those who displease the Director of C.S.O.M. by their utterances in Synod, are liable to be made objects of his scorn in the daily press.

Admittedly, Mr. Editor, Mr. Coughlan has had a very bitter pill to swallow. A motion declaring support of C.S.O.M. by the Diocese was favoured from the floor of the house by only its mover and seconder. A large number of clergy and laity spoke against it, more than against any other motion.

The significant thing about this spontaneous and overwhelming opposition was, that not a single speaker was opposed to the principles of the C.S.O.M. and said as much. But all agreed that they could not support this admirable movement while the Rev. W. G. Coughlan remained as its Director.

The adoption of such tactics in an attempt to discredit the decision of practically the whole Synod of the diocese of Grafton are deplorable and might well be interpreted as an attempt to subvert the principles of freedom of discussion in Synod.

Yours faithfully,

R. S. R. MEYER,

Rappville, N.S.W.

P.S.—This letter was written before the publication of your issue 24/10/46 and before the enclosed came to hand.

### BOOKS

**The Daily Promise Book—Messages from the Unseen World**, by Fairelie Thornton, our copy from the Publishers, Robert Dey, Son and Co., Sydney. Price 3s.

Another message in Scripture and verse for every day in the year, by a well-known devotional writer. There breathes throughout the book the spirit of a simple and assured faith which the writer seeks to pass on. The book is nicely bound and would make a useful Christmas gift.

**A Man Comes Home, and Other Poems**, by Rae Campbell. Our copy from the A.B.M., 14 Spring Street, Sydney.

The chairman of the A.B.M. writes the Foreword in which we are told that the composer of these beautiful verses is a constant sufferer, "never out of pain." Yet her sufferings are sublimated in order that she may bring to other hearts the knowledge and comfort of the Saviour of men and women. In an accompanying advertisement the book is well described as—

"A book which captures in verse-form our fleeting thoughts of the last five years." Nobody who has lived through the second world war should miss this book with its spiritual message of hope for all those in perplexity."

**William Temple**.—An estimate and an appreciation. A symposium to which contribution is made by W. R. Matthews, Dean of St. Paul's, London. F. Harrison, Canon Residentiary and Chancellor of York Minster, T. C. Carpenter, Dean of Exeter; W. G. Peck, Director of Clergy Schools, Industrial Christian Fellowship; Carl Heath, of the Society of Friends, and A. E. Baker, Canon and Pretendary of York Minster.

Published by James Clarke and Co. Ltd., London. Our copy from Messrs. Angus and Robertson, Ltd., Sydney. Price 12/-.

An excellent photogravure of the late Archbishop is given as frontispiece.

These six friends deal with six different aspects of a great man and a great Archbishop. Dean Matthews describes him as the Thinker, Canon Harrison provides an estimate of his work as a diocesan bishop, Dean Carpenter presents him as a Church Reformer. Mr. Peck describes him as a social thinker. Carl Heath, the Quaker, deals sympathetically with his career in relation to the oecumenical movement. While Canon Baker gives a truly excellent character sketch of "William Temple—the Man." This last essay shows William Temple as a man exuding goodness and good fellowship, a man of "unique good temper and self control."

He, himself, tells a good revealing "story of Bishop Gore and himself walking down Victoria Street after a meeting. Gore had lost his temper so badly that the meeting had to be adjourned. Temple had not the slightest doubt that Gore was right. The thing the people wanted who made Gore angry was very bad, and it was a good thing that they had been stopped. As the two men went away together — Temple genial and happy, and perhaps a little amused that a great Synod man was a little quick-tempered, Gore gloomy and miserable, the latter lamented his loss of self control. "I have a vile temper. It is a terrible thing to have a bad temper." And then he burst out at his companion's beaming smiles: "But it is not as bad as having a good temper." Perhaps the strongest testimony that has been written of him is Canon Baker's summing up, "He cherished the image of Christ which is stamped on every human soul, and cared keenly for the feelings and needs of people whose lives had been entirely different from his own. He had a sense of fellowship and friendship with all God's children."

"Ideas have Legs," by Peter Howard. Our copy from the Melbourne Publishing House of Hicks, Smith and Wright. Price 7/6. Peter is nearly at his best in this apologia for the Oxford Group Movement. His simple

confession of his former self before Christ came into his life and the difference Christ made for him is a delightful and challenging act of witness that is more or less a duty for every Christian life.

