

THE PRIMA CHURCH

1. In Christ's ascended He gave command; to push on Him in their own try and in all lan

2. Witnessing first, pushing out; to include those different in our parishes that can selves; to minister and the bush, and eign lands. So w to give their mon God inside the pa parish. We try to own personal well are missing real life God; and they can contribution to ol God.

3. Secondly, working to transform our schools and th our schools and th and business and g tions truly aim at men. We must w activity of men for C away everything th or disease or injustic

4. Thirdly, witness ing what Christ has witness is effective on our knowledge of done for us, and our that we have the secr generation for all me is not the same as p it is like swearing in have personally seen.

5. So (a) we must life day by day; in th work and in our casu We must have a shar work for others, as th hospitals, or city or st That is an essential p ness, so that Christ n due honour for all god done, and that these ac controlled by Christian In particular we mus church, that it may be work and show a stron front. All this is witne rather than words.

6. But we must wit when required; not nece holing people; but every us being ready when o to speak for Christ; whe

The Australian Church Record

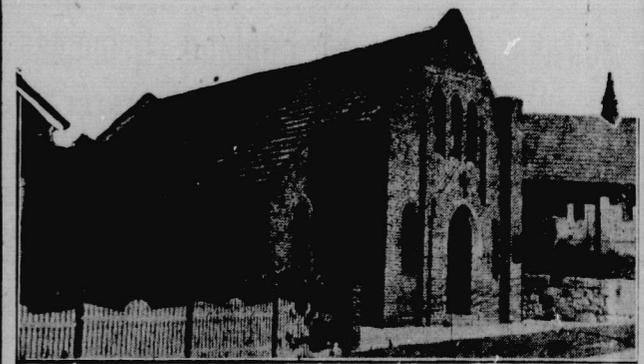
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No. 21

The paper
for
Church of
England
people
Catholic
Apostolic
Protestant
& Reformed

St. Paul's Church
Rose Bay and North Bondi
Sydney



The 26th Anniversary will be commemorated on Sunday, October 22nd. The opening service was held on October 17th, 1918, conducted by the late Bishop D'Arcy-Irvine, then Archdeacon and Vicar-General, and Rector of St. Michael's, Vacluse. The first church may be seen to the right of the picture. The new building was erected in 1927. The present Rector is the Rev. C. A. Baker.

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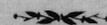
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**NOTES AND COMMENTS.**

The following has appeared in the Parish Paper of St. Paul's, Burwood, Sydney.

Communion COMMUNION BREAD.

Bread. By Communion Bread is meant bread made of plain wheat-flour and water, unraised by barm or any other leaven, and cut or pressed into wafers of a convenient size.

Unleavened bread is used, first, because this was undoubtedly the kind of bread used by our Lord Himself when He instituted the Blessed Sacrament (St. Matt. xxvii, 17); and, secondly, because by dispensing with yeast or leaven we can more certainly depend upon the purity of the materials. It is made in this manner for convenience, and to guard against the dropping of crumbs, which might result from having to cut or break it. Communion Bread has been used in the Church from ancient times.

The rubric at the end of the Communion Office in no way prohibits Communion Bread. It merely says, as though to satisfy every possible scruple, that ordinary bread "shall suffice"; but if such be used it must be "the best and purest wheat-bread that conveniently may be gotten."

If any doubt existed as to the Prayer Book meaning of the expression, "it shall suffice," it is at once removed by the use of the same words in the Office of Baptism. There the rubric says that if the child be weak, and unable to bear the ceremony of dipping, "it shall suffice" to pour water upon it. So with the rubric as to the bread: If there be any scruple as to the use of the Communion Bread, or if Communion Bread cannot be obtained, then "it shall suffice" to use common bread.

It is this proper Communion Bread which, as in many of our churches, is used at St. Paul's.

We regret exceedingly that misleading information is communicated in this reckless fashion. The writer of the above paragraph seems wholly unaware that the Eastern Church has consistently denied that unleavened bread was used at the Last Supper. The writer further ignores the learned Scudamore's statement in which he points out, that it is quite clear that the use of wafer bread emerged in the West sometime between 858 and 1051. On the further important point made by the same writer "that when the Apostles celebrated daily at Jerusalem the bread would be such as was in common use among the Jews and that we know to have been leavened." Bishop Gore strongly objected to the use of the single wafer as he held that it destroyed the symbolism of the common loaf which is such a marked feature of the Apostolic teaching on the Holy Communion. When a writer professes to quote a rubric he might at least quote it correctly. There is nothing in the Rubric which distinguishes Communion bread from ordinary bread, nor does it say anything

about a scruple as to the use of the Communion bread. The Rubric reads "And to take away all occasion of dissension and superstition which any person hath or might have concerning the bread and wine, it shall suffice that the bread shall be such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten." It has been decided by the Privy Council and twice by the Dean of Arches that to administer wafer bread is illegal in the Church of England.

His Grace the Archbishop of Sydney has written to the "Sydney Morning Herald" protesting against the proposed regulations by which undefended suits in Divorce proceedings may be settled on simple affidavit without the necessity of calling oral witnesses. Although the proceedings seem to indicate a simple change of rule and the extension of a provision already contained in the Act of Parliament they constitute in reality a very serious departure from ordinary proceeding, which would have the tendency to facilitate rapid and easy divorce. Members of the Bar of wide experience view them with apprehension, and His Grace's protest has already received strong support in influential quarters.

The general reader is likely to think this a dry topic and one, too, of secondary importance. Its presentation may be dry. Some speakers are like a deep well with little or nothing at the bottom. But it is never unimportant.

Christian theology is the systematising of scriptural teaching. Theology sets out in order the teaching of Holy Scripture. It deals with such subjects as the being and nature of God, man, his fall and redemption, the Church, God's will for us, and the Christian way of life, the coming again of our Saviour, judgment and eternity. Theology must also discuss the authenticity and authority of Holy Scripture. None of these subjects are dry in themselves, though they may be discussed in an uninteresting way.

We would like to congratulate Moore College on its earnest endeavour to promote sound scriptural and theological learning. There are few things in Australia more encouraging than this. And we would also take the liberty of congratulating the Principal, Canon Hammond, on his new

book, "Reasoning Faith." It covers a wide field and every page is interesting. We don't know how the learned author found time in his busy life to put it all on paper. We hope every clergyman in Australia, and many laymen, too, will read it. We would welcome in these columns comments and opinions on the book and its teaching.

We have watched with deep interest the agitation carried on in the "A.B.M. Review" by the C.M.S. Chairman of the A.B.M., the Right Reverend George H. Cranswick, formerly Bishop of Gippsland, against the present liberties of C.M.S. These articles raise a number of nice questions and bring to the surface some vital principles. The postponement of General Synod will, we regret, prevent these being debated this year. The present is certainly a time for clear thinking and plain speaking. It is sometimes said, "Mighty is the truth and will prevail." "The truth has nothing to fear and there is no need to care for its protection." We believe there is nothing more misleading than this. History gives this lie all over the world. The Temple of Truth needs the Wall of Protection. Temple and Wall alike are of God's building. Evangelicals keep your eyes open and your hands free. This will stifle neither truth nor love. On the contrary it will give room and encouragement for the expression of both. And both are vital to the Church. Cowards have no right to talk of Love neither have the Heartless a right to speak of Truth.

A main purpose of law is the regulation of society. There must be order in the community. If we are to have a community life how can every man be a law to himself?

The more advanced our civilisation the more complex our laws become. Now law is a sacred thing, for it is intended to reflect the mind of God. It is meant to express as far as it goes the will of God for his children. With us there is a general respect for the administration of law. Our judges are amongst our most respected citizens. But somehow we show little respect for the makers of our laws. There is none so poor as to do reverence to our politicians! This is a bad sign. It is reflected in the readiness with which laws are broken by large bodies of men. Of all trades unionists none are more intelligent or better informed than those engaged in the printing

trade and especially in newspaper work. As a class they are highly respected all over the English speaking world. And yet if we are to take the verdict of the Industrial Court judges a section of these men have deliberately and wilfully broken the law in Sydney. It is with profound regret we refer to this. If the great printing trade forfeits our esteem what class of our fellow men are we to hold in respect?

The public has a very short memory and as a result interested parties get away with a great deal. We publish an article by Mr. Francis Wilson on the new liquor onslaught, and we would remind our readers of the absurdities that were presented to the public in favour of army canteens. We were then assured that if provision were made in the camps by which soldiers could obtain intoxicating liquor the awful scenes in the streets, which lost nothing in the telling when served up by skilful journalists, would disappear as by magic. We have the wet canteens and still the scenes. Now we are told that if we allow a man to spread his drinks he will become sober in some mysterious way. Obviously this is utter nonsense.

We understand that a Commission has been appointed to hear evidence on the advisability of using broadcasting stations for the purpose of giving information on venereal disease and sex relationships. We will await with interest the finding of this Commission. We understand the various churches and certain representative bodies of citizens have been asked to appoint delegates to give evidence. There are several aspects of this question. The amount of information that can be given on venereal disease without entering into the discussion of symptoms which would be embarrassing to healthy listeners must be very limited. When it is borne in mind that the wireless will be blaring forth in a girls' boarding school and in a crowded public house, it seems difficult to see how suitable broadcasts on this distressing problem can be arranged. The psychological effect of messages on sex relationship cannot be overlooked and the mixed audiences and the various conditions of the hearers make the wireless a most unsuitable medium. In addition we feel that if broadcasts are sponsored some competent authority

should be responsible to the public for their character. The recent activities of the A.B.C. in this direction have not inspired general confidence.

Opinion is sharply divided as to the wisdom of postponing General Synod. The action of the railway authorities in refusing permits for travel to responsible citizens who represent collectively over 38 per cent. of the community is open to very grave criticism. Facilities have been offered for much less important gatherings and the feeling is growing that the Church of England is not receiving the attention from responsible authorities to which its weight and position in the community entitle it, but it is open to question whether a useful purpose might not be served by a Synod even though it was diminished in numbers. Bishop Cranswick has voiced this opinion very vigorously in the "Church Standard."

