

The Oenpelli Mission—From page 14.

white face for ten months, but life was very full from 6 a.m. till 10 p.m., and we were happy, and the isolation did not hurt. But you wonder a lot about the outside world. Let me try to give you some idea of the problems we have to face.

THE PEOPLE.

The Alligator tribe have been in contact with the white man over 100 years. Only a few members are surviving. Many of them speak fair English. They are expert buffalo hunters and cattle men. I am but a babe in comparison. Their knowledge of tracking and bushcraft is wonderful. I have to trust them, and learn of them. They are very cunning; here is an illustration: The King, one of the stock boys, came for a new mosquito net, but we carefully branded it with his name Nipper. A few weeks after he arrived back with it very torn and burnt, and asked for a new one. Where was the brand? It could not be found, besides we knew by its age it was not the one we gave him. He was dumbfounded; his face was a study. So the word was soon passed round, "They are not green." If we had fallen to it all our small supply of nets would have gone. We were tried out in a 100 different ways. For all these boys had figured in a Royal Commission in Darwin, over wages, and goods sold, and they had learned a thing or two. One had bought a bicycle with his wages. This was hanging in the shed broken. A black wanted to buy it of Quilp, a native who had been to Adelaide, taken there by a buffalo hunter, who one day gave him a shilling to have a swim. He went to the Botanical Gardens near St. Peter's Cathedral, took off his clothes and had a swim for nothing to the great amusement of the crowd. Yet he sold the bicycle for a mirror and a razor. It had cost Quilp much hard labour to earn the money to buy it. Such is a native mind yet one learned to love him, and he gave much loyal service. All these stock boys had been receiving 10/- a week and keep. I however, had no money, nor any prospects

of any, and as our 500 cattle would only keep us in beef for some time, the rate of increase being slow in the N.T., I frankly told them, the position and told them that they were quite free to go elsewhere, but that we had come to try and make the place into a native home, and all would be theirs in the days to come. Meanwhile we would care for their old people, and sick and teach them and their children. Fortunately for me they all stayed. I was able to arrange a little pocket money for them by the barter of goods.

If they had turned on me, and taken the horses and become cattle killers, I could not have stopped them. I did not see a policeman for two years.

(To be continued)

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To Thee my heart shall offer sacrifice,  
To Thee my thoughts, Who my thoughts only sees.  
To Thee my self, my self and all I give ;  
To Thee I die, to Thee I only live.

—Sir Walter Raleigh (1552-1618).

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# The Australian Church Record



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No. 22

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



## AWAKE, THOU THAT SLEEPEST!

Rise, O my soul, with thy desires to Heaven  
And with divinest contemplation use  
Thy time where times' eternity is given.  
And let vain thoughts no more thy thoughts abuse;  
But down in midnight darkness let them lie;  
So live thy better, let thy worse thoughts die.

And thou my soul, inspired with holy flame,  
View and review with most regardful eye  
That holy cross, whence thy salvation came,  
On which thy Saviour and thy sin did die;  
For in that sacred object is much pleasure,  
And in that Saviour is my life, my treasure.

To Thee, O Jesu, I direct mine eye,  
To Thee my hands, to Thee my humble knees;  
To Thee my heart shall offer sacrifice,  
To Thee my thoughts, Who my thoughts only sees.  
To Thee my self, my self and all I give;  
To Thee I die, to Thee I only live.

—Sir Walter Raleigh (1552-1618)

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## NOTES AND COMMENTS.

"We believe that Thou shalt  
come to be our judge." The Christian  
Church continually makes  
this great confession of  
Second faith, and the Advent  
Advent. season is designed to emphasise  
a truth that should leaven  
the Christian's whole thinking and tend  
to the greater consecration and sanctifi-  
cation of his life.

The Christian reaction to a pro-  
phesy that is confirmed by our Lord's  
teaching should be one not of fear but  
of hope, for it was their steadfast be-  
lief in and expectation of His Coming  
that buoyed them up in their conflict  
with the powers of evil that made them  
suffer for their loyalty to Christ.

Right down the Christian ages the  
Church has kept true in its witness to  
the Advent of the Lord. That Faith  
to-day in the midst of the storms and  
stresses of our life could prove the sol-  
vent of the doubts that beset us and  
render our witness to Christ so cloudy  
and fruitless. Only sustained by a  
solid conviction of His appearing shall  
we be able to make any worthwhile im-  
pact on a half pagan, though profess-  
edly Christian, people.

"We therefore pray Thee, help Thy  
servants whom Thou hast redeemed  
with Thy precious blood."

Christian people are under an ob-  
ligation to arouse themselves and  
their circle of acquaint-  
ances in the interest of the  
The great cause of Temper-  
ance. They have no  
Cause. right to sit back and let  
others do the necessary fighting in the  
conflict the coming Referendum en-  
sures. We are up against an associa-  
tion with practically unlimited means

and with little conscience of fair play  
when the interests of the trade are at  
stake. A trade that has the hardihood,  
not to say effrontery, of openly pro-  
claiming its intention of teaching a  
younger generation to drink in spite of  
all the misery, poverty and vice that  
drinking so generally entails will  
stick at nothing in order to get a refer-  
endum increasing their hours of trade  
passed by a hoodwinked majority.  
There is too much of ostrichlike com-  
placency on the part of even good and  
well intentioned people, very often  
caused by a non-understanding of the  
ravages of the Liquor Trade in the  
more thickly populated places of the  
Commonwealth. When we read of a  
Church Synod refusing to stand for  
six o'clock closing, we can only posit  
an ignorance of the state of affairs be-  
fore six o'clock closing came into oper-  
ation. Only a little imagination is  
needed to realise the implications of  
just a casually taken couple of illus-  
trations from a city parish just after  
the Act was passed. "Six o'clock in  
the morning for me," said the wife of  
a glassblower. "My boss earns five to  
five pound ten every week and used to  
come home at 2 a.m. on Saturdays  
with about thirty shillings in his  
pocket." Result: a drunken husband  
and an impoverished home. Said an  
old toper to a church catechist who  
found him about 6.30 p.m. on his pay  
day sitting on a park seat surrounded  
by full bottles of beer, and complain-  
ing bitterly against the government  
that had passed the Act: "I gave my  
old woman a great shock the other  
day. For the first time in 20 years  
I took her home all my wages." If any  
of our readers are in two minds con-  
cerning the value of the present sys-  
tem let them ponder over the impli-  
cation of these sample illustrations for  
which we can personally vouch.

Any extension of hours will bring  
back again a quite general return to  
the old and tragic conditions which  
the earlier closing hours have largely  
mitigated. Let us lay to heart the  
right answer to Cain's question: "Am  
I my brother's keeper?"

The Bishop of North Queensland is  
to be congratulated on the "venture  
of faith" in making  
provision under the  
"James Noble Educa-  
tion Fund" at All  
Souls' School, Charters  
Towers and St. Anne's School, Towns-  
ville, for the secondary education of  
Aboriginal boys and girls. There are  
now, it is reported, five boys and two

girls being educated under this  
scheme. We look forward to the day  
when quite normally the majority of  
the children receiving their early train-  
ing on our mission stations will pass  
on to the secondary school for more  
advanced education. This is a tardy  
act of justice towards fellow citizens  
who have been born on mission sta-  
tions and too long have received little  
encouragement to take this further  
step in order to fit them to take their  
place as citizens in the larger life of  
the Commonwealth. Thank God a  
new policy is now to replace the old  
one of repression and inferiority com-  
plex.

We look forward to the time, not  
now far distant, when some of these  
boys and girls will claim and be al-  
lowed their part in the Sacred Ministry.

## AN UNEXPECTED RESTITUTION.

### FROM MOSLEM TO CHRISTIAN

Of the many memorial tablets on the  
walls of Rangoon Cathedral before the war,  
none was more noticed than the one to  
Father Jackson, the blind missionary, who  
founded the Blind School at Kemmendine.  
A bronze tablet about three feet high and  
one foot wide, it showed in relief the tall  
figure of Father Jackson in Burmese dress,  
and by his side a little blind boy holding  
him by the hand. Below was Father Jack-  
son's name, and the date of his death, and  
last of all, in raised Burmese letters, the  
name by which the blind boys affectionately  
knew him, Aphyaygyi, "Big Father."

The tablet was set low on the wall, and  
blind children coming to the services would  
feel it with their hands and whisper as they  
did so the name of their beloved Principal,  
"Aphyaygyi."

When Rangoon was liberated it was found  
that the Japanese had used the Cathedral as  
a distillery, and built great partitions for  
the storing of grain. Most of the memorial  
tablets had been stripped from the walls,  
including the one to Father Jackson. The  
Royal Air Force and the Army worked  
splendidly to clear the Cathedral of rubbish,  
and restore it to the worship of God, and  
a year ago a great thanksgiving service was  
held.

A few days ago a heavy parcel was de-  
livered to the Blind School at Kemmendine,  
and with it a letter. In the parcel was  
Father Jackson's memorial tablet and the  
letter, from a Mohammedan firm in Rangoon  
read as follows:—

"To the Mission to the Blind,  
Kemmendine.

"Dear Sirs,

"I have the honour to state that the pic-  
ture of Father Jackson embroidered in metal  
was sold to me by a certain copper scrap  
dealer, and I have the pleasure to forward  
it to you for the benefit of your mission."

The tablet was restored to its old place  
on the Cathedral wall in time for the anni-  
versary of the service of thanksgiving of  
the restoration of the Cathedral, which was  
held on the last Sunday of July.

**AN APPEAL TO THE MOTHERS' UNION.**

Letters to the Editor, for a number of weeks past, have criticised what one correspondent described as the "harsh and unrelenting attitude" of the Mothers' Union to matrimonial breakdown and problems of sex. Not one communication has been received in defence of this organisation, or in qualification of the criticisms made. Had any reached this office, they would immediately have been placed before the public, for there is no pleasure in seeing an institution standing for such lofty principles and that has done so much good, subjected to continuous fire. Moreover, everybody knows that, as individuals, those who are responsible for framing the policy referred to would be among the first to hasten to the assistance and to bring the consolation and strength of religion to men and women whose sense of sin had awakened in them a desire for the grace of God. Whatever its manifold virtues, however, the Mothers' Union is evidently failing at certain points; for "The Record" correspondence is only one of numerous indications of dissatisfaction. Yet, if these complaints find endorsement here, it is not expressed in a spirit of antagonism, but of appeal. We detest partisanship within the Church of England only one degree less than we hate the divisions in the Body of Christ, and have no desire for the Mothers' Union other than that it should fulfil its tremendous potentialities. That the fault does not lie entirely on one side must also be agreed. Many clergy and other leaders have stood aloof because of an unheroic fear of contamination by contact with a different school of thought; but it would be shameful if justification were to be given to those fears by people who ought to make it their business to allay them.