In this book the writer illustrates and emphasises the "explosive force of ideas." "Frail Children of dust we are and feeble as frail. The commonest knife will end the noblest life. Yet from and through our minds are born ideas which conquer the skies, break and remake nations, explore the abysses of the ocean and measure the heats and vapours of the uttermost plants in the universe. The idea conceived and born by the passions of one heart can shape and change the lives of millions, leading great nations on to destruction or to destiny. We have seen it happen more than once in our own life time."

There are wrong ideas and ideas that are right. There is the great wrong idea that has seized mankind, "The disease is commonly called "Gimme" or "Get." It kills millions dead though they do not lie down. It is the subtle philosophy, now world wide, that makes men look for happiness in the wrong place. The name is Materialism . . . Men on the get bump into each other. So do nations on the get. The world once more crashes to disaster." The other great idea that faces man is the spirit of the Cross of Christ. The exchange of the idea of "gimme" as the basis of life to that of "Give"—the very core of Christian love. But the book must be read. The change in Peter's Home, gives rise to the delightful and suggestive chapter "On bringing up father"—a chapter that every parent should read. The book is having a phenomenal sale which is all to the good.

"Two Hands and Two Feet." — Our national church history put into plain words by the late Rev. E. Maxlow and Mr. T. R. Seddon, published by the Church Army, Sydney, and Newcastle. Price 4d.

The story is excellently told in a two ways conversation, but unfortunately in the last portion of the last chapter (excluding Captain Young's excellent digest, the History of the Church of England in Australia) old time antagonisms are retained that would,

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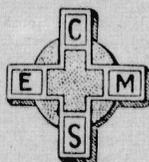
A Short Account of the Year's Work by Miss Monica Farrell.

Community Singing led by Mr. Rand commencing 7.30 p.m.

Pray that this meeting may be to the Glory of God and the encouragement of His children.

COME AND BRING YOUR FRIENDS.

if persisted in to-day on the Anglican part, augur ill for the Reunion of the Churches. The booklet was first published in 1891 and much water has flowed under the bridge since then. Old time prejudices and misunderstandings have yielded to the spirit of Christ and His High Priestly Prayer has become largely the Prayer of Christendom. "That they may be one that the world may believe that Thou hast sent me." It seems a pity that this edition could not have been printed with the omission of the last few paragraphs. We query the place the writer gives the unitarians. Surely they are in heresy in relation to our Saviour's Godhead.



#### ANNUAL CONFERENCE.

There was a fine attendance of men at the C.E.M.S. Annual Conference at Haberfield, N.S.W., when the local branch entertained the members of the Society with a sumptuous tea. It would almost seem at these Conferences, which are held in a different parish each year, that the individual branches seek to out-do each other in hospitality, making it harder for succeeding branches to maintain the standard set on each occasion. A short service in Church preceded the Conference.

Much regret was expressed at the illness of the Archbishop and in his absence, the Rev. C. E. Hulley, the Chairman of the Society, presided. Greetings were received from the Melbourne and Brisbane Diocesan Councils. A cordial welcome was given to Brothers F. H. Gaunson and Rev. C. R. C. Tidmarsh, members of the National Council who had come from Melbourne.

The Annual Report struck an encouraging note. New life was coming in and since the War new branches had been established at Manly, Lindfield, Hornsby, Abbotsford-Russell Lea and Burwood East and there were prospects of further expansion.

The corporate activities of the Society included the organisation of the Good Friday Procession and help given to the Home Mission Society and other organisations in public gatherings in the Sydney Town Hall.

The report of the Social Service work, which has been in continuous existence for over 23 years, showed that 48,370 meals, 5,321 beds and 132 jobs had been provided for needy men during the year.

The Monthly Luncheons at the Y.M.C.A. had promoted the spirit of friendship among men who lunch in town and some very fine addresses had been delivered by prominent clergy and laymen.

The report stressed the need for an intermediate organisation of younger men to bridge the gap between the C.E.B.S. and the C.E.M.S. Much success had attended the efforts in this direction in Melbourne and Brisbane.

Good work had been done by branches in visiting returned men and seeking to bring them into the life and fellowship of the Church.

The report concluded with the statement that, that the laity as well as the clergy must undertake the work of ministering the Gospel.

In his opening address, the Chairman said that to-day apathy towards the Church

was a greater peril than persecution and unless we woke to the fact that we must do our utmost to stimulate the faith and witness of men in God, Peace was a long way off. Peace was in Christ Jesus and would only come through men by the stirring of the Holy Spirit.

It should be the duty of the Society to make men realise that there must be a real turning to Jesus Christ and to increase in numbers by bringing in men who would accept the Rule of Life of Prayer, Witness, Fellowship and Service as a living reality and the basis of their work.