We draw attention to the Reformation Rally to be held in the Chapter House, Sydney, on Monday night, next, October 23rd. This is a great rally of Church people and the Reformation Observance Committee are anticipating an inspiring gathering on Monday night. Clergy are asked to give good notice to their parishioners.

SPECIAL PSALMS AND LESSONS.

October 22, 20th Sunday after Trinity.

M.: Ezek. ii; Luke xiii or 1 Pet. iii 8-iv 6. Psalms 114, 115.

E.: Ezek. iii 4-21 or xiii 1-16; John xv or 1 John iii. Psalms 124, 125, 126, 127.

October 29, 21st Sunday after Trinity.

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

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

November 5, 22nd Sunday after Trinity.

M.: Ezek. xxxiv 1-16; Luke xiv 25-xv 10, or 2 Peter i. Psalm 118.

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

IS A REFORMATION SUNDAY JUSTIFIED?

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

I sometimes hear young people say regarding the future of the Church in Australia that it doesn't much matter whether a person is Roman Catholic or Protestant. Why make these distinctions when there is such a need of real, vital Christianity in the community? But many people call themselves Catholic or Protestant and they haven't the slightest idea what these words mean.

What are the principles for which the Church of England stands? The Reformation was a very vital period in its history. It brought Jesus Christ again before the mind of the people. Men awoke seeking reality in Religion.

They knew they had lost God; they said the Church had lost Him, too, in a maze of tradition, ceremonial and worldly ambition. The Divine Authority of Christ was for them a reality. So with soul-subduing reverence, with dauntless courage and seriousness of purpose, they bore their witness to the unconquerable freedom of conscience.

The Reformers recognised our Lord's purpose and the nature of the primitive Christian practice in faith and worship and in their revisions of our Prayer Book restored these to their right proportion. They believed there was no communion — no vital union with Christ without spiritual effort, without faith in His redeeming power and grace.

The Evangelicals are the children of the Reformation. They revitalised the Church in the 18th century by their preaching of the Gospel; by their great missionary enterprise; by their witness, even to persecution and ridicule, to the One Mediator between God and Man, the Man Christ Jesus.

In contending for the faith, they exposed the false Catholicism of the Roman Church with its emphasis on Transubstantiation, Masses for the Dead, Penance, the Cult of the Blessed Virgin Mary and the like. Where were any of these to be found in the New Testament? They believed these things struck at the roots of spiritual religion and they strove to free the Church of England from them.

This is what happened at the Reformation: When the Reformers found that many Traditions were corrupt, they cut them out; when they found the Sacraments encrusted with super-

stition, they reduced them to the two Sacraments of the Gospel. When they found the worship of Mary and the Saints was ousting our Lord Jesus from His supreme place, they removed the statues and destroyed their pictures. When they found the Church was taking the place of Christ, as an end and not a means to an end, they put Him first in all their teaching. They cared more for a man's Christianity than they did for his so called "Catholicity."

For true Christian men, the one Touchstone of Truth and Reality in the sphere of Religion must always be the Mind and Spirit of Christ. True Catholic Christianity is the original Christianity of the first century.

The Church must recover the loyal reverence of those first days for the supreme authority of our ever present Lord, if she is to teach the nations to observe all that He has commanded and bring the nations into the Kingdom of God.

In the dissatisfaction and unrest of a world, conscious of its emptiness, there is a challenge to the church for reality in Religion, a recognition of the brotherhood of man and in the defence of right and truth of humanity and freedom.

Christianity owes a good deal of its triumphs to the faith and activity of loyal individuals, who not only answered the call, but read the Divine Will in the sign of the times in which they lived.

God has laid a task on this generation that they should realise afresh the truth of the Living God as a vital, present fact. A spiritual revival is long overdue. We must pray for it and work for it. And as the new life stirs in the Church of Christ, waking us from a false Catholicism that narrows and divides, to a true Catholicism that enlarges and unites, men will then listen to the Church's message, which will be plain, simple and direct. I believe men are slowly turning again to the Church of their fathers for help and guidance and to hear the "Old, old story, which is ever new."

Above the world's discord, confusion and sin, God the Holy Spirit waits to manifest Himself through every human instrument who will yield himself to Him.

No one can look out upon the religious condition of Australia without deep misgiving. We would feel happier if our Church people were more thoroughly grounded and established in the faith. A healthy Protestantism

is good for the church and brings into relief those vital differences between the faith we hold enshrined in our Formularies and the teaching of the Roman Church.

It is evident that where Romanism has held sway, elements of vigour and independence are lacking. The power of the priest in some countries is incredible. The people are cowed into submission by their masters. The iron hand of authority comes down heavily on those who dare to think for themselves. The Roman Church has not relaxed her coercive grip.

In the younger countries, like Australia, the Roman Church is spending huge sums of money on her educational policy, and sending out her members into every branch of the State and Civic institutions. Many are occupying prominent positions today. We know that Politics are playing a bigger part in the habits and lives of individuals. Eternal vigilance is the price of freedom. We must be alive to the implications of the situation.

The pretensions of Rome must be explored and the perversions of truth embedded in history must be exposed. Even in our own Church there are some who renounce Protestantism and others are hostile to Roman influences. We must "preserve the union" of these elements in our Church and strengthen the unity of all our people.

We have young people in all our churches with zeal, courage and charm, and our hope for the future is in them. It is the solemn duty of the clergy and teachers to instruct those under their care and show them that the faith of our fathers, for which they suffered, is the faith that freed Europe from the tyranny of a perverted and false Catholicism. That the faith which has been handed down to us through our Church is the faith of the New Testament and that its foundations are the living pages of the Word of God.

Pastor Carter of the Church of Christ, Parramatta, will be the Guest Speaker at the regular monthly meeting of the Protestant Action Society, Anderson Hall, 399 George Street, Sydney (4th Floor), Friday, 27th October, 8 p.m. sharp. Pastor Carter will take for his subject, "Rome never alters," interspersed with lantern slides.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Anonymous, £3; Mrs. E. E. MacLaurin, £2/15/-. Amounts under 5/-, 2/-.

PERSONAL.

Mr. A. L. Blythe, O.B.E., has been elected Chairman of the N.S.W. Division of the Australian Red Cross in place of Mr. Wilfred Johnson who has had to resign this position owing to ill health. Mr. Blythe was Deputy Chairman and has been acting Chairman since Mr. Johnson's illness. The new Chairman is a well-known Sydney Churchman. He is a member of Standing Committee, a Trustee of Moore College, a Synod Nominator and Hon. Treasurer of C.M.S. of Australia and Tasmania and also Hon. Treasurer of C.E.N.E.F.

The Rev. G. Rees and the Rev. G. R. Delbridge, Youth Chaplain of the Diocese of Sydney are conducting a mission this week, for young people in the parish of Wollongong, N.S.W. The Rev. R. C. M. Long is the Rector.

Congratulations to the Rev. and Mrs. Clive Steele, of Mascot, Sydney, on the birth of a son. Also our good wishes to the Rev. and Mrs. W. K. Deasey, of Belmore, on the birth of a daughter.

The Rev. J. Poole, Rector of Earlwood, Sydney, is resigning his parish as from the end of the year.

The Archbishop of New Zealand, Dr. C. W. West-Watson, is due to arrive in Sydney next week.

The Rev. R. J. Hewett, Rector of St. Clement's, Mosman, is at present in West Australia, on deputation work for the Church Missionary Society. He travelled by air from Sydney.

Writing in the "Diocesan Magazine" the Archbishop refers to the death of Miss Ethel Stephens: "Miss Ethel Stephens, for many years an ardent worker for the Church of England Homes, died suddenly on September 17. Soon after I came to Sydney, using a contemporary portrait of Bishop Broughton as the standard, she began to paint portraits of his successors in the See of Sydney to hang at Bishopscourt. They will always be her memorial there."

The Rev. L. Gabbott, Rector of St. Stephen's, Willoughby, Sydney, will enter a hospital next week for an operation. We hope for his speedy recovery.

Mr. J. E. Paynter, rehabilitation officer at the Children's Court, Sydney, is on a visit to Melbourne for the wedding of his son, which will take place next week. We understand that the Rev. N. Fox, of St Michael's, Surry Hills, will assist at the wedding.

Lady Keyes, wife of Admiral Keyes, last week visited, with Mrs. Mowll, various C.E.N.E.F. activities and expressed admiration at the splendid work being done.

The Bishop of Tasmania has received a cheque for £400 for the purchase of a car. The presentation was made during Synod week by the Vicar-General on behalf of the Diocese.

The installation of Canon D. J. Knox as a Canon of St. Andrew's Cathedral, Sydney, took place on Thursday, October 5th, at Evening Prayer.

History and Antiquities

(Under this heading we publish the first of a series of articles which will appear from time to time in "The Record." Each article will have reference to some aspect of or incident in Church History, and, when-ever possible, will be accompanied by an appropriate illustration.)

A COLOURFUL MARCH.

S. M. Johnstone, M.A., F.R.H.S., F.S.A.
(Scot.).

In the year 1300 Edward I. of England invaded Scotland assembling his army for this purpose at Carlisle on St. John the Baptist's Day, June 24th. A week later he set out for the north and having crossed the border, found the triangular castle of Carlaverock a strong impediment in his way. He determined to lay siege to it. Amongst the records of the event is one of peculiar interest and value. It is known as the Roll of Carlaverock. Written primarily for heraldic purposes, this Roll constitutes the oldest of England's heraldic documents. It was composed by some herald attached to Edward's army, usually supposed to be a monk called Walter of Exeter, although his authorship has been questioned. It was written in metrical form and made to rhyme, probably to assist in memorising. The poem consists of 950 lines and was composed in a debased form of the French language. It is preserved in a manuscript on vellum now in the British Museum. In modern times two annotated editions have been published, one by Sir Harris Nicholas and the other by Thomas Wright. Copies of both these publications are, however, very scarce.