Lest it be imagined that our attitude is wholly negative, it must be stated clearly that the Mothers' Union standpoint has very considerable sociological value. In days when old standards are being abandoned, and there are signs of a steep decline in public morality, it is impossible to over-estimate the importance of a strong association of people who maintain severe discipline among themselves, and are known to adopt the highest criteria of conduct. Their significance in modern society could be similar to that of individual prophets and ascetics in the rough and tumble of Mediaeval Europe. Nor are their standards a whit too stern. Were they to be lowered, who would remain to give courage to the weak and stir the national conscience? One of the last bulwarks against the tendencies of the age would disappear and the results would be evil. There must be many women who, in moments of temptation and uncertainty, are supported in a right decision by knowing that there are people who both preach and observe the strictest letter of the moral law. And though severity in such matters may lead to hardship and suffering in certain instances it is more likely, in general, to prevent them. That was a discovery made even by pagans during the testing time of war. To suggest this to a crowd of soldiers who had not yet left the country was to meet with instant denial; when men had served abroad for a period, and moral corrosion had had time to take effect in their families at home and in their own lives, they were more ready to admit that it was laxity that was most responsible for anxiety and pain. Indeed, many men who sought divorce would say that they would have attempted recon-

ciliation had not the law of the land taken away the help their spirit required. Chaplains dealing with such men often had reason to curse Mr. A. P. Herbert's Act. The key to "holy deadlock" opened the barrier to floods of unnecessary suffering. Perhaps the changes in custom had then broken through the scaffolding by which it was upheld, and perhaps it is foolish for Christians who claim the grace of God to impose their own behaviour on others who do not; but decline among the general population should be met by stiffening within the Church.

As regards these truths, there is no disagreement, and the Mothers' Union is to be admired for the strength of its determination to make no concessions. Nobody asks that they should. But the Church is a society of the redeemed, of people who have turned their backs upon the past, and are striving although still with many failures, to serve Christ. They have accepted His forgiveness, they seek His grace, and they long to follow His example. What their past history may have been is of no interest to the Church. They do truly and earnestly repent them of their sins, and intend to lead a new and godly life. To exclude such people from a religious organisation because of something that has happened in the past is to change it from a Christian society into a clique of the self-righteous. It is worse, it is to deny the power of the Cross, to take all meaning from the Sacraments, and to reduce prayer and love to nothing.

Charity revolts against these regulations, and in many parishes they are ignored. There comes to mind, for example, a branch where an unmarried mother, converted as a result of her contact with the parish church, was one of the liveliest and most hardworking attenders at Mothers' Union meetings; she fulfilled official duties, wearied herself with good efforts, brought new members, and was, in fact, everything to the branch except an enrolled member herself. The unnecessary insult was perpetually before her. If it is known that rules are thus flouted, what purpose is there in retaining them? Surely one of the first essentials of sound legislation is that it should have some chance of being obeyed. But how would the saints of the Church have stood with the Mothers' Union—St. Augustine, for example? And what of Mary Magdalene herself? It is strange discipleship to withhold from the victim, perhaps, of gross misfortune, or a temporary lapse, the welcome our Lord did not disdain to offer a notorious prostitute.

Two possibilities lie before an organisation that loses touch with a large proportion of its constituency. Either it becomes the representative of a section, and has only a sectional influence, or it loses power and dies into insignificance. It is sincerely hoped that the Mothers' Union will accept neither of these two alternatives. Should the first prevail, the likelihood is that something new will arise to meet the needs of the parishes, and the women of the Church will be separated into two camps. One more evil division will have occurred. This especially, is to be deprecated. That is why this appeal is addressed to its leaders, that they will listen with more sympathy and understanding to critics who voice their apprehension only because they desire the greatest influence and power for this institution. That power is being awakened now because of widespread fear that it is being unduly dominated by a small section and is not meeting the needs of the Church as a whole. This is the more deplorable because utterly unnecessary.—From "The Record."

**CORRESPONDENCE.**

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

(The Editor, "Australian Church Record.")

Dear Sir,

I am grateful to the Bishop of Newcastle for inviting my letters and accepting my invitation to discuss these matters in the columns of your paper.

My reply to his lordship's answer is that I was not compelled to alter in any significant way the manner of conducting worship, to which I had been accustomed, as a priest of the Church of Ireland, because the existing law of the Church of England forbids the attaching of a Cross to the Communion Table, or a movable Cross resting upon a re-table fixed to the wall, separated from the Communion Table by about a quarter of an inch, and appearing to form part of the Communion Table. His Lordship is therefore in error in stating that by the present law of the Church of England, he is not forbidden to have a Cross upon the Communion Table.

I am sorry that his Lordship thinks my language too strong, but when he accuses a Church of limiting the expression in ceremonial of one party, which he conceives to be actually within the compass of the comprehensiveness of the Church, it seems to me a serious charge.

I hope his Lordship will deal at greater length with the position as determined by Church of England Courts.

Yours faithfully,

THOMAS C. HAMMOND.

(The Editor, "Australian Church Record.")

Dear Sir,

My attention has been called to two letters from Canon Hammond, which have appeared in your issues of November 7 and 21 respectively. In them he takes exception to a statement I made about the Church of Ireland in an article I recently wrote for the "Church Standard."

The statement was made by way of comment on something that was suggested in an article on the proposed Church Constitution published in your issue of May 23 last. The suggestion was that it would be possible under the proposed constitution for a revision of the Prayer Book, unacceptable to a minority of churchmen, "who might conceivably represent a larger minority of church-members outside Synod" to be carried by just the two-thirds majority required, with the result that "the substantial minority could not raise any further objection to the proceedings, having bound itself to accept the decision of the General Synod. Thus one school of thought would be wholly eliminated in the Church without hope of redress." In commenting on this statement I was able to point out that the Constitution proposed for the Australian Church contains ample safeguards against any such contingency, but expressed the view that the writer did well to call attention to the danger, because it had actually been realised in one of the

churches of the Anglican communion which had not been so careful as we have been to provide adequate safeguards against it. I then made the statement of which Canon Hammond complains:—"When the Church of Ireland became possessed of the self-governing powers which we seek, it used it to narrow the church's law to worship and the traditional comprehensiveness of Anglican Churchmanship." And in support of this statement I instanced the fact that the clergy of the Church of Ireland are expressly prohibited from taking, what is called, the Eastward position in celebrating Holy Communion (or at any other time), and from using the symbol of the Cross as an accessory of worship. Neither of these practices is prohibited in the Church of England. My statement, therefore, that the Irish Church had narrowed the law of worship and Anglican comprehensiveness seems to me a simple statement of fact. If Canon Hammond had not challenged it, I should have thought it unchallengeable. Its truth can surely be demonstrated in a very practical way. The school of thought to which Canon Hammond belongs is that of the majority of Irish churchmen, but only of a minority of the Church of England. But when Canon Hammond joined the Church of England he did not on that account have to alter in any significant way the manner of conducting public worship to which he had been accustomed as a priest of the Church of Ireland. On the other hand, if I were to join the Church of Ireland, I should be forbidden to have a Cross upon the Communion Table, or as the representative of the congregation, to stand facing the same way as they when offering prayers on their behalf. Canon Hammond may think it desirable that these restrictions should be imposed upon me. But surely he cannot deny either the fact that they are restrictions, or the fact that no restrictions corresponding to them are placed upon him in the Church of England.

I concluded my statement by saying that "so far as any outward expression of its convictions are concerned, one great school of Anglican thought has been wholly eliminated in the Church of Ireland without hope of redress." That also is surely no more than a statement of fact. In his important book "Church and People 1789-1889" Dr. S. C. Carpenter, after describing the liturgical and ceremonial changes made by the Irish Church after its disestablishment says: "The result is that Irish churchmen with a vocation to the priesthood, if they have catholic convictions, have, as a rule, sought work in England. The lot of those of them who have remained in Ireland has not been very easy. Their teaching has doubtless assisted to catholicise the mind of the Irish Church, and there are a few centres where the congregation welcomed a full Anglo-Catholic type of teaching, but the symbolising of it by ceremonial developments is everywhere forbidden" (cf. cit. p. 343).

Let me make it clear that I am not concerned with the desirableness or the undesirableness of the practices prohibited, nor the legal right of the Church of Ireland to impose these restrictions on its clergy if it thinks it right to do so. I do, of course, regret that it compels all its clergy in their conduct of public worship to conform to the preferences of the majority, and I thankfully recognise that this could not possibly happen in the Australian Church under the proposed new Constitution.

There is only one other thing which I should wish to say. I do rather strongly deprecate the terms which Canon Hammond

uses to describe my expression of this regret. He speaks of me as "assailing" the Irish Church, as "launching an unwarranted attack" upon it, and even as holding it up to reprobation. But surely one can dissent from a Church's policy in such matters without incurring any such charges, as these.

Yours, etc.,  
FRANCIS NEWCASTLE.  
Bishopcourt, Newcastle, N.S.W.  
26th November, 1946

**MOTHERS' UNION IN DORNAKAL.**

A correspondent writes:—"We have just been celebrating the Silver Jubilee of the Diocesan Mothers' Union, it being the twenty-fifth anniversary of its inauguration by Mrs. Azariah. In connection with this the home festival was also observed, when in the evenings Christian homes were visited, and special prayer offered for the families.

In Khammatt a service is held in church at the conclusion of which each family walks up the aisle, and the mother or other representative of the family lights a wick (which is kept in an earthen saucer of oil) from a big light. After this, the pastor visits the houses in turn. The place is ablaze with lights, as each family usually places several little lamps or lighted wicks on the verandahs or just outside their houses.

In the services and prayers we are reminded that Christ is the light of the home, and that each Christian house should be a light. Here in Dornakal the Mothers' Union members, including the divinity students' wives, prepared an exhibition showing a model home, a model sick room, handwork, a garden, and in a separate building, the aims of the various diocesan unions were explained, with the help of posters. Gospel booklets and Bible pictures were taken and sold; and groups of Hindu men and women were brought to see the exhibition."

—C.M.S. Bulletin.