Bro. Gaunson who received a very cordial reception, raised a smile by stating that his membership of C.E.M.S. had saved him from degenerating into the lowest form of Anglican life—a nominal Christian. He had accepted office in Melbourne on Synods and committees for the sake of the Society and valued his association with it more than any of his other church affiliations. Mr. Gaunson emphasised that Christ's active life had no other programme than that of influencing as many individuals as he could by personal contact, and that should be our aim.

The Rev. C. R. C. Tidmarsh, who is the Editor of the Society's monthly paper, the Australian Churchman, congratulated New South Wales on its Annual Report and made a plea for the Christian witness of men to combat the spirit of unrest which permeated the life of to-day. He thought that the main cause of this unrest was the lack of a sense of Divine vocation among men. Each man had a vocation and should endeavour to use it.

The Conference unanimously passed a resolution moved by Rev. W. J. Hicks to the effect that consideration be given by the

Church to the establishment in Sydney of a General Hospital to be affiliated with the University as a training school for medical students.

The main subject for discussion at the Conference was the Evangelisation of Men, which in the unavoidable absence of Bro. A. A. Gorrell, was introduced by the Chairman who said that under the pressure of two world wars and an economic depression, the structure of Society was being transformed and that instead of the individualism of the nineteenth century, a system of centralised planning was taking its place to the detriment of individual values of life and the inherent value of every soul.

The Christian Gospel was the world's greatest safeguard against a tyranny which loses sight of the individual. The dangerous man is the Godless man; where he walks, arrogance and pride follow. The task of Evangelisation, under present-day conditions was altogether beyond the clergy and must be done with the active co-operation of the lay men and women of the Church. The C.E.M.S. should be seriously thinking of the active means of bringing Evangelisation about. One way which he strongly urged was the Parish Convention, that is an association of the earnest men and women of each parish formed for the purpose of influencing the spiritual life about them. There was too many nominal Christians.

The subject came in for a good deal of discussion and it was a matter of regret that time did not permit of its fuller ventilation.

A very useful conference came to a close with thanks to the Chairman and the honorary secretary, Bro. A. Hope.

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## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

##### PARRAMATTA S.S. ASSOCIATION.

The 137th Quarterly Conference and Annual Social Afternoon will be held at Cabramatta on Saturday, November 16th, 1946. From 12 noon—Social Afternoon: At Hollywood Recreation Grounds, boating, swimming, cricket, hiking, rambles. Tennis (at Church grounds). 5.0 p.m.: Service in Cabramatta Memorial Church. 5.45 p.m.: Tea in Cabramatta Town Hall. (Kindly provided by the parish S.S. Teachers). 6.45 p.m.: Conference in the Town Hall. An address will be given by the Rev. J. A. Price, M.C., Dip.Ed. (Oxon), Asstg. Chaplain of the King's School, on "Religion and the Growing Mind."

##### MOTHERS' UNION.

The Jubilee Conference will be held on Monday, 11th November, 1946, in the Chapter House, Sydney. Mrs. H. W. K. Mowll, Sydney Diocesan President of the Mothers' Union, will preside. The general topic will be "Christianity in Everyday Living." 10.30: Opening Devotions.

The Home.—10.45: (a) Training for Christian Living. Speaker: Mrs. L. A. Knight, Commonwealth President M.U. 11.30: (b) Preparation for Marriage. Speaker: The Rt. Rev. J. S. Moyes, D.D., Bishop of Armidale. 12.30.—Basket Lunch at the Bible House. Cups of tea provided. 1.45: Devotional.

The Church.—2 p.m.: (a) Through Teaching. Speaker: The Bishop of Adelaide. 3 p.m.: (b) Through Fellowship. Speaker: The Rt. Rev. C. Storrs, M.A., Bishop of Grafton. There will be discussions after each address.

##### JUNIOR CLERICAL SOCIETY.

(By C. M. Gilhespy, Authorised Reporter.)

25 members of the Sydney Junior Clerical Society motored to the delightful parish of Pitt Town for the monthly meeting on October 21, at the kind invitation of the Rector, Rev. C. J. Nash, M.A., B.D. The J.C.S. Office was said in the parish church of St. James' by the Rector, and after a short business meeting, Rev. E. J. Davidson read a stimulating paper in which he discussed chapter 6 of the Report: "Towards the Conversion of England"—the chapter dealing with the Fellowship, teaching methods and worship of the Church.