The main purport of the herald was to enumerate and describe the beauty of the banners and shields of the Princes, Barons, and Knights, who attended King Edward to the siege. Although his own enumeration is eighty seven banners, he actually describes for us one hundred and six. The army, he tells us, was composed of 3000 footmen and mounted knights. It moved up the lovely valleys between the hills in four squadrons, the first led by the Earl of Lincoln, Robert Fitz-Walter (grandson of the leader of the Barons who compelled King John to sign Magna Charta), and William le Marshall, Hereditary Marshal of Ireland. The second squadron was led by the Earl of Warren; the third by the King himself and the fourth by Edward, the King's son, then only 16 years of age. While the herald frequently makes comment upon the character and prowess of the several knights, and these comments are sometimes quaint and amusing, he is especially lost in admiration of the beautiful form and colouring of the banners displayed and shields carried. The gleam of gold and silver; the richness and brilliance of red, blue, green and purple on the banners fluttering in the sunlight amid the rustic surroundings of hill and vale;

the orderly and impressive movement of the host; the knightly bearing of the warriors; the strength and beauty of the horses; the peculiarities of the several heraldic devices all in varying design and colouring—crosses, lions, eagles, stars, martlets, crescents, shells, roses and the like—all combine to make a picture worthy of the best efforts of any artist.

FAMOUS NAMES.

We learn elsewhere that of those whose banners were displayed nearly all occupied important positions in the State either before or after 1300, and several represented families whose names are well known in English history. Amongst the persons mentioned by name we find Hugh de Vere (younger son of the Earl of Oxford) who accompanied the King to Carlisle and rode with the others to the siege; Humphrey de Bohun Earl of Hereford; Aymer de Valence, Earl of Pembroke; Guy de Beauchamp, Earl of Warwick, to whom Piers Gaveston, the unworthy favourite of Edward II., gave the nickname of "the black dog of Arden" because of his swarthy complexion; Hugh le Despenser, eldest son of the celebrated Justiciary of England in the reign of Henry III.; John de Hastings, who was one of the claimants to the crown of Scotland, and Alexander de Balliol, son of the founder of Balliol College, Oxford. Many of the knights were direct descendants of some of those who were present with William the Conqueror at the battle of Hastings, in 1066.

SOLDIER BISHOP.

Though he himself was not present, the personal banner of Anthony Bek, the warlike Bishop of Durham, was borne by his representative. "The Bishop provided 160 men at arms. "Arthur never, with all his spells, had so fine a present from Merlin," wrote the herald. Bek was a son of his namesake who had accompanied Prince Edward to the Holy Land in 1270. It is said of him that he attended Edward I. in his wars, sometimes with as many as 26 standard bearers, 140 knights, 500 horses and 1000 footmen. The author of the Roll had a good opinion of him as cleric, man and soldier, and devotes to him one of the longer passages of the poem. To one of the knights in the army, Ralph de Morthermer, the Bishop proved himself a good friend. Ralph was only a simple knight, but had contracted a romantic marriage in 1297, when he won the heart of Edward's daughter, the Princess Joan of Acres, widow of the Earl of Gloucester. He married her clandestinely

and gave great offence to the King. Bek interceded for the couple and secured reconciliation to the outraged monarch. Ralph's marriage, however, and the trouble in which it involved him are only incidentally touched upon in the Roll. At a later period in Edward's reign Bek was not in royal favour, but under Edward II. he was restored to his previous power and titles and received in addition the title of King of the Isle of Man. He founded the Cathedral Churches of Chester and Lancaster and is considered to be one of the most illustrious men in history.

PERSONAL COMMENTS.

The author of the Roll seems to have been no less observant of physique and character than of heraldry. He occasionally records his observations in few though sufficiently descriptive words. Of Robert de Clifford, afterwards Earl Marshal of England and later Governor of Scotland, he writes, "If I were a young maiden, I would give him my heart and person, so great is his fame." Of the rash and daring courage of Walter de Beauchamp he on the other hand remarks: "You will never hear anyone speak of the Seneschal but there is a but." He pays Thomas de Furival a compliment on his riding, for "when seated on horseback, he did not look like a man asleep." William de Cantelupe "has at all times lived in honour." Unlike Beauchamp, William de Leybourne was "a valiant man, without but and without if." A shaft is launched at the prodigal habits of Alan de la Zouche whose banner of red was sprinkled with the golden gleam of bezants: "I well know," says the herald, "that he has spent more treasure than he has suspended in his purse." Thomas, Earl of Lancaster, is rather peremptorily dismissed, for, having described his banner, the herald remarks, "And I will not trouble you more about him." But in later years Thomas headed the party opposed to the royal favourite Gaveston.

HERALDIC LAW.

We have in the roll several instances of the peculiarities of heraldic law, some of which are not now so carefully observed. A "difference" was placed on the arms of a son because his father was still living. This was sometimes the "label" of three or five points. On the banner of the Prince of Wales it was white of five points to distinguish it from that of the King.

The green label of five points differed the gold, red and black banner of John de Clavering, who was a member of one of the first families to discontinue the custom of taking for surname the christian name of the father with "Fitz" prefixed. Nicholas de Segrave used a label of red with three points to distinguish him from his brother John. The banner of Patrick de Dunbar had a label of blue with three points to distinguish from his father the Earl. In the case of Edmond, the younger brother of

John de Hastings, the label was black. Markings such as these, added to the normal colours of the banners, heightened the beautiful effect of the whole display. One fact called forth a special remark from the herald; two knights, in no way connected with one another carried identical banners, "at which many marvelled, man and woman." There was, as might be expected, a dispute between the two knights over the matter; for, amongst other reasons, the identity was bound to cause confusion amongst their followers in the fray.

NAVAL CO-OPERATION.

Carlaverock was close to the sea and Edward made use of this fact to transport to the coast, by means of the King's fleet, the engines of war required for the siege of the castle, and provisions for the army. The timing of the land and sea operations was evidently good, for there was, apparently, no delay in opening the siege when the army arrived. In passing, it may be mentioned that two of the knights referred to in the Roll of Carlaverock filled at one time or another the position of Admiral of the King's fleet—John de Boutetout in the reigns of Edward I. and II., and Simon de Montagu in the reign of the latter monarch.

The owner of Carlaverock at the time of the siege was Sir Herbert Maxwell, but he does not seem to have been present. His name is not mentioned, although reference is made to "the lady of the Castle." The garrison could not have amounted to more than 100 men. It was a gallant defence. When surrender was made only 60 came forth. The herald relates that their lives were spared and each given a new robe. Other accounts state that they did not experience any such generosity or mercy.

PRAYER.

O! grant me strength to bear,
Without relief,
The night's despair;
Nor let me weep, despite
The lovely leaf,
The golden light;
But give me faith to wring
Out of this grief
Some wondrous thing.

—Douglas Gibson.

POSITION VACANT.

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ALEXANDRIA

THE NEW LIQUOR ONSLAUGHT.

(By Francis Wilson, N.S.W. Temperance Alliance.)

It is noteworthy that the majority of those quoted in the Metropolitan press as advocating extension of hours for the sale of liquor are connected with that traffic. It is equally worthy of observation that no leader of temperance thought has had his views published. This one-sided presentation of an alleged need to "reform" the liquor law by providing increased facilities for the sale and distribution of alcoholic liquors, provides its own accommodation. If the Metropolitan Press desires the truth to be made known, why does it not seek the facts from both sides?

In this connection it is interesting to note that for about twenty years after the securing of six o'clock closing, excepting for a short period, there was little or no protest against it by representatives of the liquor traffic. The agitation during the past few years by those desirous of securing a later hour than that now obtaining, is undoubtedly due to the fact that the liquor people are aware that the period elapsing since this great reform was won, has produced hundreds of thousands of electors who have no knowledge of what occurred when eleven o'clock was the closing hour of liquor bars. They can form no idea of the evils experienced as a result of liquor being sold to that late hour, and fall easy prey to the mis-statements so sedulously circulated by those interested in the distribution of liquor. One spread abroad, is the magnifying of the trading done between five and six p.m. Naturally, there will be a greater demand for liquor between these hours than during the rest of the day, because of men drinking on their way home from work, but the extent of the rush has been greatly magnified.

One instance will cover many others personally checked by the writer of this article. On the 27th of February, 1939, at a quarter to six, a bar just below the largest emporium in Sydney, capable of accommodating approximately one hundred customers, had 27 men engaged in drinking. A hot night, yet the bar was far from being evenly comfortably filled. Others visited, both in city and suburbs, provided like results; although some were more busy than others.

It was only on Saturday afternoons that any real rush was observed; and various policemen, to whom the matter was referred, stated that even this rush was occasioned by starting-price bookmaking filling the bars,

so that when nearby sporting events were finished, the bars then became overcrowded.

It is interesting to note that the greatest number who may be found in liquor bars, are there on Saturday, the day when the hours of labour are fewest.

The Royal Commission on licensing laws, in submitting its report to the Victorian Government recently, did not agree that the lengthening of trading hours would necessarily ameliorate the position. So that finding knocks the ground from under the feet of the agitators for later hours.

Restriction does restrict. The New South Wales Government Statistician's figures prove this. In 1915, with the eleven o'clock closing, the convictions for drunkenness in N.S.W. were 138.2 per ten thousand. In 1942, even with the war excitement, 123.2 per ten thousand. Every year after 1915 showed a decrease number convicted for this offence. Space alone forbids the furnishing of abundant evidence of the value of restriction upon the distribution of alcoholic liquors.