**MOTHERS' UNION JUBILEE CONFERENCE.**

The Jubilee of the Australian Section of the Mothers' Union was held in the Chapter House, Sydney, on Nov. 11th. Mrs. Knight, the Commonwealth President, was the chief speaker; other speakers were the Bishops of Armidale, Adelaide and Grafton. Mrs. Knight spoke on the Preparation for Marriage and emphasised the need of careful teaching preparing the young couples for the difficulties that were often found in the adjustment of two personalities in the close and life-long association of marriage. Sometimes that adjustment took a lifetime to achieve. There was need for a carefully balanced view of all the mutual responsibilities of married life.

The Bishop of Armidale spoke on the Preparation for Confirmation and the need of an all-round preparation for all the experiences of life. There was too much emphasis on the individual and too little on the family life; there was also too much emphasis on the economies of life and not sufficient on the love and sympathy of home life. There was need to teach the children the highest principles of life in order to combat the world's lowering influences. He suggested that in the training of children the old fash-

ioned toys were the nearer the ideal especially, the dolls of girl life as contributing to the satisfaction of the motherhood instinct. In referring to the modern scanty clothing the Bishop well said that clothing was not the covering of shame, but the covering of life's sanctuary. In the case of boy life he suggested that there was need of cultivating in the growing lad a reverence for womanhood, teaching him a chivalry that would manifest itself in the first place in the courtesy of standing when a mother or elder sister entered a room. He also emphasised the need of family sharing in prayer. The Bishop of Adelaide spoke on the Church in teaching.

**THE REFORMATION AND LAUDIANISM.**

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

Laudianism was a movement within the Church of England in the seventeenth century which aimed to subvert the reformed principles for which our church stood. Archbishop William Laud (1573-1645) was one of those men who gave themselves as compliant tools into the hands of Charles I in his ill-fated attempt to destroy the constitutional liberties of the English people. At the same time, Laud, in order to please the King and his Roman Catholic wife, worked with untiring energy to approximate the tenets of the Church of England to those which had been abrogated at the Reformation.

Henry Hallam (1777-1859) son of a Dean of Wells, published in 1827 his famous work, "A Constitutional History of England from the accession of Henry VII to George II." Since 1827 is before that period when the modern Anglo-Catholic movement took its rise and because Hallam's work is regarded as authoritative, impartial and judicious to-day, his statements in this work concerning Laud and his peculiar church principles must be received as coming from a non-partisan and an historian who has scientifically investigated and documented all that he says.

First of all, lest some should deny that Laud was responsible for the movement on the grounds that one bishop could not alone effect such sweeping changes in the church, Hallam reminds us that Laud was sole ecclesiastical adviser to Charles I and goes on to say: "The influence of Laud became so great that to preach in favour of Calvinism, though commonly reputed to be the doctrine of the Church, incurred punishment in any rank, Davenant, Bishop of Salisbury . . . was reprimanded on his

knees before the Privy Council for this offence." Secondly, so that there may be no mistake as to the obvious trend of the principles which Laud held, Hallam relates that on the very day of the death of Abbott, Archbishop of Canterbury, Laud was offered a Cardinal's hat, to use Laud's own words, "by one that avowed ability to perform it." "This was repeated some days afterwards (Aug. 4th and 17th, 1633). The new primate made a strange answer to the first application, which might well encourage a second; certainly not what might have been expected from a steady Protestant. If we did not read this in his own diary, we should not believe it. The offer at least proves that he was supposed capable of acceding to it."

Hallam then goes on to deal with Laud's doctrinal and ceremonial innovations. "It is notorious that all the innovations of the school of Laud were so many approaches in the exterior worship of the church, to the Roman model. Pictures were set up or repaired; the communion table took the name of an altar; it was sometimes made of stone; obeisances were made to it; the crucifix was sometimes placed upon it; the dress of the officiating priests became more gaudy . . . These petty superstitions . . . became more alarming from the evident bias of some leading churchmen to parts of the Roman theology. The doctrine of a real presence, distinguishable only by vagueness of definition from that of the Church of Rome, was generally held. Montagu, Bishop of Chichester . . . justly reckoned the chief of the Romanising faction, went a considerable length towards admitting the invocation of saints; prayers for the dead, which lead at once to the tenet of purgatory . . . in fact, there was hardly any distinctive opinion of the Church of Rome, which had not its abettors among the bishops or those who wrote under their patronage. The practice of auricular confession, which an aspiring clergy must so deeply regret, was frequently inculcated as a duty. And Laud gave just offence by a public declaration, that in the disposal of benefices, he should, in equal degrees of merit, prefer single before married priests. It must be confessed that these

English theologians were less favourable to the papal supremacy, than to most other distinctive tenets of the (Roman) Catholic Church. Yet even this they were inclined to admit in a considerable degree. An extreme reverence for what they called the primitive church had been the source of their errors . . . No one in the English church seems to have contributed so much towards this relapse into superstition as Andrews, Bishop of Winchester, a man of eminent learning in this kind, who may be reckoned the founder of the school wherein Laud was the most prominent disciple. The characteristic tenet of this party was . . . that episcopal government was indispensably requisite to a Christian church. The Dutch and Walloon churches in England which had subsisted since the Reformation, and which various motives of policy had led Elizabeth to protect, were harassed by the primate and other bishops for their want of conformity to the Anglican ritual." At the same time, Hallam points out, Roman Catholics in England flourished and the popish rites were freely exercised in the Queen's Chapel and those of the ambassadors.

Not content with all these startling changes, Laud and his party endeavoured to controvert the plain testimony of history. "It became usual for our churchmen to lament the precipitancy with which the Reformation had been conducted. Nothing incurred more censure than the dissolution of the monastic orders . . . which the new school branded with the name of sacrilege." The Vatican once again had its accredited representatives in England. "During the residence of Panzani in England, an extraordinary negotiation was commenced for the reconciliation of the Church of England with that of Rome." The House of Commons took a hand and directed "some ceremonial novelties to be discontinued" and empowered Sir Robert Harley "to take away all pictures, crosses and superstitious figures . . ."

These quotations from Hallam, writing, let it be remembered on the seventeenth century and labouring on this work before 1827, show us the salient features of the Laudian movement.

Roughly they may be enumerated:—

1. Divine authority of episcopacy, without which there can be no "catholic" church.
2. Veneration for the see of Rome and desire for corporate re-union with it.
3. Setting up of altars.
4. Invocation of saints.
5. Prayers for the dead.
6. Insistence upon the habitual use of confession.
7. Regard for a celibate priesthood.
8. Desire for return of monastic system.
9. Setting up of pictures, crosses, images, etc., for use in worship.
10. A perversion of the facts of history to bolster new doctrines.
11. A desire to undo the work of the Reformation.

With the death of Laud, his tenets did not long survive in the Church of England. The Non-jurors, however, who set up a schism from the Church of England in the reign of William III and Mary, kept his tenets alive. The Non-jurors died out long before 1833 but the Anglo-Catholic movement which dates its rise from that time, has borrowed the very doctrines of that schism. It is obvious to any student of modern trends within our Church, that Anglo-Catholics are, and indeed proudly claim to be, the spiritual descendants of Laud. Annually they acclaim the perfidious Laud and the vain, foolish Charles I as martyrs, for what cause it is difficult to suggest. Hand in hand with their endeavours to destroy the reformed, evangelical principles of our Church, went their desire to destroy every principle of freedom which Englishmen hold dear. Had they succeeded, England to-day would be comparable spiritually socially and politically with Spain.

It should be all the more evident therefore, that modern Laudianism within the church is destructive of Christ's religion as we have it in God's Word, and that nationally, it has within it those principles of authoritarianism and intolerance which might conceivably again bring us years of anarchy much worse than 1625-1689.

## PERSONAL.

The Rev. A. P. B. Bennie, B.A., Th.L., Rector of Mary Valley, Brisbane, has been appointed to Thursday Island. Here he will have the great task of helping to rebuild a Mission, which has been ruined by the ravages of war. He will be Dean of the historic and very beautiful Cathedral, built in memory of the wrecked ship "Quetta." He will also be Registrar of the Diocese, and be in charge of St. Paul's Training College, where native students are trained in preparation for Ordination.

"The Rev. W. H. Irwin, of St. Peter's College, died since my last letter. He and I were two young laymen in the Parish of St. John's, Footscray, in 1910. I owe him for much that helped me forward in my student days. He played football for Melbourne. He was a fine cricketer, but above all, he was able to influence his many friends with that spirit of hopefulness which never departed. His widow is better known to us as the former head of the Melbourne Girls' Grammar School (Miss Edith Morris). For C.M.S., for the clergy and people in the Diocese of Adelaide, for the College, for the Eighth Battalion in the first Great War and for a great number of people in Victoria, he was a great and inspiring influence. His place will be hard to fill and there are a great many of us who will miss his smile, his voice and his friendly hand." — Archbishop of Melbourne's Letter.

It is the Bishop of Goulburn's intention on St. Thomas' Day, December 21st next, to advance to the Priesthood the Rev. Harold Hunter, of Goulburn. At the same time two returned servicemen, Mr. G. Laws, and Mr. T. J. O'Brien, now in residence in St. John's College, Morpeth, will be admitted to the Diaconate.

The Rev. W. J. Owens, M.A., rector of Balgowlah, has recently undergone an operation in the Manly District Hospital. We are glad to hear that he is making good progress towards recovery.

The death is announced on October 1 of the Rev. Canon F. G. Williams, for over fifty years rector of St. Peter's Church, Townsville. "A man of untiring energy, the Canon was always in touch with his people in his large area, the hallmark of a faithful parish priest."

The Rev. A. S. Nicholas, of Ballarat, was inducted as Vicar of Kaniva by the Bishop, on November 7th.

The Rev. L. S. Langden, has been appointed Vicar of Dimboola (Vic.) in succession to the Rev. H. Price.

The Rev. V. O. Phillis has been appointed assistant director of the social services department of the Brotherhood of St. Lawrence Melbourne, and will enter upon his new duties about the end of this year.

The Bishop of Geelong, the Right Rev. J. D. McKie, will be chairman of the Australian Board of Missions' Summer School, which will be held on 4th to 11th January.

Rev. Cecil Short has been appointed to the Parish of St. Stephen's, Willoughby, N.S.W. Mr. Short has been for years rector of Campsie, N.S.W. He was for years on missionary service in Tanganyika, E. Africa.

An interesting item of news for people who are familiar with the Northern Territory is continued in recent southern papers.