While the speaker did not hold that the evidence for the credibility of the Gospel rests entirely upon a certain quality of life manifested in the Church, he agreed that the world asks us to manifest in our life, particularly in our corporate life, something not found elsewhere. But we must heed a warning against the illusory nature of much that passes for fellowship even within the Church. We are right to use the gregarious instinct, but we ought not to mistake the ebullient spirits of a young people's party for that deeper fellowship born of the Spirit. I believe that we can approach the Christian ideal of fellowship by setting out together to fulfil our Christian commitments, by advertising together for the things of God and duty," said Mr. Davidson.

On the subject of Teaching the Faith, Mr. Davidson suggested we learn a lesson from

Communist rivals. A visit to the headquarters of the Party would reveal the keenness and thoroughness of their people, their devotion to their cause and their skillful techniques. The lecture method and the group were well in evidence. "Do we, as clergy and laity, know the content of our faith as do these people?" asked the speaker. The sermon, which was chiefly hortatory needed to be supplemented by other methods of teaching, such as post confirmation instruction and study circles. Mr. Davidson said he felt we sadly lacked a Teaching Order within the Church. We also needed, he believed, a department devoted to the collation of knowledge about the social problem and any problem relevant to our faith, and in this connection he believed the C.S.O.M. warranted our full support.

Mr. Davidson felt that when the Report reminded us of the meaning of worship and of the need for realising that all work should be regarded as a form of worship, it was useful, "but," he said, "can I tell a shop-girl in David Jones that she should think of her work as an offering to God?" Before we talk too glibly about the necessity of linking all work with worship we needed to do some hard thinking about the redemption of society. When the report dealt with liturgical reform Mr. Davidson thought it was useful but eminently contradictory. Should he write a few new services and try them out, or wait, as a loyal priest, for the Church as a whole to set its corporate seal on a new Prayer Book or on a book of devotions? The Report made some sane suggestions, he thought, but the practising of them would lead to congregationalism, a tendency the Report deprecated! Mr. Davidson reminded us that most of the questions about the minutiae of worship were entirely superfluous as far as the unconverted masses were concerned. As to whether church-going in numbers comparable to the day of our great-grandfathers would ever return was dubious. From the Gospels he gathered the impression that Christianity would never be a mass movement, but leaven, leavening the whole lump of society. We must address ourselves to the task of making our churches into Christian "cells" where the faithful renew their inspiration and venture together in the service of proclaiming a full Gospel.

Mr. Davidson's paper naturally evoked comment. Dr. Capell could not agree that the Church must always remain a minority in the community. It was to leaven the lump till the whole was leavened. The Warden of St. Paul's, Rev. F. R. Arnott, said that the language of the Authorised Version and Prayer Book were coming to be as little understood by the ordinary person as was the Latin of pre-Reformation days. We needed a Bible and Liturgy in a tongue understood of the people. Rev. C. J. Nash said that while he was no supporter of the present economic order, he conceived the Church's first duty to be to lead men to God through faith in Christ. Rev. W. G. Coughlan asserted that till something has happened to change the dominant scheme of things, the Christian spirit would be stifled.

The ladies of the parish provided a pre-war feast for the hungry brethren. City clerics gaped at the liberal supply of cream on the table. The lunch was much appreciated and helped in no small way to make the meeting a happy one.

##### NORFOLK ISLAND.

The new Chaplain, Rev. G. B. Gerber, has lost no time in getting into harness. Two issues of a monthly news sheet, aptly called "Bounty" have been issued. Two anniver-

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sary services have been arranged: (1) All Saints' Church, Kingston, celebrates its 75th birthday on Nov. 3rd, (2) The beautiful Patterson Memorial Chapel celebrates its 60th Anniversary on Dec. 8th.

On the prior date the 100th Anniversary of the opening of the first Church on Pitcairn Island will also be celebrated. On Tuesday, November 12, the members of the congregation of All Saints are invited to a Working Bee for the clearing, improving and painting of the Church.

We bid them all, pastor and people, "Good luck in the name of the Lord."

#### DIOCESAN CHURCH MUSIC SOCIETY.

The Third Session of the Sydney Diocesan Music Society was held last Monday week in the Cathedral. The choir of Christ Church, St. Laurence, under the baton of Mr. Colin Sapsford, sang the music of the Holy Communion, including the following composers: Merbecke, Byrd, Causton, Charles Wood, Martin Shaw, and Healey Williams. Mr. Sapsford played Chorale Preludes by Bach.