The agitation for such a retrograde action as the provision of greater facilities for securing alcoholic liquors, must be resisted by every one who has the well-being of his country at heart. Why go back to the bad conditions abandoned when we won six o'clock closing of liquor bars by the huge majority of 60 per cent. of all the votes cast at the referendum in 1916?

C.S.O.M.

(To The Editor, "Church Record.")

Dear Sir,—

I have read the evasive answer given by the Rev. W. G. Coughlan to my letter asking him through your columns to inform Churchmen about certain matters. He has not responded to any of the challenges. We are thus left to form our own conclusions. "Res ipsa loquitur."

I feel just as strongly (and just as sincerely) as before that persons who are requested to support C.S.O.M. are entitled to information about these matters. Mr. Coughlan may doubt the merits of the questions raised. But Mr. Coughlan may also, if he chooses, doubt the merits of anything which does not suit his view of the "social order." His doubts on the merits of the questions or the sincerity of the questions will not dispel the doubts of other persons as to the matters referred to.

Yours faithfully,

J. R. L. JOHNSTONE.

The Recory, Beecroft,
7th October, 1944.

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TO AUSTRALIAN CHURCHMEN

"UNDER FOUR TUDORS"

The Story of Matthew Parker, sometime Archbishop of Canterbury, by Mrs. E. Perry.

(A Review by Canon T. C. Hammond, M.A.)

Mrs. Parker.

Mrs. Perry has given the world a charming picture of the inner life of Elizabeth's first Archbishop of Canterbury, Matthew Parker. She has endeavoured to throw into her foreground the romance of Parker's life and a clear portrait of the gentle lady who shared his problems and left him a lonely and dispirited man by her death. Very little is known of Margaret Harlestone, of Mattishall, but the little is skilfully employed in Mrs. Perry's book. Her vivid feminine imagination has clothed bald references with all the glamour of a living experience. She gives us the picture of a young woman busily employed about domestic affairs. Deep in her heart she kept the secret of an awakened love that came to her in her twenty-first year. Suitors pleaded in vain for her hand. A priest bound by the rigid laws of celibacy imposed with vigour by Henry VIII. loved her.

Matthew Parker, Dean of Stoke-by-Clare, a reserved man, somewhat of a recluse, sixteen years her senior, had caught and held captive the warm emotions of her heart. John Strype gives us a hasty glimpse of the romance: "They were very dear to one another. He knowing her to be chaste and pious, entered into an agreement with her to abstain from wedlock, the law having made it felony for one in Orders to marry." For seven long years Margaret Harlestone waited. Mrs. Perry suggests that in those far-off days "People had a psychological capacity and desire for sacrifice and heroism." Margaret's patience was rewarded and so was Matthew's. A little less than six months after Henry VIII.'s death Matthew Parker married and brought his bride to Cambridge. The story is excellently told.

Matthew Parker.

The same light touch is observable in our authoress's treatment of the character of Matthew Parker. She makes the scholar and recluse pass before us in a quiet dignity that compels our esteem. We see him acting with gentleness and discretion in the

anxious days when he was chaplain to Anne Boleyn. We see him as "a bold reorganiser" in his efforts to rehabilitate the College of Stoke-by-Clare. Here we get the first hint of his reformation leanings. Skilfully he parried the accusations of one Colt that he had given heretical teaching. His answer, however, shows that already Parker was rising above external ceremonies and processions to the great verities of the unseen. We see him at Cambridge amongst his friends, some of whom were to write notable pages in history. Roger Ascham, tutor alike to Mary and Elizabeth, Ridley and Latimer, William Cecil and Nicholas Bacon. Here, too, we meet Sir John Cheke and later read the mournful story of his recantation. They must have often talked together of "little Bilney" Parker's earlier friend who died at the stake in 1529. We follow him through the dark days of the Marian persecution when he found safe hiding and apparently had the companionship of his beloved wife. We see him emerge into greatness and with courageous fearfulness grasp the great opportunity of guiding the destinies of the Church of England. He always appears as a scholar and a statesman. He always manifests the spiritual intensity of a man of God. He bears with patience a Queen's floutings and a Puritan's cavil intent on building for the future. We thank Mrs. Perry for her sketch. She has done much to make Parker the man live for us as she has done much to endear to us Mrs. Parker, the woman. As a piece of skilful biography the work deserves very high commendation.

Blemishes.

It would be well if we could lay aside our pen here and leave with our readers this pleasant picture. But alas! candour compels us to declare that there are grave and serious blemishes in this sprightly written story. The Archbishop of Canterbury, Dr. Cosmo Lang, who supplies an introduction, seems to be aware to some extent of these blemishes. He writes—"Expert historians may doubtless find some inaccuracies of fact or phrase or some

mistakes of judgment in these pages. But the appended lists of references and of books consulted will suffice to show considerable research and wide reading on and around the subject." As to the list of books the Archbishop is right. Over 150 are tabled for reference. But it is that fact which causes us to wonder how far our authoress has sifted her material and how far she has been faithful to the actual facts as they are contained in the books she has cited. It seems to us that in many and serious features she leaves the safe path marked out for her by her own authorities.

Parker and the Real Presence.

A notable example of this defect is her treatment of Parker's views on the Holy Communion. She repeatedly asserts that Parker believed in the Real Presence and in this connection places him in contrast even with Cranmer. We have looked carefully through the book and cannot discover any definition of the term Real Presence except that it lies somewhere between the Roman excess of Transubstantiation and the opinion that the Holy Communion is simply a memorial feast. This constitutes a grave blot on the accuracy of our authoress in relation to a most important question. We notice that in her wealth of references she does not table Lamb's "Historical Account of the Thirty-Nine Articles." Had she had access to that valuable document she would have seen that Parker in his draft of the Thirty-Nine Articles retained the words "Christ when He ascended into heaven gave immortality to His body but did not withdraw its nature but He retains the truth of the human nature (according to the Scriptures) forever, which consists in being in one definite place and not in many, or to be diffused at the same time in all places. Since, therefore, Christ having withdrawn into heaven there shall ever abide to the end of the world and thence, not from elsewhere (as Augustine saith) shall come again to judge the living and the dead any of the faithful ought not to believe or to acknowledge the real and corporal (as they say) presence of His flesh and blood in the Eucharist." It seems strange that this important fact has been overlooked. It is still stranger that our authoress, without any hint as to the grounds of her assertion, indulges in the most decisive obiter dicta. We read Parker "reluctantly concurred in the later edition (of the Prayer Book) of 1552, for it contained radical implications foreign to his own convictions." When we contrast that

bald statement with the careful documentation of much less important matters we experience a feeling of surprise. We are told that Parker saw in Bilney's end "the futility of martyrdom," an incautious utterance when given in an unqualified form. There are many similar unsupported judgments which detract from the value of the book. But in the matter directly under review it is strange that our authoress who refers to Parker's "Antiquitate" and to John Strype's Cranmer, has not gathered from either source Parker's judgment on Cranmer's controversy with Gardiner. He said, "That no one controversy was by any ever handled against the Papists more accurately."

Parker and the Lutherans.

Our authoress asserts that to Parker "Believing as he did in the Real Presence, and utterly disclaiming the merely memorial character advocated by the German Protestants, dispute on the subject on a purely intellectual plane must have caused him deep pain." Our surprise deepens as we read these words. Our authoress had before her according to her bibliography "The Cambridge Modern History," Burnet: "History of the Reformation," Cardwell's "Documentary Annals." From any of these she might have collected what is bluntly stated by Maitland in "The Cambridge Modern History" that "Bullinger knew and much disliked the 'semi-popery' of Lutheran Germany; but in his eyes the Church of England was no half-way house." We have a half-hearted commendation of Jewel's Apology and a whole-hearted commendation of Hooker's Laws of Ecclesiastical Polity. Yet notwithstanding this claim to close acquaintance with Jewel and Hooker the position of the Lutherans is seriously misrepresented. Cranmer is well known to have described the Lutheran position as "that error of the Real Presence." The amazing thing is that Bucer's moderate Calvinistic view of "The efficacious influence of the Spirit in the Sacrament" wins Mrs. Perry's approval and she is wholly insensible of the fact that in so writing he was departing from the Lutheran view of the Real Presence. As Dr. Pollard points out, "The Zwinglian cities of Germany were represented by Bucer and Hedio of Strassburg; the Lutherans by Justus Jonas and Caspar Cruciger." This is no mere trifling error. It reveals a complete misconception of the whole Reformation movement.

Parker and His Marriage.

Despite the very charming account of Parker's marriage, we can trace here also the same disregard for accurate historical writing. Mrs. Perry is so anxious to preserve the authority of the Church in the matter of marriage that she fancies a certain reluctance to pass on questions of legitimation to the State. Our authoress tells us that Parker "seethed in righteous wrath because, owing to Elizabeth's antagonism to marriage he had to allude to his own wife in legal documents as 'Margaret Parker alias Harlestone,'" and to have recourse to law to legitimise their two children though born in lawful wedlock in King Edward's time." No doubt Elizabeth put obstacles in the way of full recognition of clergymen's marriage, but a careful historian ought at least to see that the whole problem did not centre round a woman's caprice. Henry VIII. died on January 27th, 1547. The Act permitting the marriage of the clergy was passed in the 2nd and 3rd year of Edward VI. But the second year of Edward's reign began on the 28th January, 1548. Mrs. Perry herself is witness to the entry in Parker's diary—"June 24th, 1547, in the forty-fourth year of my age and the twenty-eighth year of her age, I married Margaret." Nor is she accurate in stating that "The right of a purely legal body to pass on Church law might at that time in all honesty have been misunderstood or even repudiated, for the Church knew nothing of the Supremacy of Parliament." The Church was quite familiar with the need for legitimation for some of priests' children. Cardinal Beaton secured legitimation for some of his children as early as 1530. Dr. Hay Fleming points out that "For the defect of birth, the legate had the power of dispensing, so as to admit such men to take orders or hold benefices; but when they died their succession fell to the Crown as ultimus haeres, unless they had been legitimated by the civil authorities." It does not increase confidence to find details of this kind completely overlooked.