Mr. F. H. Gray, of Groote Eylandt in the Gulf of Carpentaria, travelled from Groote Eylandt to Melbourne to meet Miss Marjorie Southwick, who arrived in the Asturias, Mr. Gray and Miss Southwick became engaged in 1926. Four years later, Mr. Gray left England for the Gulf of Carpentaria, to do welfare work among the aborigines on Groote Eylandt. He established a training centre there for 150 natives. The couple plan to live on Groote Eylandt, where Mr. Gray will continue his welfare work. "Fred" Gray is a well-known figure in the North, having engaged in trepanning trading and pearl diving. He has a very good name among the natives and has for some time been doing an excellent piece of work for them at the north of Groote Eylandt.

Miss Mary Cash, Master of Science, graduate of Sydney University, has been appointed to a lectureship at the Imperial College of Science, London. She left on the first hop of her trip on Nov. 20 and flew to Brisbane from where she will travel by the "Trojan Star," via Panama. The daughter of the Rev. Dr. and Mrs. Frank Cash, of Lavender Bay, Miss Cash was a former pupil of North Sydney Girls' High School. She has been doing botany research at Sydney University for three years, and has also lectured in the Faculty of Science. She is 27 years old. The London appointment will be for three years, and Miss Cash will stay with Friends at Highgate until she finds accommodation.

The Rev. Doctor T. M. Robinson, M.A., Warden of St. John's College, Morpeth, has been unanimously invited by the Council of Delegates of the Australian College of Theo-

logy, to fill the vacancy in the Council caused by the death of the Ven. Doctor John Forster. The Archbishop of Sydney, as Acting Primate, has approved of the appointment. All the Council of Delegates, five in number, and the Registrar, will come up for election in December, 1947."

Dr. J. H. Cook, R.F.C.S., M.S., vice-president of the C.M.S., and for 21 years a missionary in Uganda, E. Africa, died on September 19. He and his elder brother, Dr. (later Sir) Albert Cook, worked together in the Mengo Hospital, giving themselves unsparingly for the welfare of the people of Uganda.

Rev. R. C. Findlay, of All Saints', Preston, Victoria, has accepted nomination as rector of St. Alban's, Armadale, Vic.

Miss R. Campbell has been appointed Director of the B.C.A. Mail-Bag Sunday School.

Rev. A. F. Dryden has been appointed chaplain of the Church of England Grammar School for Boys, at North Sydney.

A marriage of some interest to C.M.S. circles in touch with Groote Eylandt, took place recently at St. Paul's, Glen Waverley, Vic., when Chaplain Carver, late R.A.A.F. Chaplain at Groote Eylandt, married Mr. F. H. Gray, who has done a good work for the Aborigines at the north of the island, to Miss Marjorie Southwick, who had just arrived from England. By this marriage Mr. Gray's work for the Aborigines will be much strengthened as Mrs. Gray is a certificated teacher.

Mr. Percy Leavers, brother of Canon Leavers, of Dubbo, N.S.W., died recently. He was a regular member of Christ Church, Bexley, N.S.W., for over 36 years, being a churchwarden for the greater part of that time.

St. Paul's Church, Chatswood, N.S.W., was crowded recently for the wedding of Mr. David Eglinton and Miss Gwen Kerle. Both have grown up at St. Paul's, graduating from Sunday School to active work and witness. The marriage ceremony was conducted by the bride's brother, the Rev. R. Clive Kerle, rector of Port Kembla, and assisted by the bridegroom's brother, Chaplain F. A. J. Eglinton, of the A.I.F.

Archdeacon Hautain will be leaving Blenheim, N.Z., after Easter next year, and will live in Nelson. He will be vicar of Suburban North, and will give some assistance with matters of a diocesan nature. He will continue in office as Archdeacon of Marlborough.

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## TO AUSTRALIAN CHURCHMEN MISCONCEPTIONS ABOUT PALESTINE

(By the Right Rev. Bishop Pilcher.)

### ARTICLE III.

#### THAT THE COMING OF THE JEWS TO PALESTINE HAS DONE THE ARABS MUCH HARM.

#### DOCUMENTS.

#### JEWISH ACHIEVEMENTS AND ARAB BENEFITS.

From the Report of the Palestine Royal Commission, 1937.

#### The Country Before the Balfour Declaration: Dire Arab Poverty: Desolated Countryside.

In 1914 the condition of the country was an outstanding example of the lethargy and maladministration of the prewar Ottoman regime. The population, still overwhelmingly Arab, in character, eked out a precarious existence mainly in the hills. On the plains, where life and property were less secure, such irrigation works as had existed in ancient times had long disappeared. Oranges were grown round Jaffa, but most of the maritime belt was only sparsely populated and only thinly cultivated. Esdraelon for the most part was marshy and malarious. Eastwards beyond Jordan nothing remained of the Greek cities of classical times save one or two groups of deserted ruins. Southwards in Beer-sheba, once the site of several prosperous towns, all trace of urban life had long lain buried under the encroaching sands.

In 1920 the structure of Arab society in Palestine was still quasi-feudal. At the top of it was a small aristocracy of landowners, who had been admitted long before the war to the effendi or governing class of the Turkish Empire. Many of them were wealthy and most of them well-educated men . . . the great majority of the Arab population were peasantry or fellahen, some of them owners of their little plots of land, but mostly tenants or cultivators on the estates of the effendi, who in many cases were "absentee landlords." At the lowest level were the bedouin, nomads from the desert, still largely pastoral, but also engaged in primitive agriculture . . .

The outstanding characteristic of the peasant class was its poverty . . . In every village, therefore, the amount of labour available was great-

er than it had been before the War; but this could not in itself do much to raise the standard of life. It might, indeed, depress it unless the other factors needed for development were forthcoming.

#### The Arabs under the Mandate: National Home brings Benefits to the Arabs.

The National Home, in fact, was growing at a pace which in earlier days its most ardent supporters can scarcely have expected; and its prosperity was reflected in the mounting revenue of the Palestine Government . . .

. . . And for the employed the rate of wages has steadily gone up . . . Nor is it only in the towns that the landless fellah finds a livelihood. The Government's programme of public works means a continuous demand for labour, and a large number of Arabs are employed on roads and bridges and the like. Moreover, the great expansion of citrus-cultivation, Arab as well as Jewish, has greatly increased the demand for agricultural labour and for that, too, the rate of wages has risen. . . .

The whole range of public services has steadily developed, to the benefit of the fellahen . . . their lives and property have been reasonably safe. Their civil rights have been safeguarded by the Courts. The growth in their numbers has been largely due to the health services, combating malaria, reducing the infant death-rate, improving water-supply and sanitation. Education, if as yet it only meets half the demand, has to that extent enabled the rising generation to profit more easily from the technical instruction given in the Arab Agricultural College or by the official advisers in the villages. Better roads and quicker transport have meant higher returns on market-produce. In sum, it may be said that . . . the equipment of Palestine with social services is more advanced than that of any of its neighbours, and far more advanced than that of an Indian province or an African colony.

#### Government Assistance to Arab Progress.

It should be frankly recognised that, while the social activities of Government were directly or indirectly

beneficial to the country, as a whole they were more to the advantage of the Arabs than of the Jews.

#### Summary of Effects of Jewish Immigration.

We have come to the following conclusions:—

1. The large import of Jewish capital into Palestine has had a general fructifying effect on the economic life of the whole country.
2. The expansion of Arab industry and citriculture has been largely financed by the capital thus obtained.
3. Jewish example has done much to improve Arab cultivation, especially of citrus.
4. Owing to Jewish development and enterprise the employment of Arab labour has increased in urban areas, particularly in the ports.
5. The reclamation and anti-malaria work undertaken in Jewish "colonies" have benefited all Arabs in the neighbourhood.
6. Institutions, founded with Jewish funds primarily to serve the National Home, have also served the Arab population. HADASSAH, for example. . . .
7. The general beneficent effect of Jewish immigration on Arab welfare is illustrated by the fact that the increase in the Arab population is most marked in urban areas affected by Jewish development . . . (pp. 45, 129.)

Mr. Malcolm MacDonald (Secretary of State for the Colonies), in the House of Commons, November 24, 1938:

. . . Their (the Jews') achievement has been remarkable. They have turned sand dunes into orange groves. They have pushed ever further into waste land the frontiers of cultivation and settlement . . .

. . . The Jews brought with them money, and development, work provided extra livelihood. Modern health services, which were extended not only to Jews, but to Arabs, gave the individuals a further lease and security of life. Since 1922 the Arab population in Palestine has, scarcely at all by migration from outside and almost entirely by natural increase, gone up from something over 600,000 to 990,000 persons . . .

## CORRESPONDENCE.

(The Editor, "Australian Church Record.")

Dear Sir,

I stated that there were two points to which I wished to direct attention. I regret that it has been necessary to trespass on so much of your space in dealing with the first point, which may be summarised in the one sentence: "The Church of Ireland has adhered to the principles that govern the Church of England since the year 1559, and has been censured for abiding by the decisions of the ecclesiastical courts."

But the second point is, I agree, of far more importance. The Bishop of Newcastle asserts that the draft constitution confers on the Church in Australia nothing more than the powers which are possessed by every national Church in the Anglican Communion. As I have frequently to complain of limitation in quotation, may I be permitted to cite the very words in which His Lordship couches this claim. "Moreover, every national Church in the Anglican Communion does in fact, possess these powers, with the solitary exception of the Church in Australia."

It is impossible, without the continuous aid of the Jews, for the people living in Palestine beyond the Jewish settlements to maintain the standard of Government and the social services to which they have become accustomed. . . .

#### Palestine Partition Commission, October, 1938.

. . . There is no doubt that Palestine could support a larger agricultural population if better methods of cultivation were adopted, if the area under irrigation could be extended, if markets for the increased produce could be found. But for these changes capital is needed and this the Arab lacks. . . .

. . . The whole of the economic and financial system of Palestine is so closely interwoven with the expectation of continued Jewish immigration, that any drastic interference with the flow must be expected to have far-reaching budgetary and other consequences, the gravity of which is likely, generally speaking, to be in proportion to the degree and duration of the interference . . . (pp. 30, 199.)

#### PRAISE.

Fill Thou my life, O Lord my God,  
In every part with praise,  
That my whole being may proclaim  
Thy being and Thy ways.

Praise in the common things of life,  
In goings out and in,  
Praise in each duty and each deed,  
However small and mean.

So shall no part of day or night  
From my life be free;  
But all my life, in every step,  
Be fellowship with Thee.

—Horatius Bonar.

It is difficult to put in short compass these technical points, but I venture to think that I have stated the situation clearly.