#### NEWS FROM THE PARISHES.

**Moss Vale.**—On Saturday afternoon, 26th October, a Garden Fete was held in the grounds of the Church of England Grammar School, Sutor Road, in aid of the School Building Fund. The official opening will be performed at 2.30 p.m. by Miss M. J. Steel, M.A., who was Headmistress of the School from 1938-44.

**St. Paul's, Chatswood.**—The Church was completely filled for the Welcome Home Social held recently. The rector and the Mayor of Willoughby both gave addresses of welcome and the Mayor presented illuminated certificates to ex-service personnel present. With very limited sources of information, a list of nearly 400 names was compiled. The rector would be very glad to receive information of any who were missed.

**St. Alban's, Leura.**—The appeal for funds to build the Reredos in the Sanctuary, in memory of those from the parish who gave their lives in World War II, and in gratitude to all who fought, will be launched this month. Donations may be sent to the Rector, or to the Treasurer, Mr. J. B. Field, Manager of the Bank of N.S.W. The cost of the memorial will be approximately £190. Already donations and a promise totalling £95 have been received.

#### SYNOD.

The Synod is to open in the Chapter House on Monday, Dec. 2.

#### C.E.N.E.F. FETE. SYDNEY TOWN HALL.

Thursday, 24th October, was a great day in the history of C.E.N.E.F.

At 12 noon His Royal Highness the Governor General and the Duchess of Gloucester having travelled especially from Canberra, visited the C.E.N.E.F. Memorial Centre at 201 Castlereagh Street, Sydney, where His Royal Highness unveiled a plaque, which states that the building was dedicated as a memorial to the men and women who served in the king's forces during the World War 1939-1945, and to the women who served them in the name of the Church.

Their Royal Highnesses then inspected detailed plans of the building, which were explained to them by the architect, Mr. R. Lindsay Little.

During the afternoon and evening a fete and rally was held in the Sydney Town Hall to celebrate the Seventh Annual Birthday of the Sydney Diocesan Churchwomen's Association, the auxiliary of C.E.N.E.F., and at 2.15 in the afternoon their Royal Highnesses visited the Town Hall where the Governor General declared the Centre open. The Duchess presented certificates to Founders, i.e., donors who had given £250 and over and parishes who had subscribed £200 and over.

In the evening the State Governor, Lt. Gen. J. Northcott, and Miss Northcott, attended the function and presented certificates of service to voluntary helpers.

The Town Hall Rally, together with gifts from individuals, brought in some £2,250 towards the funds of the C.E.N.E.F. Memorial Centre. Approximately £30,000 has to date been subscribed towards this Fund, but another £30,000 is required before the building can be freed from debt.

#### THE BUILDERS.

(Communicated.)

The forthcoming 9th Annual Meeting of "The Builders" to be held in St. Philip's Parish Hall on Saturday, November 23rd, at 7.45 p.m. gives us cause to thank God for His faithfulness to His servants.

In April, 1937, Miss Norbury and Miss Monica Farrell arrived in Australia. Invited here by a committee of clergy and laymen of the Church of England to start a work which would not so much be an organisation as work through existing organisations.

The idea was that they would hold missions or address meetings by invitation and use each opportunity as a means to "build up" those listening to them in their most holy faith by emphasising the great doctrines of the Gospel as taught by the first Christians and rediscovered by Reformers. As the builders in Nehemiah's day went to work with sword and trowel so this work has had a double character: "The earnestly contending for the faith once delivered unto the Saints" and the feeding the flock of God. After a year's work with The Builders, Miss Norbury accepted a call to labour in Deacons House. Since then Miss Monica Farrell has carried on alone in the work. Her method of procedure is to pray the Holy Spirit to open up the way, then accepting any invitation that comes as from the Lord if it can be fitted in. She goes ahead, nothing doubting. Since her arrival in Australia Miss Farrell has addressed over 4000 gatherings in places ranging from Rockhampton in Queensland, to Port Pirie and Peterborough in South Australia and all over Tasmania.

She has visited Adelaide and has several times visited Victoria.

Most of the work has been done in N.S.W. and particularly in the Sydney Diocese.

The Light and Truth Meeting held every Tuesday night in St. Philip's Parish Hall is the one regular meeting of "The Builders." This meeting has been much blessed of God. Its object is to discuss in a friendly way with Roman Catholics the differences between the teaching of the Bible and their peculiar doctrines, and also to build up converted R.C.s and Protestants in their youth.

Associated with this meeting are several converted R.C.s, some of whom will give their testimonies at the annual meeting.