Parker and Vestments.

There is the same loose writing with regard to the vestments. Referring to a letter written to Lord Bughley in 1575, we find the following comment: "Parker drearily declares he had no over-fondness for cap, surplice and wafer bread," and without Elizabeth's pressure he might have withdrawn his

insistence. . . . Apparently the chasuble and the stole had by then vanished. Perhaps the Archbishop thought the simpler surplice and the non-symbolic cope might provoke less antagonism." The truth is, as witnessed by Dr. Frere who is frequently quoted in this book that the chasuble and stole were never worn since 1559. To say they had "by then vanished" sixteen years later is to conceal this fact from the careless reader. Dr. Frere said in his evidence before the Royal Commission, "I know of practically no evidence at all for the use of the chasuble." Why, then, is this inaccurate record of the facts supplied? We think we find the reason in a self-revealing sentence or two:—" (Parker) preached in Ely during the visitation in 1550, which enforced the removal of altars" . . . but there is no evidence that he ever took part in the lawless iconoclasm of that time . . . Although Strype says that the destruction of the beautiful screen at Great St. Mary's was ordered by him in later years, it would be pleasanter to disbelieve it.

Queen Elizabeth and Church Order.

More than once we are assured that Elizabeth was determined not to interfere in the affairs of the Church. When we reflect that the Queen held up the publication of Article xxix., penned by Parker himself, that she sequestered Archbishop Grindal, and only abated her hostility on the strong protest of his brother bishops, that she revised the Book of the Homilies and imposed in the printed Prayer Books two entries that had no legal authority we wonder and can scarcely speak.

A Serious Misrepresentation.

Our anxiety regarding Mrs. Perry's use of her authorities is greatly increased by a reference to Parker's letters which find a place in her books. Mrs. Perry reports as follows: "I walked in my garden under sight of (M. Gounour, a French Ambassador's) eye . . . I perceive that they thought before their coming we had neither stas preces nor choice of days of abstinence, as Lent, etc., nor orders ecclesiastical or persons of our profession in any regard or estimation . . . Thereupon I did plainly beat that out of their heads." With the exception of a rather unaccountable omission of the words "or of any ability amongst us" after the word "estimation," the quotation is aptly taken. But although Mrs. Perry devotes a good deal of attention

to the Archbishop's spirited account of his instructing his own retainers to be "specially inquisitive with the ambassador's suite," she passes over in complete silence the following paragraph: "For the days of our abstinence I informed them that we were more religious in that point than they be; and though I made them a fish supper on Friday night, I caused them to understand that it was rather in the respect of their usage at home than for that we used so the Friday or other such fasting days, which be observed partly in respect of temperance and part for policy, not for any scrupulosity in choice of days." This is a different Parker from Mrs. Perry's Apostle of her Via Media.

Much more could be said. The book abounds with strange, and we fear, prejudiced statements. We have to say with sorrow, it is interesting and enlivening as a narrative. It is worthless as history.

"RECORD" TEA.

A Tea will be held in the Worker Building, at rear of the Cathedral, on Monday, 23rd October, at 6 p.m. Tickets 1/- each. Proceeds on behalf of the "Church Record."

Only a limited number of tickets are available.

THE BIBLEMAN'S CORNER.

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

"GIVE US BOOKS."

(Extracts from "World Issues," No. 18, by Cecil Northcott.)

Our eyes are upon the European States to-day and a glance at their percentage of illiteracy may be an eye-opener. The percentage of people in Great Britain unable to read and write is small, probably well under one per cent. Other European countries are not so enlightened. Italy has 72 per cent. illiterate, Spain 54 per cent., Bulgaria 44 per cent., while in Lithuania one fifth of the population can read, but cannot write. A fairly trustworthy estimate of the United States Bureau of Education places the percentage of the world's illiterates as high as 62 per cent., so that more than half of the people of the world can neither read nor write. Set over against this need there is to-day a world famine in books.

Nearly one-third of the world's illiterates live in India; namely 325 millions. The percentage of literates is 12 per cent. of the population. The figure for the Christian community is about 23 per cent. China has a population of roughly 400 millions and about 20 to 25 per cent. are literate. Russia's accomplishment in literacy has been the most spectacular in recent years. The U.S.S.R. has brought 193 millions of people to the stage of being 90 per cent. literate. In 1913 all Russia had a circulation of fewer than three million copies of newspapers. In 1936 there was a circulation of over 39 millions.

WHY EDUCATE?

Why teach the ignorant to read and write? Because the uneducated man is a prey to rumour, ignorance and mistrust, which he has no means of combating intelligently. For the Christian Church the problem of the illiterate adult is urgent and vital. In India 23 per cent. of the Christian community are able to read the Scriptures. The illiterate is a drag on the Church, for he cannot enter intelligently into Christian worship, or grasp the principles of the faith. The Christian Church is carrying a far too great proportion of those unable to progress beyond the simplest lisplings of the faith.

We are told that Russia's literacy revolution was swift and drastic. The difficult Russian spelling (as wayward as English) was changed into a perfect phonetic alphabet. The 58 principal languages of the U.S.S.R. were reduced to writing and text books were prepared in them. The campaign for literacy began with the children but the parents were educated also. The movement to enlighten the masses had all the urgency of a campaign against an enemy. Illiterates were tracked down and educated and it became a legal offence to be unable to read and write. In 1930 official figures noted that 22 million people were literate. In 1935 the State publishing houses produced 30 million text books in various languages. Over 67,000 libraries were listed, with 270 million books.

China, too, is awaking out of darkness. Dr. James Yen ran a "Labourer's Weekly" in France during the Great War for the Chinese Labour Corps. He confined his writing to one thousand of the most commonly used Chinese characters. In four months, by learning ten characters each

"Ye that seek the Lord; look unto . . . the hole of the Pit whence ye are digged."

"LEST WE FORGET"

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NOTE.—At 7 p.m. the Rev. Canon R. B. ROBINSON, L.Th., will deliver a Lantern Lecture, "EVANGELICAL WITNESS."

day a man could be literate. Dr. Yen estimated that 30 million illiterates learned to read during the period 1935-1940. Dr. T. Z. Koo avers that in a recent period of 2½ years 46 million Chinese learned to read and write.

An accredited leader of literacy movements is Dr. Frank Laubach, who has specialised in simplified literacy charts. Under the slogan "each one teach one" he believes that if each literate man and woman in India would teach one illiterate per year, the task of enlightening India would be achieved in five years.

What sort of books? Literacy is vital, but unless it is accompanied by a range of books ministering to the all round development of man, then mere learning may be dangerous. Great blocks of "semi-literates" provide easy victims for propaganda of an unsettling type, and the educative power of the printed word is debased.

To the Christian Church the challenge of the printed word has come with insistence and urgency. In the past 150 years the Church has led the way in teaching men and women to read and write. Diversity of speech and quaintness of alphabets have not deterred saintly scholars from their task of mastering strange tongues. Languages previously unwritten have been reduced to writing and Roman letters have been the picture forms to convey enlightenment to millions who previously possessed no books. The desire to know, to learn, to understand, has been awakened in uncultured minds, and the demand has been created for books and more books. One authority avers that if newly created literates are not given literature they become illiterate in a period of eighteen months.

BOOK OF 1000 TONGUES.

The Bible, in whole or in part, has been translated and printed in more than 1000 forms of speech for the whole world. In printing the Holy Scriptures in 761 tongues the British and Foreign Bible Society has used over 60 different forms of writing. The desire to read the Bible in the mother tongue has undoubtedly been a spur towards literacy and towards general reading. The Bible Societies have achieved an amazing result in the myriads of readers who have entered into literary culture through the avenue of Scripture translations. It is said, in a challenging word, that only one-fifth of the world's people possess copies of the Scripture, so there is still an enormous field for Bible translation and distribution.

What other books should be provided? In many areas Bunyan's "Pilgrim's Progress" has accompanied the Bible and the immortal story has been issued in many tongues. But generally the Christian Church has failed to provide the printed word. Cecil Northcott says, "Except for the specialist literature societies, which have struggled on with meagre resources, the Church has largely neglected its task." The Madras Conference of 1938 said that hardly anywhere is the production of Christian literature keeping pace with progress in literacy and growth in the educated community. It is necessary to discover Christian writers native to each country and give them training where required.

There is a craving for books, dealing broadly with life. An African in the Transvaal said, "The Bantu read seriously; they want to study social problems; they want to

become better educated; they want books that will give them information on their own country, on history, on science, on politics.

"Biographies, books on Africa and on the American negro, social and economic studies are in demand—the task is a great one."

In spite of all the devoted labour of tract societies, and mission presses there is no comprehensive assault on readers outside the Church. Much pioneering work has been done by such devoted societies by writers, publishers and distributors and especially by two British bodies, the S.P.C.K. and the United Society for Christian Literature. The world is eager for the printed word, and the opportunity for Christian enterprise to provide good literature to satiate that longing was never so momentous. "I must have a little book for these people," wrote an Nigerian missionary. "I must give them something in print in their own language and costing not more than one penny." "Something to read and something in my own tongue," one African added.

THE BEST BOOK.

For the British and Foreign Bible Society the way is clear, and the call imperative. As European countries are liberated, the United Nations Administration will care for the material needs of starving multitudes. The Bible Society is committed to the task of providing the word of Life to thousands, who, under the Nazi regime, have sat in darkness and the shadow of death.

The Rev. P. W. Robinson has been elected a Canon of St. Paul's Cathedral, Melbourne.

BIBLE SOCIETY.

The Commonwealth Secretary of the British and Foreign Bible Society, the Rev. W. H. Rainey, B.A., F.R.G.S., has just returned to Sydney from an intensive programme of important fixtures in Melbourne and in country towns of Victoria.