There are two points, which have to be considered. The first is: "Should such power be claimed by any Christian Church?" The Church of England in Australia is claiming

the right by her own act, apart from any consultation with any other branch of the Anglican Communion, or of the Church Catholic, to abandon, if it sees fit, the authority of the canonical scriptures as the ultimate rule and standard of faith, given by inspiration of God and containing all things necessary for salvation; to revise or reject the faith as proposed by the Catholic and Apostolic Church, and set forth in the Nicene and Apostles' Creeds, the commandments, doctrine and Sacraments of Christ and the three Orders of Bishops, Priests and Deacons in the sacred ministry. Some of us feel that the Church cannot arrogate to itself this power. A Church comes into being through the revelation of God contained in the Old and New Testament, and lives by faith in the person of Christ our Lord. A claim to revise these principles is in its nature inadmissible.

The Bishop of Newcastle feels very indignant at the suggestion that the draft Constitution has put the whole Christian faith in pawn. But I respectfully submit to his Lordship that when he confers on less than 3,000,000 people the right to abrogate or revise the Catholic Faith, as held by possibly a thousand million people, he is doing something that on the face of it appears peculiarly daring. That the power here conferred might in certain circumstances be drastically employed may be illustrated from the fact that the late Canon Garnsey, in an eloquent appeal to the Sydney Synod, in which he described himself as a modernist, contended that we should reduce our obligation to the one dogmatic statement that we acknowledge Jesus as Lord. In the same speech, the Canon urged that the Doctrine of the Virgin Birth of Christ should not be enforced as an article of faith and pressed on the attention of Synod the fact that it found no place in the original draft of the Nicene Creed. His Lordship may retort that these are individual opinions that can never secure the acceptance which is required by the draft Constitution. Why then legislate for impossibilities? I remember hearing His Lordship urge with great force at a General Synod Meeting that we should make the unthinkable impossible. Surely this applies to the draft Constitution.

But I have been told by His Lordship that the power which the Church claims in the draft Constitution is possessed by every national Church in the Anglican Communion. I admit that if this position were established, I might represent the American conception of an Englishman. The American said that when an American is confronted with the fact that eleven other men strongly differ from his judgment, he begins to think that he may be mistaken, but when an Englishman finds eleven opposed to him, he is perfectly certain that he is right. I am glad that I am not compelled to take up this solitary attitude.

I would direct his Lordship's attention to the Preamble and Declaration of the Church of Ireland. His Lordship has quoted one section of it, in which it is claimed that the General Synod of the Church of Ireland "shall have chief legislative power therein, and such administrative power as may be necessary for the Church, and consistent with its episcopal Constitution." His Lordship has not noticed the qualification in the last clause of that portion of the declaration. It is assumed that the Synod of the Church of Ireland while possessing chief legislative power, can never take to itself the administrative power inconsistent with the episcopal constitution of the Church. If the Gene-

ral Synod had the power to legislate for the abolition of Bishops, the last clause would have to be worded differently, and should read somewhat as follows:—"and such administrative power as may be necessary for the Church and consistent with its Episcopal constitution, while such a Constitution remains," or, "until such time as such a constitution has been altered by proper legislative action."

I would press upon His Lordship's attention that the men who drew up the Constitution of the Church of Ireland in 1870 included in their number lawyers of considerable eminence and divines who had no slight acquaintance with the history and theology of the primitive Church.

But I am not confined to the interpretation of a particular clause. I would remind His Lordship that the Church of Ireland, like the Church in Australia, exists by virtue of what Mr. Gladstone called a consensual compact. When the Act disestablishing the Church received the assent of the Crown, one of its provisions gave to every clergyman the right to decline service in the Church of Ireland, on the ground that he had contracted to serve the United Church of England and Ireland, and should not be compelled against his will to accept service in the altered conditions introduced by disestablishment. The Church of Ireland had this particular provision before its mind; some clergymen availed themselves of the privilege and drew a pension from the representative body of the Church of Ireland up to the time of their death. They were few, but they were there. It is not without significance, therefore that the preamble and declaration to which His Lordship refers is now signed by every clergyman of the Church of Ireland before accepting office in that Church. This preamble is divided into four parts. Part I covers the same ground as declarations 1-4 in the draft Constitution for the Church in Australia, and adds thereto the following: "The Church of Ireland, as a reformed and Protestant Church, doth hereby re-affirm its constant witness against all those innovations in doctrine and worship, whereby the primitive faith hath been from time to time defaced or overlaid, and which, at the Reformation, this Church did disown and reject."

Part II accepts the Articles of Religion and the Book of Common Prayer, "subject to such alterations only as may be made (in the Book of Common Prayer) from time to time by the lawful authority of the Church."

Part III indicates the desire of the Church to remain in Communion with the sister Church of England, and with all other Christian Churches agreeing in the principles of this declaration.

The fourth, the only paragraph quoted by His Lordship, reads, "The Church of Ireland, deriving its authority from Christ, Who is the Head over all things to the Church, doth declare that a General Synod of the Church of Ireland, consisting of the Archbishop and Bishops, and of representatives of the clergy and laity, shall have chief legislative power therein, and such administrative power as may be necessary for the Church, and consistent with its episcopal Constitution."

Section 27 of the Chapter, "The General Synod" provides for the method of modification or alteration in the articles, doctrines, rites, rubrics and formularies of the Church.

Section 26 gives power to alter, amend, or abrogate any of the enactments, herein contained, and any of the canons enforced in the Church and to enact new canons. It will be noticed that no power is taken by the General Synod to revise the canon of Scripture or the Faith of Christ as professed by the primitive Church and doctrines, sacraments and discipline of Christ, the three orders of Bishops, Priests or Presbyters, and Deacons, or any innovation in doctrine or worship, which at the Reformation the Church did disown or reject. Every clergyman of the Church of Ireland is protected against drastic alterations of this character, by the terms of his contract with the Church. I am the more encouraged to accept this interpretation by the fact that I know it was the opinion of my friend, the Right Honourable Lord Glenavy, Lord Chancellor of Ireland.

It is true that, in the case which came before the court of the General Synod in 1918, while holding it was within the power of the General Synod to amend a particular canon by requiring an examination in a course, approved by the General Synod, as not being inconsistent with the Episcopal Constitution of the Church, the court declined to express an opinion as to the power of the General Synod to amend the Preamble and Declaration, prefixed to the Constitution; but that was because, while Counsel argued learnedly on that question, the matter was not strictly before the court. There could be no doubt that any clergyman could press his rights as a signatory to a particular agreement, and claim relief from the obligation to abandon the Declaration, which he had made, without his consent. Otherwise, the consensual compact would be unmeaning.

But, in any case, the Church of Ireland differs from the proposed draft in not claiming, directly and immediately, the right with the consent of all the Dioceses to alter, amend or abrogate the very essentials of the Christian Faith. It is worth noting that by definition in the draft Constitution, the word "alteration" is directly defined as including abrogation.

But if His Lordship questions my interpretation with reference to the Church of England, I would venture to direct his attention to the Constitution of the Church in Canada. In the Canadian Constitution, there is first a solemn declaration, covering, again, the provisions laid down in the four Articles, with which the draft Constitution opens. There is added to this, fundamental principles which restrain the General Synod from taking away from or interfering with any rights, powers, or jurisdiction of any Diocesan Synod, within its own territorial limits, and a further declaration that the Constitution of the General Synod involves no change in the existing system of Provincial Synods. Then follows the basis of Constitution, and by a direct provision, alteration is restricted to the basis of the Constitution in the following words:— (N.B.— No change in the Basis of Constitution, shall be considered unless a majority of each Order is present and no change shall take place unless unanimously adopted by both Houses or until affirmed by a two-thirds majority of the Upper House and a two-thirds majority of each Order of the House of Delegates, and in the latter case it shall stand over for confirmation till the next meeting of Synod, when it must be affirmed by similar majorities.)" It is somewhat surprising to me that His Lordship has not thought it necessary

to direct attention to that particular provision in the Church of Canada.

When we turn to the Church of the Province of New Zealand, we find certain fundamental principles, which cover substantially the same ground, declaring that the Church "doth hold and maintain the Doctrine and Sacraments of Christ as the Lord hath commanded in His Holy Word, and as the United Church of England and Ireland hath received and explained the same in the Book of Common Prayer, in the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, and in the Thirty-nine Articles of Religion. And the General Synod . . . shall also hold and maintain the said Doctrine and Sacraments of Christ, and shall have no power to make any alteration in the authorised version of the Holy Scriptures, or in the above-named Formularies of the Church."

Section 4 of the fundamental Constitution slightly modifies this, giving the General Synod full power to make such alterations in the Articles, Service and Ceremonies of this branch of the United Church of England and Ireland in New Zealand, as its altered circumstances may require, in the event of a separation of New Zealand from the Mother Country, or the alteration of the existing relations between the Church and State.

The General Synod was also given power to make such alterations as it may think fit, in the authorised version of the Bible.

Clause 6 declares: "The above Provisions shall be deemed Fundamental, and it shall not be within the power of the General Synod or of any Diocesan Synod, to alter, revoke, add to, or diminish any of the same."

Section 28 of the Constitution repeats this warning as follows: "It shall be lawful for the General Synod to alter, amend, or repeal all or any of the Provisions of these presents, save and except the Provisions which have been hereinbefore declared to be fundamental."

Similarly, the Church of the Province of South Africa, after stating its fundamental doctrines, according as the Church of England has set forth the same in its standards of faith and doctrine, adds the clause: ". . . and further it disclaims for itself the right of altering any of the aforesaid standards of faith and doctrine." Then it claims the right to make, at any time, "such adaptations and abridgement of, and additions to the Service of the Church as may be required by the circumstances of this Province, provided that all such changes and additions shall be liable to revision by any General Synod of the Anglican Communion." The same thing is noticeable in the Constitution of the Church in China. There is a preamble, preliminary to the Constitution of the Church in China, and power is only taken to amend the Constitution.

I trust your readers are not wearied by this lengthy discourse in defence of the proposition which I confidently asserted; that it is not true to say that every other Church in the Anglican Communion claims that absolute power of autonomy, which the draft Constitution proposes to confer on the Church in Australia.

Personally, I believe that we would be much wiser to follow the sane example of the Churches, which I have ventured to indicate, and I, therefore, respectfully commend the declarations I have cited to the attention of the Lord Bishop of Newcastle.

Yours faithfully,  
THOMAS C. HAMMOND.

### THE B.C.A. CHALLENGE.

(Editor, "Australian Church Record.")