At the special request of these converts from the Church of Rome, an open air meeting has been started. Each Sunday morn-



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ing we meet near a R.C. Church, so that we catch the people going and coming from Mass, and give the Word of God in contrast to the teaching of Rome and invite these folk along to our Tuesday night meeting to discuss these matters with us.

The only source of income for this work is the freewill offerings of God's children, either directly given, or in the form of collections taken at meetings, or donations in return for services.

God has been faithful to His Word. They that preach the Gospel shall live by the Gospel.

#### CHURCH OF ENGLAND FELLOWSHIP DIOCESE OF SYDNEY.

On Six-Hour Day over 60 members of the Church of England Fellowship, Diocese of Sydney, met at National Park Station and hiked through the bush from Audley to "Chaldercot," Port Hacking. Here they ate their lunch, and the more venturesome indulging in "sausage sizzles" and even chips. The Rev. Basil Williams, who was visiting the house party at "Chaldercot" spoke to the Fellowship. The party then proceeded by special launch to Yowie Bay and took the train at Miranda. Over £2 was subscribed on this occasion towards the Fellowship's Founder's Fund for the C.E.N.E.F. Memorial Centre.

The Fellowship is planning a House Party for the first week-end in November at "Chaldercot" and has secured the assistance of the Rev. S. Barton Babbage, Ph.D.

The Fellowship is also planning a Rally at St. Philip's Hall, Church Hill, on November 30th, when the speaker will be the Rev. R. A. Harris, of Oenpelli.

#### 2CH BROADCASTS.

Friday, 8th Nov.—Rev. R. W. Hemming.  
Thursday, 14th Nov.—Rev. H. C. Dunstan.  
Wednesday, 20th Nov.—Rev. W. K. Deasey.  
Church Work Session, Sunday 10th Nov., at 8.45 p.m., Canon R. B. Robinson.

#### VICTORIA.

#### Diocese of Melbourne.

#### SYNOD SIDELIGHTS.

An excellent attendance marked the opening night of the 1946 Session, when, after such preliminaries as arranging the hours of meeting, granting leave of absence (curiously enough no clergy applied this year), and felicitating the Coadjutor-bishop on his appointment, the Archbishop delivered his presidential address which was heard with keen interest and frequent applause.

A bill for the compulsory retirement of clergy on attaining the age of 70 was introduced by Mr. E. C. Rigby on Tuesday, and then "the fun began."

Discussion went on hour after hour; rarely, if ever, in the history of Synod has so much been said by so many over such a length of time.

After a stormy passage the bill, amended in several important particulars, e.g., the time of operation was deferred to the beginning of 1950, crawled wearily into haven on Friday afternoon.

The bill concerning the election of diocesan nominators by the house of clergy only, and the setting up of an exchange of cures Board, introduced by the Rev. C. R. C. Tidmarsh, also had a rocky passage, and although it too reached port on the last day of the session, the end has not yet been heard of the former portion, judging from the comments of certain "last-ditch" speakers.

One feature of the discussion which takes place when a bill is being considered in Committee is its pleasing variation because of spontaneity and impromptu discussion from the more studied, and alas sometimes sermonic, speeches on "notices of motion." This latter was in wearisome evidence when Evangelism monopolised the whole evening, and after the opening addresses there was little fresh matter brought forward.

"Never have so many sermons been delivered to so many by so few" epitomises the comments made by both clerical and lay members.

The microphone was on its best behaviour this time, although occasionally an outburst of zeal or too close proximity by unwary speakers caused enough sound to awaken "the seven sleepers of Ephesus."

It certainly then has the power to make some of our soft voiced orators declaim like "bulls of Bashan."

Synod is fortunate in having two such capable guides as the Chairman and Deputy Chairman of Committees (Mr. E. C. Rigby and the Rev. C. W. Wood), but when they were introducing bills it was sometimes difficult for them to remember, and for members to distinguish, their precise position when discussion was brisk. However such entanglements in which the Chairman played a leading part not once nor twice, were soon and smoothly settled and helped to relieve any tedium.

The bill, introduced by the Rev. C. W. Wood, to form a "diocesan centre" in North Melbourne, and create a fresh mode of serving the needs of the inner industrial areas, was well received, and the outcome of its operations will be awaited with interest.

Ideal weather prevailed for the Garden Party at Bishops Court when the attendance was the largest for many years, and members thoroughly appreciated the hospitality of His Grace the Archbishop and Mrs. Booth.