The itinerary included as many as five meetings in one day, but Mr. Rainey was more than equal to every demand, and was able to fulfil all engagements.

He has recently spent a whole month in the interior of Australia, gaining first hand information about the Aborigines, and studying their living conditions. He has gathered entirely new material, which has been incorporated into a most interesting illustrated lecture entitled "Among Stone-Age Natives in Australia," and he made telling use of it while on his visit to Victoria. This up-to-date story of the Aborigines formed the initial appeal in his well received address "Australia's Responsibility." Mr. Rainey opened his campaign on "Bible Sunday," September 10th, and preached in the Ivanhoe Methodist Church in the morning, at Wesley Church, P.S.A., in the afternoon, and St. Paul's Cathedral in the evening.

The outstanding country meeting was that held in Horsham Town Hall when 700 people were present at the huge Bible Society's Demonstration. It has been said of this meeting that it was the greatest religious demonstration ever held in Horsham.

Broadcasts, Sunday Services, United Demonstrations, Rotary Club Meetings, Schools, Colleges, Sunday Schools, Workers' Gatherings, Fellowships, etc., etc., were in the programme and the capable fulfilment of such an attractive itinerary has once more resulted in the arousing of fresh interest and support of the work of the British and Foreign Bible Society.

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CHRISTIANITY IN INDIA.

(Extracts from a Broadcast Talk given by Rev. L. S. Dudley, B.A., Dip.Ed.)

India has been much before our minds during the past year. We have been wondering what can be done to meet the many problems of that distressful country—the problem of famine, the problem of Hindu-Moslem discord, the problem of her place within the British Commonwealth of Nations.

The tension which exists between Hindus and Moslems is a reminder to us that religion is fundamental in the life of India. There are deep religious differences between them, but more important is the fact that they are different communities. The Christians of India, comparatively few in number, do not want to be just another community, striving jealously against other communities to get their share of privileges. They want to be Indians, loyal to their fellow-Indians in spite of religious differences, loyal to their Lord and Saviour without renouncing their national traditions, loyal to their Church without separating themselves from the community from which they sprang.

The Christians of India are not standing aloof from the national movement. They feel that the principles of nationalism can be applied to the life of the Church. There is a strong feeling that positions of responsibility should be held by Indians, and that a foreign missionary should not wield authority merely because he is foreign. The missionary societies have for many years agreed with this principle, and have gladly and thankfully watched Indian leadership and responsibility grow. The time has not come for foreign help to cease.

But the missionary goes out now to enter into fellowship with a strong and active Indian Church. The Indian Church has heard the call, and has answered it; the foreign missionary does not come to take charge, but to make his own particular contribution to the many-sided life of the Church which welcomes him.

The movement towards reunion, generally known as the South India Scheme, illustrates the strength and vision of the Indian Church to-day. It is not proposed that certain foreign missionary societies should amalgamate, but that the Indian Church should move towards that unity in Christ which is her undoubted right. Obviously there are difficulties in the way of re-union; from the point of view of any one denomination, there are disadvantages in the present scheme, or in any other scheme. But the principle of unity in Christ is so definitely right, so plainly part of our Lord's Will for His Church, so urgently needed in order to make Christian influence strong in India, that all difficulties must be overcome and all disadvantages must be set aside. The strong feeling of an underlying Christian unity, even where organic union has not taken place, and is not even being planned, is illustrated from the following passage, which is quoted in the English C.M.S. Report for 1943-44, from a statement made by the Bishop of Tinnevely, after visiting some South Indian Christian troops who were encamped in the Punjab:

"On Easter Eve," writes the Bishop, "the colonel in charge of the recruits remarked that some of the South Indian recruits had

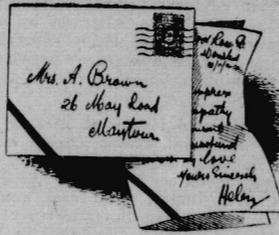
asked for a Good Friday Service, so he had given them a barrack room, and they had had a three hours' service on their own. This seemed to be a very remarkable statement. What would 'British Other Ranks' do on Good Friday if given a barrack room and told to carry on? I suggested that I might go out with him on Sunday afternoon and investigate, and this was arranged. I found that the facts were as stated. One of the Telegu recruits is a lay reader of the Canadian Baptist Mission; he had gathered together all the Telugus, and had given them a full service, with addresses on the Seven Words. We found 130 men gathered to meet us in the barrack room. Of these, a large number were Roman Catholics."

The Church Missionary Society then, being entrusted with the Gospel, being convinced that the Gospel is the Power of God unto Salvation for the people of India, strives to fulfil its task. To an increasing extent, it aims at sending personal and financial help to the indigenous Church. In some cases, however, the Church Missionary Society itself is carrying out the project, and is directly responsible for the policy which its missionaries put into effect. Such a case is that of Hyderabad, the capital of Hyderabad State in South India, more commonly known locally as the Nizam's Dominions. At Hyderabad there is a very important school, St. George's Grammar School, with separate departments for boys, girls, and preparatory classes. The heads of the departments, and some of the other members of the staff, are missionaries of the C.M.S. sent out from Australia. The remainder of the staff is drawn from the local Anglo-Indian and Indian Christian community. The school is doing good work, the value of which is measured, not in the number of conversions, but in the production of character in the boys and girls of the school. After they leave school their influence is going to be great, and in many cases it will tell strongly on the side of righteousness.

Another movement, of a very different character is taking place among the peasantry of India. The so-called Mass Movement has continued now for many years, and has brought many hundreds of thousands into the Christian Church. The people among whom the Mass Movement took place were at first members of outcaste tribes; but more recently other communities have been involved. Because many came at once, there is an element of danger in the movement; the need is for careful teaching and shepherding, so that those who became Christians in name may also be Christians in reality.

The Church Missionary Society is deeply interested in work of this kind in many parts of India; for example, in the Punjab, in Western India around Aurangabad, in Tinnevely and in the Telegu country. Many years ago the Rev. A. N. Azariah, a very able young Indian Christian Clergyman from the Tamil country, went among the Telegu people in the Dornakal district as an evangelist. He had to learn a new language, and adapt himself to new customs, but he made such a success of his work that he was later consecrated Bishop of Dornakal, the first Indian to become a Bishop of the Anglican Church.

Under his leadership, the Church in the Telegu country has prospered wonderfully. Many from the outcaste tribes have turned to the Christian faith, and show by their new-found honesty, cleanliness, sobriety, and



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decency, that they have escaped from the traditional degradation of the outcaste. Their neighbours, even including proud high-caste men, have been impressed by the change. Often the change has been resented, and has brought bitter persecution upon them. At other times it has been appreciated, and has led to caste members applying for admission to the Church.

It would be unwise for me to give you the impression that Mass Movements are progressing triumphantly in all areas. Sometimes discouraging signs are seen. For example, a missionary has made the following statement with regard to the Gojra district in the Punjab: "I feel in some ways the Church in these mass movement areas is facing a crisis. The early years of enthusiasm have passed and the people now more than ever expect from their padres and catechists all sorts of material help, especially in their relationships with the non-Christian landlords. Will you join with me in your prayers that the leaders of our Church in these mass movement areas may be strong to put God first in all their dealings with their people."

No words that I speak can make you see what Jesus Christ can do in the lives of those who accept His call. I have spoken of India, but the same is true everywhere. The C.M.S. is continually calling to all who have received any gift from God to share it with others; particularly calling to those who value their Christian faith to take their share in the great task of preaching the Gospel, making disciples, being witnesses of their Master unto the uttermost part of the earth.

Finally, I would ask you to take into your prayers some concern for India—for those who need Christ and for those who have found Him. Both the Indian people and the Indian Church are passing through a time of stress and difficulty. We can be sure of God's Fatherly compassion; let us pray for brotherly compassion.



MALCOLM PAIN.

Flying Officer Malcolm Turner Wellesley Pain, aged 21 years, third son of the Rev. and Mrs. K. W. Pain, of St. Paul's, Wahroonga, has been reported killed. It is with deep regret that we record his passing, for he was always a home-loving lad, with a bright, happy, sunny disposition, and above all an outstanding Christian character, which has left a marked impression on all with whom he came in contact. He was educated at Barker College, Hornsby, and then began his training for the Air Force to serve his King and country, and in May, 1942, left Australia to finish his training in Canada.

On the voyage he witnessed for his Lord among his fellow men, not only in his life, but in his actions, for he started a prayer and Bible reading in his cabin which he held every second night. Beginning with two, the numbers increased so quickly that he asked for a larger space to be granted to accommodate those who loved to be associated with him in this Service. He carried a copy of the Daily Light wherever he went, given to him with much prayer by the late Mrs. E. Claydon, and he testified to the marvellous help, and constant companion which this little book has been to him.

After six months in Canada, he saw active service in England in a Spitfire, and in January, 1944, he left for India, where he received his commission, and later took an active part in the Burma campaign. It was here, when his plane flew into an electrical storm, that he crashed and was killed on August 10th.

His last letter written on Sunday, August 6th, four days before he died, tells of his having read the lesson at a hearty united Service on that Sunday evening.

He writes: "The Padre's talk was short and convincing, and so appealed to us all, the theme being the Lord as our Friend and Pal and not someone far away with whom we have no contact." We rejoice to know of his simple faith and consecration to his Saviour, and of the Welcome, we know he has received Beyond. "Well done, good and

faithful servant, enter thou into the joy of thy Lord."

To his parents and family, two elder brothers of whom are also serving, we extend our heartfelt sympathy in their sorrow and loss, and pray that they may be upheld in the consolation that abounds in Christ.—(F.C.)

THE SPIRIT OF BRITAIN.

Resolution carried unanimously at the Annual Temple Day Re-union St. Matthew's Church, Manly, Sydney, the Archbishop of Sydney, Dr. Mowl, was in the chair.