Dear Sir,

"A wet night and a small gathering of twenty-six church people in the lower hall of St. Andrew's Cathedral Chapter House, Sydney, on 26th May, 1919, marked the founding of the Bush Church Aid Society for Australia and Tasmania. 'A day of small things' it appeared to be, and in point of numbers, carrying no great promise to those present. In the chair was that great statesman of our Church, Bishop Pain. Associated with him was Rev. Canon (now Archdeacon) W. L. Langley, the Rev. (now Bishop) G. A. Chambers, other diocesan clergy and some prominent laymen, including T. S. Holt, Esq.

"Thus was held the inaugural meeting of the B.C.A. as the organisation is familiarly called. Perhaps not everyone present saw all the possibilities and significances of the movement, but at least a common vision was shared; all present saw Australia as God saw it; one tremendous whole; and so in the faith of His Name they decided that the Society should be continent-wide and that its work should not be confined to any one State or any one diocese."

Those words were written by that great-hearted founder of B.C.A. the late Bishop Kirkby.

We of the next generation seem to be losing our vision, for at the moment the younger clergy do not appear to be eager to follow in his train. Vacancies exist in the B.C.A. for young men of "grace, grit and gumption" to use the immortal phrase of the Bishop, yet few are volunteering for this work. Surely the men of this generation are not lacking in the pioneer spirit! As Christian preachers and teachers we are bound to preach the Gospel to "every creature" at home and abroad. It is true that preaching the Gospel outback is an extremely difficult task. It is true that our cities need large numbers of clergy. But while the people in the cities can hear the Gospel from many sources, the people outback cannot, because in many large areas there are no clergy to take the Gospel to them, and this, in so-called "Christian" Australia, in the 1946th year of our Lord. Surely the great city dioceses can spare more than the two or three representatives they have in the field. During the 27 years of its existence, the B.C.A. has been singularly blessed of God in evangelising the Outback. Bishop Kirkby through his vision, his grit and his grace, laid a magnificent foundation upon which to build the Church in the remote and isolated areas. Others have built on that foundation. Are their sacrificial endeavours to go for nothing?

In the Name of the Lord Jesus Christ, Who commanded us to preach His Gospel of Salvation to every creature, in the name of those men and women who have laboured so faithfully in the past, and in the name of those tragically few men who are wearing themselves out attempting what is at present an impossible task, I appeal to the younger clergy of our cities to see if it is the will of God for them to take the Gospel outback. Souls are hungering in our own country for the Gospel of Christ. Thousands are looking to the city dioceses to come and help their less fortunate brethren, those brethren upon whom the cities depend for their very existence. Can we who have the light, the power, the comfort and the consolation of Christ, can we who have the ministry and Sacraments of the Church, deny

these priceless gifts to our own kith and kin?

Not only the cities, but Australia must be won for Christ. Who will help the Church to fulfil the great task committed to it by the men of the past, the task enshrined in the motto of B.C.A. "Australia for Christ?"

Yours sincerely,  
D. G. LIVINGSTONE,  
N.S.W. Secretary.

### Churchman's Reminder

"Give attendance to reading."

—1 Tim. : 4: 13.

Carlyle listed three great elements of modern civilisation. The Protestant Religion was one, which meant the Bible.

#### December.

8.—2nd Sunday in Advent. Called "Bible Sunday." In the Prayer Book every day is a Bible Day. That is the attraction and strength of the Prayer Book. It is the Bible in another form. The prominent position of the lectern upholding the Holy Bible, shows to all people who enter that God's Word is the Church's Guide.

11.—Wednesday. The King's Accession. God Save the King.

14.—Saturday. The King's Birthday. God Save the King.

15.—3rd Sunday in Advent. As the previous Sunday taught us the Coming of the Lord in His Word, so this Sunday teaches us the Coming of the Lord by His ministers and teachers, John the Baptist being referred to as Christ's Messenger. All who preach or teach are among His Messengers—so necessary in these days.

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### Proper Psalms and Lessons

#### Dec. 8. 2nd Sunday in Advent.

M.: Isa. v; John v 19-40 or 2 Pet. iii 1-14. Psalms 9, 11.

E.: Isa. x 33-xi 9 or xi 10-xii - end; Matt. xxiv 29 or Rev. xx 1-xxi 8 or 1 Pet. i 1-21. Psalms 50, 67.

#### December 15. 3rd Sunday in Advent.

M.: Isa. xxv 1-9; Luke iii 1-17 or 1 Tim. i 12-ii 7. Psalm 73.

E.: Isa. xxvi or xxviii 1-22; Matt. xxv 1-30 or Rev. xxi 9-xxii 5. Psalms 75, 76, 82.

#### December 22, 4th Sunday in Advent.

M.: Isa. xxxiii 1-18; Luke i 26-45 or 2 Tim. iii 14-iv 8. Psalm 94.

E.: Isa. xxxiii 2-22 or xxxv; Matt. xxv 31 or Revel. xxii 6. Psalms 96, 97, 98.

An anecdote of war tells how Bishop Berggray of Oslo, imprisoned by the Germans, was helped morally and physically. A peasant woman succeeded in getting past the guards and handed him a bottle of milk through the kitchen window. She whispered: "Bishop, my husband listened to the forbidden radio yesterday. The Archbishop of Canterbury has prayed for you." She then slipped away quietly but the news remained and in the Bishop's words all the walls were broken asunder and there was free air and a Christian fellowship.

## THE CALL TO YOUTH

To all young people Advent Sunday is a very important day. In many Sunday Schools boys and girls are promoted to the next class. But that is not the only reason why it is important. It is the first Sunday of the Church's year. Besides this Advent Sunday reminds us of the very important fact that God became man. In Bethlehem there was born Jesus as Saviour of all who will trust in Him. But young people who read their Prayer Book carefully will see that the Advent Season also brings to our minds the great future event of Christ's second advent, His coming again to rule.

It has been said that there are three hundred prophecies in the Old Testament referring to our Lord's first coming and that there are also three hundred prophecies in the New Testament concerning His second coming and besides those in the New Testament there are many in the Old Testament which refer to the establishment of the Kingdom of God upon earth by the Prince of Peace.

What ought we to do about our Lord's second coming?

The Bible teaches that we should be ready for it. You remember our Lord saying "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." St. Matthew 25:13. God expects everyone to be faithfully doing his ordinary work to the glory of God. We are not to speculate about His coming but on the contrary are to look forward to the time when He shall come as King of Kings and Lord of Lords.

With regard to being faithful servants at His coming the parable of the five wise and the five foolish is important to read (St. Matthew 25; 1-13). There are many other interesting passages about this great and wonderful day. You might like to find for yourself, the parable of the talents and also look through the Gospels for what our Lord Himself says about this stupendous event.

"Lo, He comes with clouds descending,  
Once for favour'd sinners slain;  
Thousand thousand saints attending  
Swell the triumph of His train;  
Hallelujah!  
God appears on earth to reign."

He who would valiant be  
Gainst all disaster,  
Let him in constancy  
Follow the Master.  
There's no discouragement  
Shall make him once relent  
His first avowed intent  
To be a pilgrim.

Who so beset him round  
With dismal stories  
Do but themselves confound  
His strength the more is,  
No foes shall stay his might,  
Though he with giants fight,  
He will make good his right  
To be a pilgrim.

Since, Lord, Thou dost defend  
Us with Thy Spirit  
We know we at the end  
Shall life inherit.  
Then fancies flee away!  
I'll fear not what men say,  
I'll labour night and day  
To be a pilgrim.

—John Bunyan.

## YOUTH AND YOUTH LEADERS.

With characteristic humility, Bass, who never gave his name to any of his discoveries, called the inlet south of Cronulla after a fellow shipmate, Lieutenant Hacking, Port Hacking, to many people, is merely a name, but to young people of the Church of England it is something more. To them it brings back memories of a time that they have spent at the Church of England Youth Centre, Port Hacking.

This Youth Centre was purchased by the Home Mission Society of the Church of England less than two years ago and since its opening 4300 young people have had the opportunity of spending a time away from ordinary rush and bustle of life. Here they have had an opportunity of joining in formal discussion about life and its purpose. This, of course, has not occupied all their time because much time is spent in swimming, hiking, boating and in all kinds of activities.

The Port Hacking Youth Centre is a property of 11½ acres in which stands a magnificent old home suitable for the of a mile waterfront and also has its own private swimming pool, launch and rowing boat. Plans are in hand to develop the extensive grounds with tennis courts and playing fields, as the work of developing the character of youth according to Christian standards is of paramount importance to the nation.

The Church of England is alive to the opportunity of training youth and has purchased for its Youth work, through the assistance of the Home Mission Society, a property near to the Youth Centre at Port Hacking. It is to be used for training

Youth Leaders and carries the title of "Rathane," Youth Leaders Training Centre. This property is most suitable for the purpose and under the auspices of the Chaplain for Youth, Leaders Training Camps are already being held.

Socrates on several occasions when visiting Athens asked the senators how the youth were faring. The senators, in a tone of annoyance, asked him why he was always enquiring as to the state of the youth, to which Socrates wisely replies, "The future of Athens depends upon the Youth." The future of Australia depends upon her youth, but is it any less true to say the future of youth depends upon us?

Diocese of Sydney. C.M.S. League of Youth.—The Annual Corporate Communion of the League of Youth of the Church Missionary Society, will be held in S. Philip's Church, Church Hill, Sydney, on Monday, December 16, at 8 p.m. The preacher will be the Assistant-Bishop of Central Tanganyika (the Rt. Rev. W. Wynn Jones).

## NEWS FROM OVERSEAS.

The World Council of Churches has taken a five-year lease on the Chateau de Bossey, ten miles from Geneva, for the new Ecumenical Institute, made possible by a gift from John D. Rockefeller, Jr.

The first of the courses, including Bible, evangelism, youth leadership, contemporary church history and modern social, political and intellectual movements, will be from October through December. Sixty to seventy young persons will live at the Chateau and, besides classes, will have informal discussions with leaders from Geneva. Emphasis at the beginning is to be on reaching lay

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men and women of the countries most affected by the war, such as ex-prisoners of concentration camps.

During Youth Week when the young people of a certain Pittsburgh church asked to be of service to their pastor, he made lists of all shut-ins and those of the congregation advanced in years or ill. These names were divided among the young people, who later returned with enthusiastic reports regarding the pleasure they had visiting the people assigned to them. Commenting on this, the Christian Union Herald says: "They had fun doing it, and it is not hard to guess the pleasure they gave to the people they visited."

## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

#### THE SYDNEY JUNIOR CLERICAL SOCIETY—ANNUAL MEETING.

The annual meeting of the Junior Clerical Society was held at St. John's, Ashfield, on November 18, by kind invitation of the Rector, the Rev. L. N. Sutton. In his report the Hon. Secretary, the Rev. W. N. Rook, stated that the year had been a successful one for the Society. In all, ten meetings had been held, including a combined one with the Sydney Clerical Prayer Union. The average attendance ranged between 25 and 30. The Treasurer's statement showed a small credit balance, no mean feat for a clerical society. The committee for the ensuing year was chosen, the Revs. W. N. Rook, E. H. Lambert and C. M. Gilhespy being elected. At a subsequent committee meeting Mr. Gilhespy was elected hon. secretary.

In place of the usual "paper" and discussion two devotional sessions were conducted in the lovely parish church by the Right Rev. Bishop Hilliard. The Bishop based the devotions on two collects from the Prayer Book and enabled the brethren to draw fresh inspiration from them. The J.C.S. is most grateful to the Bishop for his help, especially in view of the increased duties he had to perform during the Archbishop's illness.

The ladies of the parish graciously entertained the members to luncheon and afternoon tea in the Rectory; the society now goes into recess until March, 1947, when the first meeting will be held at St. Oswald's, Haberfield, on St. Patrick's Day.

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

The School is to be held at "Stratford," Lawson, from the 4th to the 11th of January. The special speakers include Bishops Hilliard and Wynn Jones, Archdeacon Denman and Canon T. C. Hammond.

#### LEAGUE OF YOUTH.

The Annual Service of Holy Communion is to be held on Monday, Dec. 16, at St. Philip's Church, Sydney, at 8 p.m. The Right Rev. W. Wynn Jones is to preach the occasional sermon.

#### AN EXCHANGE OF PARISHES.

During January an exchange of Parishes has been effected between the Vicar and the Rev. H. S. Russell (Rector of Cooma, in the Monaro District, Diocese of Goulburn). This

manner of taking a holiday is one that entails no expense whatsoever on the Parishes concerned, and one way in which the Carlton folk can show their appreciation to Mr. Russell is by leaving him and his family as free as humanly possible during their stay here. He will greatly appreciate your kindness in leaving him alone, just as the Vicar is going to Cooma to see as little of his fellow citizens as possible. "Come ye yourselves apart and rest awhile," was the invitation of the Lord to His Disciples.—From the "Parish Messenger" of St. James', Carlton.

#### NEWS FROM THE PARISHES.

St. Paul's, Chatswood.—A most successful gift afternoon for the Home of Peace was held during November. A great pile of groceries, old linen and other gifts were received for the Home. The Acting-Matron, Miss Gilham, thanked all who were helping the Home through the Circle and spoke of the present difficulties and staff problems encountered in running its activities. The Rev. O. T. Cordell also gave an address and illustrated his call to Christian service from his work in Tanganyika, to which he is to return shortly. Miss Nowland and Mrs. Richardson added to the afternoon's enjoyment with musical items. The Hall was beautifully decorated and a splendid afternoon tea was served. We are grateful to Mrs. Sawkins for taking all the gifts to the Home of Peace.

#### LADIES' HOME MISSION UNION.

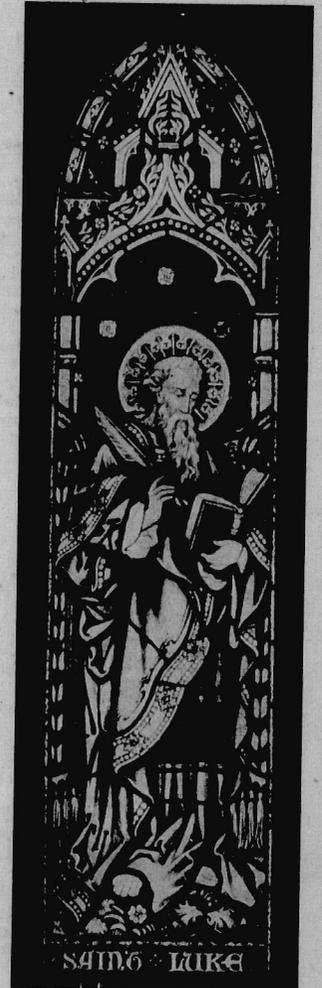
Christmas is coming—Christmas trees are being arranged in quite a number of Home Mission Parishes again this year and Father Christmas will be busy as usual. Gifts of toys, books, etc., will be very much appreciated for these trees, so many of our children do not get very much at Christmas time, and we like them to feel something of the joy of Christmas. St. Clement's, Mosman, just recently had a children's party and each child was asked to bring a present for some other little boy or girl. Deaconess Short told them something about the boys and girls of Erskineville, and all their gifts are going towards the Erskineville Christmas tree. St. Alban's, Lindfield, Kindergarten, are having a Christmas tree for us on Dec. 7th, and these gifts will be going to St. Michael's, Surry Hills. Here is your opportunity to help at this Christmas season. Then there are our pensioners and special needy cases whom we like to give a little extra at Christmas time. Gifts of money or groceries will be very acceptable. We feel quite sure that you will not forget them.

A musical afternoon in the Chapter House is being arranged for Friday, the 13th December at 2.30 p.m. This is to be a big Christmas rally and some of Sydney's well known artists will be taking part. The proceeds of this afternoon will go towards paying the cost of sending clothing to England. Please remember the date and come along.

#### THE VINCENT TANKO WINDOWS.

At a memorable service the Rev. E. Walker, assisted by the Revs. T. Gee and B. McCarthy, dedicated the very beautiful windows in the South Transept given by Mrs. Vince Tanko in memory of her husband who died in Borneo last year while a prisoner of war. To a congregation which overflowed the Church, Mr. Walker spoke on the significance of the window, preaching on its inscribed text, "Come unto Me," and paying a very high tribute to the noble character and Christian influence of him whom

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the windows commemorate. Mr. Gee and Mr. McCarthy also added their testimony to the sterling worth of their friend of former years, pointing out that the Message of the Memorial would long be an eloquent sermon to succeeding generations.

#### DIOCESAN LAY READERS' ASSOCIATION.

During the year ending March 31st, 1,302 Services have been conducted by members of this Association, thus bringing the grand total to approximately 67,661 Services conducted during the past 71 years.

This has been made possible by the devotion and self-sacrifice of the members, especially those who have taken extra Services in the emergency.

#### MOTHERS' UNION GROUP MEETING.

On Monday week a group meeting of the Mothers' Union was held at Port Kembla. Groups of members of the Union were present from most of the parishes between Austimner and Kiama, more than 200 were in attendance. A Holy Communion Service was held at 11.30 a.m. at which the rural dean, the Rev. R. C. Long preached. A bountiful lunch was provided by the Port Kembla branch. After lunch the members returned to the Church for the M.U. Service at which an address was given by Miss E. C. Glanville. The Rev. R. C. Kerle read the prayers. The Executive had a short conference at which it was arranged that the next group meeting should be held in March.

#### ST. LUKE'S, DAPTO.

In future meetings of St. Luke's branch of the Mothers' Union will be held on the fourth Tuesday of each month. The devotional service will commence punctually at 3 p.m. There will be no meeting in December, so the next meeting will be on Tuesday, 28th January, 1947. It is to be hoped that many prospective members will come to that meeting. A special invitation is extended to the younger mothers.

The Mothers' Meeting is unique amongst women's organisations, for no other society is doing quite the same work in the same way. It upholds before the nation Christian ideals of marriage, parenthood, and upbringing of children. By the pooling of experience and by corporate prayer and study, mothers are provided with much to stimulate and guide them in their task of training their boys and girls.

Members of our branch recently posted five Christmas parcels, containing food and clothing, to the Cathedral branch of the Mothers' Union in Newcastle-on-Tyne, England.

#### SYNOD.

The Synod commenced its new session last Monday. Bishop Wynn Jones preached at the Synod Service in the Cathedral at 2.30 p.m.; afterwards Bishop Hilliard, who presided in the Archbishop's absence, gave the Presidential Address.

#### NEWS FROM THE PARISHES.

**St. Oswald's, Coaldale.**—A very happy afternoon was spent in the little Church Hall last Saturday afternoon, the occasion being a sale of gifts. Mrs. Dyer, the rector's wife, and the Guild had the satisfaction of netting about £25 for the Church Maintenance Fund. On Sunday night the local Scouts held a Church Parade and enhanced the service by their presence and hearty singing and response.

**St. Luke's, Dapto.**—The newly revived Fellowship held a successful and interesting meeting last week. Quite spontaneously, to their rector's delight, they decided to join the Bible Reading Fellowship and discussed the question of a wider witness to the spiritual realities of the Christian Religion.

#### DEACONESS HOUSE.

Students are looking forward to a full programme of activities after examinations are over and before the vacation begins. On December 2nd there will be a Christmas Party, when past and present trainees of Deaconess House will meet with Associates Auxiliary and Circle members. Miss Nora Dillon, of China, will speak and Christmas carols will be sung.

On December 5th students are singing Christmas Carols to the patients at the Home of Peace. They will also take part in some singing at the Moore College Break-up on 7th December.

The Annual Picnic to Port Hacking will be on 10th December; our Chaplain, Canon Robinson, is kindly arranging transport. Students will entertain members of Mothers' Meetings in the University Women's College Grounds on the 11th December. Each student will organise a game or a competition, and the Christmas message will be given, and carols sung. A party for the children living round about Deaconess House will be on the 9th December; and a party will visit the Boys' Shelter of the Children's Court.

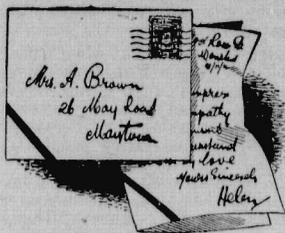
Finally, the students' own Christmas dinner will be on 12th December. On 13th December vacation begins. Students from other States will look forward to reunion with their families. Some will take part in camps and house parties, and a number will take up temporary positions until the new term begins in March.

#### Diocese of Grafton.

**Copmanhurst.**—In a recent gale which swept parts of the North Coast, the entire village of Copmanhurst sustained very severe damage. The worst damage was done to the Vicarage. The Rev. J. V. and Mrs. Robinson and family who only recently arrived in the parish were away at Cangai when the storm came. The roof was blown off and much of their furniture, books and personal effects were severely damaged by water. The roof has been replaced and other structural damage is being repaired.