The question whether all Canons are to "explode" only when they reach the age of 70, or are to do so if not re-elected after a tenure of 7 or 10 years, as suggested by the Rev. C. L. Crossley, was referred to the Archbishop-in-Council for consideration, and preparation of an appropriate bill if approved.

—"C.E. Messenger."

#### MEMORIAL TO ARCHBISHOP HEAD.

Synod was adjourned to enable members to assemble with many other churchmen, including the Lieut.-Governor Sir Edmund Herring, at a Service of Commemoration and the unveiling of a memorial bronze plaque to the late Archbishop F. W. Head, on Wednesday, October 2, at 4.45 p.m.

After Choral Evensong at which Bishop Baker and the Dean read the lessons the Archbishop spoke feelingly of the career and personal excellences of the late Archbishop.

Then came the unveiling and dedication by Archbishop Booth of a bronze memorial plaque, which is affixed to the side wall of the Reader's Chapel, near the Archbishop's throne, this being followed by the playing of a Funeral March and Hymn of Seraphs whilst the large congregation stood.

The plaque is the work of Mr. Andor Meszaros, an Hungarian artist resident in Melbourne.

The theme is that of our Lord coming down from the Mount of Transfiguration to teach, heal, and bless those in need.

#### SOUTH AUSTRALIA.

#### Diocese of Adelaide.

#### C.S.O.M.

The Director of the Christian Social Order Movement (the Rev. W. G. Coughlan) made his first visit to Adelaide during September. By invitation of the Bishop he addressed Synod and answered questions, and spoke at the Annual Rally of the Bishop's Home Mission Society. He preached in four churches and addressed meetings in three others. The Director and Mrs. Coughlan addressed leaders of the Fellowship of Marriage.

#### CHURCH MISSIONARY SOCIETY.

Dr. Kathleen Blackwood's short visit to Adelaide was thoroughly appreciated by all who heard her story of the great need for doctors and nurses in Iran. Those who would like to keep in contact with the work in Iran (Persia) can join the Iran Diocesan Association by applying to Miss I. Jeffreys at the C.M.S. Depot; the Lord Bishop of Adelaide was one of the first to join the Association in Adelaide. There is also the Dr. Kathleen Blackwood Birthday Band through which you can help support the doctor by small gifts on your birthday. An urgent cable has since been received from the Bishop in Iran asking for Australia to send at least one doctor—who will respond?

China's Great Need of our help is emphasised by the fact that our Missionary, Sister Rhoda Watkins, has to pay \$880,000 monthly to keep the medical work going in her Kweilin hospital, but only receives \$90,000 monthly from missionary sources! She asks what we can do to help.

Canon Wittenbach, of Hong Kong, who was interned by the Japanese, is now in Australia with a great story to tell. It is hoped he will be in Adelaide for St. Andrew's tide.

Rev. and Mrs. Arthur Riley leave for the Sudan early in November on the S.S. "Strathmore" from Outer Harbour, and were to be farewelled at Holy Trinity on October 29. Sister Ethel Nunn left Melbourne for Egypt on October 20.

Mr. Gordon Chittleborough, well-known Diocesan worker from Tanganyika, arrived in Adelaide by air on October 22, and is now resting after eight years' term on the mission field.

Miss Constance Isom, our missionary in Hyderabad, India, writes of the need for two graduates at St. George's Grammar School. She also mentions that the Calcutta mission secretary said that in the recent Bengal troubles a white face was welcomed as a sign of law and order, and there was no anti-Christian feeling there. Rather is it a time of great opportunity for the Christian Church to show itself as truly Indian. On the other hand, Indian Christians are experiencing persecution in Travancore, and Bishop Jacob asks for our prayers and money for famine relief there.

Rev. and Mrs. David Gurney, Adelaide's own missionaries in Iran, write of their town, Isfahan, being under martial law, with a curfew; any women missionaries out after dark have to be escorted home. Please pray for their safekeeping, also that recruits and money may be forthcoming to take advantage of the great opportunities before the Christian Church. David writes: "A very real service could be done by any well-wisher of the work by donating a car or station wagon for use in pastoral and evangelistic work here; so much more could be done if we had either staff or means of transport that my imagination boggles."

Bishop Wynne-Jones, Assistant Bishop in Central Tanganyika, is now in Australia after many years on the field, and has honoured us by accepting the invitation to be chairman of the C.M.S. Summer School at Retreat House, Belair, January 24-27, for which bookings will now be received, by application to the C.M.S. Depot, Worando Buildings, Grenfell St., Adelaide.