This meeting of Parishioners and friends of St. Matthew's Church, Manly, held 26th September, 1944, desires to place on record our deep appreciation of the magnificent service rendered to all Nations by the superb devotion of the British People during the past five years. Their heroism, under God, was a material factor in our deliverance from invasion.

We are particularly thankful to remember that our Archbishop's home is in Dover where such courage, under constant danger, has been displayed.

His Grace, the Archbishop, and Mrs. Mowl, have exemplified the British spirit in their leadership and service in Australia during these dark years of war.

We desire that a copy of this resolution shall be sent to the Mayor of Dover.

CHURCHMAN'S REMINDER.

"Opportunity does not last for ever.

"If we miss this tide, we may spend years on the beach of inactivity."—Max Warren, C.M.S., London.

"While we have time let us do good unto all men."—Offertory Sentence.

October.
22—20th Sunday after Trinity. Hospital Sunday in Victoria. This day we are directed to ask for readiness both in body and soul, that we may render cheerful obedience. It shames us often to note how weak and suffering people so often honor God by cheerfully enduring what has been laid upon them.

29—Saturday. St. Simon and St. Jude. These brothers in the flesh rejoiced in the spiritual brotherhood of the Saints. Two grandsons of Jude were hailed before the Roman Emperor who had been told of their claim to the throne. When he saw their horny hands he dismissed them in contempt.

30—21st Sunday after Trinity. Pardon and peace is the theme to-day. There cannot be peace without conviction that we are pardoned for Christ's sake. Peace means a quiet mind, which is the greatest mental happiness the mind of man can enjoy.

November.
1—Wednesday. All Saints Day. This day remembrance is made of the vast host who share with those mentioned in the Church Calendar, and who will be remembered for ever because they, too, have served to hand down to posterity the knowledge and power of the Gospel of Jesus Christ. Are we not of that number?

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CORRESPONDENCE.

THE MAN BORN TO BE KING.

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

I was surprised to read your criticism of the broadcast play, "Man Born to be King." To say that it is like the Curate's bad egg, good in parts, of course is to infer that it is mostly bad. I know not what sort of a journal the "Brisbane Church Chronicle" is, but judging from your extract, it must be bad in parts.

In support of the plays, and in contradiction to the statement by the "Brisbane Church Chronicle," that they "are too strikingly dramatic," I would refer you to Bishop Pilcher's article in the same issue of the A.C.R. He says the "Speech of the various characters was always impressive because it was so absolutely natural."

As to the opinion that most of the praise comes from old men, well, the reverse has been my experience. In my circle of friends, all of whom are keen Christian thinkers and most of them young like myself, we have discussed freely the said broadcast, and have expressed many times how much it has helped us to understand our New Testament and our Lord and Master.

If an old man is enthusiastic about such a wonderful presentation it proves that, mentally at least, he is not old, because he can appreciate and tolerate new ideas. A failure in this respect is the surest sign of senility that it known.

Finally, we have in radio a wonderful medium of preaching the Gospel, let us as a united Church exploit it to the full.

Yours faithfully,
JOHN DINGLE,
A.S.T.C., A.A.C.I., Th.A.
Launceston, Tasmania.

(To the Editor, "Church Record.")

Dear Sir,—

As you have asked readers to let you have their opinions on these broadcasts, I should like to give you mine.

First of all, it seemed to me that the idea of bringing the Scriptures into the home a very good one—if properly carried out and reverently done. After all nothing could be better than to have the fundamental basis of spiritual life—The Bible—brought into everyday use over the air, to elevate and help young people develop the serious, thinking side of life. There is so much rubbish put over for them to listen to. Older people, too.

So it was with great interest I switched on to the first instalment of "The Man Born to be King."

But—I had not been listening long before I got a shock. A common Irish woman's voice with an exaggerated brogue suddenly broke the sacred atmosphere. This immediately struck a false note which was made worse by the stupid remarks she uttered and which sounded most unbiblical (as did other

false notes which were introduced from time to time). Were there any Irish at Bethlehem when Jesus was born? No, certainly not.

I suddenly went cold about it, and when another common nasal voice was introduced my interest completely left me and failed to return. In fact, I had a strong feeling it was all wrong and that it was going to be put over to suit Roman Catholicism.

As Roman Catholics are not encouraged to read the open Bible it would naturally be presented in such a manner as to stress or avoid any points that suited their purpose.

Other parts sounded crude and sacrilegious. After not bothering to listen for some time I accidentally happened to switch on to it again, just as the part was being over-emphasised where Christ tells Peter: "On this Rock I will build my Church." By the way that was being emphasised I again felt the Roman Catholic influence—here's why.

A few days before this, someone I know got into an argument with an Irish Roman Catholic woman who had all the answers pat. She said that hers was the only true Church as it was built on Peter the Rock by Christ, stressing the very point that was stressed on that particular part I heard in "The Man Born to be King," and which struck me so forcibly as the words were uttered.

Discussing the broadcasts with other Protestants who listened to parts of it (no one seemed to have liked it enough to listen to it all) they all felt the same as I did that the presentation was sacrilegious and crude and unbiblical and all wrong (or mostly).

I was very interested to learn later that apparently the writer of the plays, Dorothy Sayers, is a Roman Catholic.

Yours faithfully,
"ONE WHO LISTENED."

C.M.S.—TWO WORKERS FOR CENTRAL TANGANYIKA.

(To the Editor, "Church Record.")

Dear Sir,—

The Church Missionary Society would greatly value your co-operation in making known an urgent need for two workers for the Diocese of Central Tanganyika, to be office assistants to the Bishop, and to Archdeacon Kidner, respectively.

They should be young women of Christian character, and sympathy with the work of C.M.S. They may be accepted as missionaries of the Society, but this is not essential.

A knowledge of typing is necessary, and preferably shorthand, as well, together with some book-keeping experience if possible.

Any who feel the call to this work should make contact with the C.M.S. Secretary of the State in which they reside.

In view of the urgency of this matter, we should be most grateful for your help in making the matter widely known through your columns.

Yours sincerely,
H. ARROWSMITH,
Joint Federal Secretary.

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THE CHURCH IN RUSSIA!

(To The Editor, "Church Record.")

Dear Sir,—

As one of the vice-presidents of the Medical Aid to Russia, I often receive from V.O.K.S., a Department of the Russian Government for relations with foreign countries, literature from Moscow.

Recently I was sent two copies of the Journal issued by the Patriarch of Moscow. It occurred to me that your readers might like to know something of the message which he sent to his people at Easter. I append sections of his Easter message in translation.

"Easter Greeting of the Holy Patriarch Sergius.

Smirenyy Sergius.

By the mercy of God

Patriarch of Moscow and of all Russia, to the Most Reverend the Archpriests, the Priests, and all faithful children of our Holy Orthodox Russian Church;

Christ is Risen!

Already more than nineteen hundred years have passed since Christians began to greet each other with this Easter salutation. The myrrh-bearing women were the first to see the risen Christ, shining in the glory of His deified Body, and heard from Him the word, "Rejoice!" Through all their astonishment and utter amazement the women knew that there had been revealed to them a joy unutterable—a joy for the whole Church and for all those who were looking for the redemption of Israel. And lo! they hasten to the Apostles to announce to them: "Christ is risen!" But to the Apostles, still weeping and lamenting, the words of the women appeared as idle tales, and they believed them not.

And then that same day at eventide the Emmaus travellers saw the Risen Lord, Filled with a deathless joy they forgot both their weariness from the journey and their supper. They only thought of how most quickly they might return to Jerusalem and announce to the Church that "Christ is risen!" And from the Church they heard the answering assurance: "The Lord is risen indeed, and hath appeared unto Simon!"

We also thank the Lord that He has counted us worthy this year also to come to the Holy Eastertide, and according to our strength to celebrate the glorious Easter joy. And let us not forget to pray also for all those, who fulfilling the highest command of Christ to love our neighbour, have laid down their lives for us; who selflessly defend our borders, and so give us the opportunity of keeping our Feast in peace—our incomparable soldier-heroes, who by day and in the darkness of night, overcoming mud and lack of roads, fight the hated robbers and overcome our retreating foes, that the hour of victory may draw near; and that with it there may return to our beloved native land, peace and joy.

Let God arise and let His enemies be scattered, and may all those who love Him rejoice!

Christ is risen!
He is risen, indeed! Amen.
Sergius, Patriarch of Moscow and of all Russia,

Easter, 1944.

Yours faithfully,
C. VENN PILCHER.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

AN IMPORTANT FUNCTION.

On Tuesday, September 19th, the Chapter House was the scene of the Presentation of Prizes and Certificates to successful scholars in the Diocesan Sunday School Examination. We were encouraged to notice an increase in the numbers of scholars and adults who attended.

The Most Reverend the Archbishop presided. The Rev. Canon T. C. Hammond, M.A. (Principal of Moore Theological College) opened with prayer and the Scripture reading. Then the company joined heartily in the Special Hymn: "For Christ to learn—for Christ to teach." An address was then given by Ven. Archdeacon S. M. Johnstone, M.A., F.R.H.S. (Diocesan Registrar) in which he established from his personal experience the value of examinations in religious knowledge, and looked forward to the time when wartime regulations and difficulties would be removed and the Board of Education would be able to obtain still better certificates and awards.

Rev. C. K. Hammond, M.A. (Director of Education) then gave a most interesting talk on "Terah's City" (Ur of the Chaldees). We heard several of the young people asking for more such lectures.

Following a hymn, his Grace then presented the prizes to the winners. We were delighted to hear that two Juniors, Jill Noakes of Yarra Bay and Ruth Felton of Cremorne, had obtained 100 per cent. This year Ruth heads the Junior list for the second time.

Certificates were then presented to successful scholars from parishes whose names began with the letters A or L, or intermediate letters. A hymn was sung before the second batch of certificates was distributed.