**Rappville.**—The Vicar writes in his November "Church Review":—"You will be delighted to hear the result of my recent visit to Sydney. I went down to address the annual meeting of our Bush Church Aid Society's Women's Auxiliary. They were very interested to hear of the B.C.A. work in the Rappville Mission, and especially Hogarth Range. As a result, over £170 was handed in at this meeting towards our proposed St. Paul's Church, Hogarth Range. In addition, the Colonial and Continental Church Society, London, is sending out £360 sterling, which will amount to £450, Australian. Thus we have been given for this new church at least £625! We must truly praise God for this glorious answer to prayer.

"The Hogarth Range people have held their first meeting to make plans, and while £625 will not give free rein to extravagant tastes, we are hoping to erect a well-designed and attractive building, with porch, vestry and baptistry.



#### WORDS ARE NOT ENOUGH

Words can't express the gratitude you will feel towards Wood Coffill for their quiet and sympathetic ministrations when a loved one passes on . . . your wishes are carried out with restraint and understanding.



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"Our good friends in London are also sending out a damask frontal and fair linen cloths for the Holy Table, but we will need to provide all the other furnishings except pews, ourselves. One man has already signified his intention of placing a memorial gift to his wife in the new church. We will need a Communion Table, pulpit, prayer desk, sedilla, credence table, lectern, Bible, prayer books, organ, hymn board, vases, baptismal font, set of Communion vessels, and many smaller things."

**Lismore.**—Since the sudden passing of the Venerable Archdeacon E. S. Benyon, Rector of St. Andrew's, the Rev. W. L. Sanders, Assistant Minister since 1940, has been Acting Rector. St. Andrew's is the parish church of the largest city in the diocese, larger than Grafton itself, and the church has long had a tradition of moderate churchmanship.

**C.M.S. Deputationist.**—Owing to the sudden departure of the Rev. O. T. Cordell, for Tanganyika, the Rev. L. J. Harris, formerly of C.M.S. Northern Territory, took the deputations in the parishes of Bellingen, Dorrigo, Kempsey and South Grafton.

#### QUEENSLAND.

#### Diocese of Carpentaria.

##### A UNIQUE A.I.F. UNIT.

During the last world war a "Coloured Battalion" was stationed at Thursday Island. Apart from white officers and N.C.O.'s, it consisted of some 700 Torres Strait Islanders—all of whom were communicant members of the Church of England.

The Church of England has had many nominal adherents in the forces of the Empire, but such a company of active mem-

bers of the Church is probably unique in its history.

A striking testimony to the work of our Missionaries!

Padre A. E. Palmer says: "I found crowded Sunday services and mid-week celebrations of Holy Communion."

#### SOUTH AUSTRALIA.

##### Diocese of Adelaide.

#### CHURCH MISSIONARY SOCIETY NEWS.

(From the Lay Secretary.)

Mr. Gordon Chittleborough.—We were pleased to welcome home Mr. Chittleborough at Church Missionary Fellowship, after his eight years in Tanganyika. Mr. Chittleborough is willing to give talks and lantern lectures from November 30th to January 22nd, and arrangements can be made through the C.M.S. office.

Recruits Wanted.—From every C.M.S. mission field comes the urgent cry—"Send us more men and women!" Here are some immediate needs:—

1. A doctor for Isfahan, Iran. 2. A male accountant for Tanganyika. 3. A tutor sister for Ranaghat Hospital, Bengal. 4. A doctor (man or woman) for Bugufi, Western Tanganyika.

For more information, enquire of the Secretary, Church Missionary Society, Worando Buildings, Grenfell St., Adelaide.

Women's Missionary Council.—All women are given a cordial invitation to the special meeting on Friday, 13th December, at 11.30 a.m. in the C.M.S. Rooms, when offerings will be made. In the afternoon, Mr. Chittleborough will show his slides of the work in Tanganyika.

C.M.S. League of Youth.—Some League members hope to attend the League of Youth camp at the Upway Convention over Christmas. They also plan to go carol-singing before Christmas, and to have a party with the A.B.M. Comrades of St. George.

Lunch-hour Prayer Time.—We do invite all missionary-hearted people to attend the Weekly Prayer Meeting every Thursday, 1.30 p.m. at the C.M.S. Depot. Prayer is the most important way in which we at home can aid the spread of the Gospel abroad. Very helpful prayer cycles can be purchased at the Depot for 3d. each.

Summer School.—Now is the time to send in your enrolment form for a time of "fellowship friendship and joy" at the C.M.S. Missionary Summer School at the Retreat House, Belair, when Bishop Wynn Jones will be the chairman. The missionary speaker will be Mr. Gordon Chittleborough, who is also the Summer School Secretary. Bible studies will be led by Rev. F. H. Dillon, Mr. Max Hart, and Bishop Wynn Jones. Date: Jan. 24-27, 1947.

Groote-Eylandt Birthday Band.—Here is a way of helping our Aborigines, by becoming a member of this band—you make a thank-offering on your birthday, and receive greetings from the band, which has "adopted" a little Aboriginal girl named "Elizabeth." The Secretary of the band is Deaconess Marjorie Appleby, of 33 Ashford St., Keswick, and she would be very glad to enrol you as a member if you send her your name, address and birthday date.

#### TASMANIA.

##### C.M.S. PEACE THANKSGIVING.

The C.M.S. Peace Thanksgiving was launched in Tasmania at the Hobart Synod Hall on Tuesday, 12th November, at 8 p.m. when the Bishop was in the chair.

In his opening remarks the Bishop said, "This is no ordinary Missionary meeting because it has been called with the idea of launching the Peace Thanksgiving and it has a very definite purpose. There are three things we have to be thankful for: the cessation of hostilities in Europe and the Pacific, the preservation of Australia from the horrors of war, and the blessings of life given to us, with its abundant opportunities. The C.M.S. in Australia and Tasmania is the child of a 146-year-old parent society which can claim because of its commitments, to be the greatest Missionary Society in existence. It is the greatest effective agency for true nationalism. It has pioneered an international spirit in the days in which we live, for it is the Christian spirit of being saved that we may serve other people. It finds three main outlets: 1. The ministry of healing. 2. The ministry of teaching. 3. The ministry of preaching. There are two great facts which challenge us to-day, that the Church may render this ministry more effectively. Firstly, C.M.S. is calling for fifty new recruits; and secondly, because of the increase of costs, they are asking for £50,000 to carry on the work."

The Bishop welcomed two speakers to the meeting, the Rev. Canon H. Wittenbach, of China, and Dr. Kathleen Blackwood from Iran. Canon Wittenbach in his address, sketched the history of the beginning of Christian Missions in China. "In the place where 1300 years ago the Nestorians tried to plant the Christian Church and failed, there is now a spirit of independence, for the people are looking after the affairs of their own missionary work." The Canon went on to say that because of the great suffering of the people and the destruction caused by the war with Japan, there are great problems to be solved in the reconstruction of the country. "When the Government moved westward hundreds of miles between sixty and seventy million people went too, rather than come under the rule of Japan. Nine of the thirteen dioceses were occupied by the Japanese, and many of the Bishops and workers were imprisoned." We do not know what hunger means in Australia. In China there are people who are dying of starvation, not just from malnutrition. The figure runs into millions. The agriculture of the country is rice which is grown in paddy fields. After the armies had marched through the country the whole irrigation system and all their fields were laid waste. And yet in spite of all this there is a forward movement. In ten years they hope to double the membership and strengthen the faith of members of the Church. Their slogan is, "Advance" despite difficulties. When the war broke out people said, "Now let us see what these Christians are made of." Before the war they had been suspicious, but now they found the Christians could be relied upon to stand by their jobs. They did not disappear over night, and the doctors and nurses stood by their wounded and sick. There was a solidarity and now they are asking the Christian Church to take a hand in education and the rebuilding of their country. We grumble about the increased cost of living, but in China it has gone up 2,574 times, and £1

to-day will only purchase what one tenth of a penny did before. And yet the Church of China is launching out in faith in a forward movement that materially would be regarded as mad."

Dr. Kathleen Blackwood, daughter of the Bishop of Gippsland, and who has been out in Iran since 1941, described that country as a land of unrest. "It is so," said Dr. Blackwood, "for three special reasons. First of all, it is a Mohammedan country which twenty years ago changed from Eastern to Western ideas. Men found themselves unable to recite their prayers because a "western hat" did not allow them to pray with their heads to the ground as Mohammedanism prescribed, and women ceased to wear veils. Secondly, the hands of the heads of the tribes were weakened, and their wealth had been reduced, but recently since the abdication they have regained their power, and they are trying to put the clock back and bring in again the old restrictions of the Mohammedan religion. Thirdly, there is a Communist movement, and its propaganda is everywhere."

Dr. Kathleen went on to say that Iran, because of being a land of unrest, is a land of opportunity. Where there is insecurity, and someone comes along with a way of rest, there is a readiness to listen. That a Mohammedan land should be a land of opportunity is a new thing for the Christian Church. Dishonesty prevails, and a deadening fear dogs the life of every Moslem. They are afraid of death, of evil spirits, of one another, and of God. It is a great thing for the Christians to lose their sense of fear.

Speaking of the work in the hospitals, Dr. Blackwood said that they are a wonderful means to an end. They are the means of making a contact. "We cannot cope with the patients. They find a different sort of spirit in that the poor are treated in the same way as the rich. Where a hospital goes a church will follow." Dr. Blackwood's

#### GENERAL BOARD OF RELIGIOUS EDUCATION.

Applications are invited for the position of Registrar. Applicants should be members of the Church of England, have business experience and knowledge of religious education. Salary and details on application to the Hon. Secretary, 241 Flinders Lane, Melbourne.

WANTED.—Manageress for Church Missionary Society Luncheon Room in January. Five days a week. Apply by letter only to Secretary, Women's Executive, 93 Bathurst Street, Sydney.

COUNTRY VICAR requires furnished house or flat, Sydney or Blue Mountains, December 15th to January 6th, or would undertake Sunday duties in return for use of Rectory. VICAR, c/o "Church Record" Office, Diocesan Church House, Sydney.

MARRIED CLERGYMAN seeks Locum Tenency or Curacy, preferably near Sydney. Reply to LOCUM, c/o "Australian Church Record," Sydney.

WANTED TO BUY a small cottage, within easy distance of Sydney, seaside preferred, or high locality. Vacant possession within two years. A.B., A.C.R. Office.

ORGANIST, available for appointment. Highest credentials. Write "ORGANIST," c/o "Church Record."