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**Diocese of Willochra.****SYNOD.**

Our Synod was held at Port Pirie last month when appointments to Committees were made, accounts presented and the usual formal business carried out. We dealt also with the determinations passed by the General Synod at Sydney last year and afterwards sent to all the Dioceses in Australia for consideration. We accepted all the determinations except one.

We discussed the plan I have in mind to provide a home for aged people. With this the Synod heartily agreed and expressed the hope that at an early date an appeal could be made and that suitable women to look after such a Home would be found.

The plan which this Diocese has adopted of having a movable Synod works very well. Some years two or more towns have asked if they can be favoured with the presence of Synod, offering to provide the necessary facilities and hospitality. Before the war our Synod, Clergy Conference and Retreat lasted from seven to ten days, but our friends always rose to the occasion. When the war started travelling became difficult and food rationing had to be reckoned with, so we considered it advisable to make drastic curtailment. This year we thank the priest and people of Port Pirie for their kindness during our brief visit. Soon I hope our annual gatherings will return to their former scale.—From "The Bishop's Letter."

**QUEENSLAND.****Diocese of Brisbane.  
MEMORIAL WINDOWS.**

Two beautiful stained glass windows which complete the triple set at the western end of St. Thomas' Church, Toowoong, were dedicated by His Grace the Archbishop on October 6. The subjects are St. Andrew and St. Paul; the inscription at the base of each reads, "In thankfulness for loving parents, Charles and Susan Elliott."

**NEW ZEALAND.****ST. JOHN'S COLLEGE.**

In his address to the Synod of the Diocese, the Bishop of Auckland, Right Rev. W. J. Simkin, said that it was with real thankfulness that he was able to record the re-opening of St. John's College.

"A deep debt of gratitude," he said, "is due to Archdeacon Partridge for undertaking the work of acting-warden for the present year. This has involved the Archdeacon and Mrs. Partridge in considerable inconvenience and self-sacrifice which they have unselfishly accepted in order to meet a very pressing need. The Rev. Ernest Chitty is assisting the Archdeacon. To him also a debt of gratitude is due. There are in training at the college 22 students, of whom 15 are from this Diocese. Inevitably it must be

some years before these men will be ready for Ordination, but it is a matter for thankfulness that there is the prospect of help in the future. I appeal to all members of Synod, and to all Church people in the Diocese, for their earnest intercession for those young men in the difficult time of training through which they are passing.

"It is gratifying to know that there are several other candidates who desire to enter the College next year."

**SYNOD FAREWELL TO BISHOP HOLLAND.**

This year's Wellington Diocesan Synod will be remembered as the last over which Bishop Holland presided and as that at which the members said farewell to him. The following motion was passed:—

That this Synod has heard with the deepest regret the Bishop's decision to resign and wishes to put on record its deep appreciation of the wise leadership and devoted work for the Diocese which has characterised the 10 years of his episcopate. It also desires to put on record its thankfulness to Almighty God for the same, praying that the Bishop may be spared for many years to help the Church by his counsel and work.

**Pension Provided.**

The Wellington Diocesan Synod resolved that as from the date of the Rt. Rev. H. St. Barbe Holland's ceasing to hold office as Bishop of Wellington there should be paid to him during his life a pension of £350 (New Zealand) a year, and to Mrs. Holland if she becomes his widow £175 (New Zealand) a year.

A summary of the consideration which members of Synod had had in mind in making provision for the Bishop's pension was issued. It was as follows:—

"The Wellington Bishopric Endowment Fund was established in the early days of the history of the diocese and for a long time it made no provision for pensions for the bishop or his dependents. In 1929 and 1934, however, private Acts of Parliament were passed prescribing new trusts of the fund, with the result that one-fourth of its income was set aside for application to those purposes in such a manner as Synod might determine. The pensions are therefore granted from a fund designed for those purposes, and the grants are made without detriment to any other Church funds, and in particular without detriment to the separate pension fund of the clergy.

"The Bishop, since coming to New Zealand, has had no pension rights in England in respect of his former service there and in his new capacity as Dean of Norwich he will not acquire any pension rights unless and until he has served for seven years. His stipend will be subject to deductions for his predecessor's pension, for instalments of a liability for past repairs of the deanery, and for British income tax and other outgoings. He will, of course, have to incur heavy expenses of travel and transport to England. If he should serve as Dean of Norwich long enough to qualify for an Eng-

lish pension, his New Zealand pension will be reviewed accordingly.

"In view of those circumstances and of their appreciation of the great services of the Bishop to his diocese, the members of Synod unanimously agreed to the provision suggested by the committee which had dealt with the matter."

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