In a remarkably smooth way and short time the complete task was accomplished. The Director had also arranged for a duplicated booklet to be placed in the hands

of each person present setting out the exact programme, the hymns, and the complete lists of successful scholars. We took away with us, therefore, a most valuable record of a year's effort.

At the conclusion of the programme his Grace offered congratulations to the successful scholars and urged continued support to the Diocesan Sunday School Examination.

Diocesan Sunday School Examination, Prize Winners.

Junior Grade.—Jill Noakes, St. Andrew's, Yarra Bay, 100%; Ruth Felton, St. Chad's, Cremorne, 100%; David Hope Pearce, St. Andrew's, Seven Hills, 94%; Ilona Hordern, St. Barnabas', Chatswood E., 86%.

Intermediate Grade.—Wilma Wheeler, St. Stephen's, Willoughby, 93%; Beth Manson, St. Andrew's, Roseville, 91%; Marjorie Vitnell, St. Phillip's, Eastwood, 90%.

Senior Grade.—Alexa Alice Felcher, St. Andrew's, Yarra Bay, 95%; Shirley Welsh, St. Alban's, Corral, 89%; Gwendoline May Holt, All Souls', Leichhardt, 88%.

Advanced Grade.—Barbara Short, St. Stephen's, Willoughby, 77%; Betty Cole, St. Philip's, Eastwood, 75%; Betty Estelle Knight, All Souls', Leichhardt, 75%.

MISSIONS TO SEAMEN.

The annual Seafarers' Service of Commemoration and Thanksgiving will be held at St. Andrew's Cathedral, on Sunday, October 22, at 11 a.m. The preacher will be Rev. Clive A. Goodwin, Senior Chaplain, Port of Sydney.

VISIT OF THE ARCHBISHOP OF NEW ZEALAND.

Owing to the impossibility of obtaining a sufficient number of permits to travel from other States, the Primate has revoked the summons for General Synod to meet this year. The Archbishop of New Zealand, the Most Rev. C. W. West-Watson, who was to have preached the sermon at the opening of General Synod, will be coming to Sydney to confer with the Board of Missions. He will preach in the Cathedral on Sunday morning, October 29, and in the evening broadcast a special message to New Zealand from

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(To The Editor, "Church Record.")
Dear Sir,—

Your editorial comment on my reply to the Rev. J. R. L. Johnstone's letter compels me to write again. In order to enable readers to understand "the tone" of my reply to Mr. Johnstone, I should point out that my hope was that some at least of your readers would be led to recognise the insincerity and unfairness of your correspondent's "questions." What arouses my indignation is Mr. Johnstone's inability to fight fair. The "questions" were really, and intentionally, slurs; the objective was not to obtain information.

Added to this are the facts:

(1) That Mr. Johnstone knew quite well that the occasion referred to in his second "question" had nothing to do with C.S.O.M.

(2) That Mr. Johnstone had within his reach documents that gave the answer to both of his other "questions."

I refused to accept the position of defendant, but expressed my willingness to assist genuine inquirers. I wrote in the hope of reminding some of your readers that there is a proper and ethical way for the genuine inquirer to take in these matters. Neither the C.S.O.M. nor I desire to conceal any facts, and we are always ready to answer requests for information. But I strongly object to behind-the-back "sniping," carried out in the hope that whatever reply is given a good deal of damage and discredit will have been done.

Yours faithfully,
W. G. COUGHLAN,
13th October, 1944. Director, C.S.O.M.

THE SUB-WARDENSHIP OF ST. GEORGE'S COLLEGE, WITHIN THE UNIVERSITY OF WESTERN AUSTRALIA.

The Council of St. George's College, call for applications for the position of Sub-Warden of the College (Anglican Residential College). Applicants must be ordained priests of the Church of England, with appropriate academic, etc., qualifications. Duties to commence February, 1945. Applications, with names of referees, etc., should be forwarded to the Warden, St. George's College, Crawley, W.A., up to November 30th, 1944. Terms of appointment may be obtained on application to the Warden, St. George's College, Crawley, or the Diocesan Secretary, Box D144, G.P.O., Perth.

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the old Church of "the Apostle of New Zealand," the Rev. Samuel Marsden, St. John's, Parramatta. On Monday evening, October 30, A.B.M. and C.M.S. have arranged a Missionary Rally in the Town Hall at 7.45, which was to have been on the eve of General Synod.

Sunday, October 29, being the 94th Anniversary of the historic meeting of the six Bishops in Sydney—whose names are inscribed on the pillars of the Cathedral—a special service will be held in the Cathedral at 3 o'clock, when brief addresses will be given by the Archbishops of New Zealand and Melbourne, the Bishops of Newcastle, Tasmania, and Adelaide. — From the Archbishop's Letter.

MEMORIAL SERVICE.

A large congregation was present at St. Peter's, Burwood East, on Sunday, September 24th, at 7.15 p.m., when a memorial service for the late Rev. Frederick Kellett, M.A., was held. Mr. Kellett was Rector of the parish, 1926-1937.

KATOOMBA CONVENTION.

Preparations are well in hand for the 42nd Annual Convention to be held from December 27 to January 7. The speakers will include the Archbishop of Sydney, Canon D. J. Knox, Rev. Marcus Loane, Principal Morning, Revs. Hugh Paton, R. Finnigan, Mr. N. Deck and Archdeacon Begbie as Chairman. Particulars may be obtained from Mr. W. E. Porter, Croydon, Sydney. Tel. UJ4780.

JOTTINGS FROM OUR PARISHES.

ST. LUKE'S, CLOVELLY.

The Temple Day, and 21st Anniversary will take place on Sunday, October 22nd, and the commemorations will continue on the following Sunday. Features of the festive occasion will be corporate Communion for fathers and sons, and mothers and daughters, with special speakers at corporate breakfasts that will follow. There will be Sunday afternoon gatherings in the church, and an anniversary tea meeting and play on Wednesday, October 25th. Preachers and speakers will be Canon T. C. Hammond, the Rev. S. N. Paddison (Acting Rector), Mr. R. J. F. Boyer, Chaplain A. Morton, Rev. A. Walker, Chaplain C. Craven-Sands, Rev. B. R. Wylie, and the Bishop of Bunbury.

ST. PHILIP'S, EASTWOOD.

At a church tea on Sunday, October 22nd, at 5.30 p.m., an interesting address will be given by Mr. A. L. Perrett on "The Tabernacle in the Wilderness." The lecturer will demonstrate from a model of the Tabernacle, built to scale, how the life and work of the Saviour of the World was foreshadowed by this dwelling place of God in Old Testament days.

ST. PAUL'S, ROSE BAY.

The 26th Anniversary services will be held on Reformation Sunday, October 22nd. The Rector, the Rev. C. A. Baker, Th.L., will preach in the morning, and the Rev. M. L. Loane, M.A., Th.L., in the evening.

On Wednesday, October 25th, an Anniversary Evening will be held in the Parish Hall, at 8 p.m.

TASMANIA.

SYNOD, 1944.

The first charge of our Bishop was a challenge and an inspiration to all who had the privilege to hear it. The Bishop has given his people, and many outside the Anglican Communion, a lead that is Statesmanlike in its viewpoint, and Christian in its outlook.

The Rev. Dr. Munro Ford (Chairman of the Council of Churches, and Mr. Josiah Park (Secretary), extended greetings from that body and good wishes on our deliberations. They were thanked by the Bishop.

Of the motions brought forward, that approving of the South India Scheme of Church Union, was moved by Archdeacon Barrett in his able and reasoned way, and it produced a lively debate, which however tended to show the lack of unity in our own ranks; and it was a relief to many when a motion to proceed with the next business was moved and carried. The debate showed a lamentable lack of knowledge of the scheme as a whole, and a motion passed later by Synod, that the Bishop should procure copies of the scheme to be distributed for study throughout the Diocese should do much to remedy the obvious ignorance, concerning the scheme, though little can be expected, while party divisions, supposed to be a source of strength part our ranks asunder. The motion moved by the Rector of Cressy (Rev. O. L. Davis) pleading for time to give parishes to study the Synod Agenda a month before Synod meets, met with the approval of the Synod, with certain alterations. This motion involved the formation of a Committee to revise Standing Orders.

Of other motions, that favouring nationalisation of the liquor trade, and that changing the day for the Diocesan Homes Collection from Good Friday to Christmas Day did not find favour with members of Synod.

Two presentations were made during the week, the first by the laymen to the Vicar-General, when Synod adjourned for Senator Hayes to hand Archdeacon and Mrs. Atkinson a wallet of notes, as a mark of appreciation from the Laity for the able manner in which the Vicar-General and his wife presided over Diocesan Affairs during the long interregnum between the death of our late Bishop and the arrival of our present Bishop, and also as a mark of esteem in which both the Vicar-General and his wife are held by the Laity. The Vicar-General feelingly responded. The second presentation was made by the Vicar-General to the Bishop at the Bishop's reception held at the "Belvedere" on the Thursday of Synod week. This took the form of a cheque for £400 from the whole Diocese for the purchase of a car for the Bishop. The Bishop expressed his deep gratitude for this symbol of loyalty.

The social gatherings which mean so much to Synod meetings were all most successful. That at the "Belvedere" when the Bishop and his wife entertained Synodsmen and their wives was a very happy gathering at which we had the honour of the presence of His Excellency the Governor, Lady Clark was unfortunately absent through indisposition. — "Church News."

"There are some people in the Church of England who are keener to be good Protestants or good Catholics than good Christians; we must search our hearts" . . . — Archbishop Temple.

THE AUSTRALIAN CHURCH RECORD LTD.

NOTICE is hereby given that the Ordinary General Meeting of the Shareholders of the Australian Church Record Ltd. is duly called for Friday, November 10th, 1944, at 5 p.m., at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of officers for the ensuing year will duly follow.

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