

dress. The nave of the Cathedral was well filled. At the thanksgiving service in the evening Archdeacon Kidner preached to a large and appreciative congregation. The offerings throughout the day amounted to over £400 for the general work of the C.M.S.

The China Relief Fund to-day has received over £5200.

In the morning at 9.30 the Archbishop ordained Mr. J. Haynes, Th.L., of Ridley College, Melbourne, to the Diaconate. Mr. Haynes hopes to go out to China as a missionary after his ordination to the priesthood.

MRS. R. B. S. HAMMOND.

We are sorry to note the death of Mrs. R. B. S. Hammond, the wife of Archdeacon Hammond, of St. Barnabas', George Street West, Sydney, who died suddenly last week. Mrs. Hammond was an untiring worker at St. Barnabas' Church, particularly among the women and girls, and took a prominent part also in helping in the Soldiers' Hut at St. Andrew's Cathedral. The large circle of Archdeacon Hammond's friends will greatly sympathise with him in his irreparable loss. The Archdeacon is still an inmate at the Masonic Hospital, Ashfield.

The funeral service took place at St. Barnabas' Church on Saturday morning and was conducted by the Archbishop, assisted by Canon R. B. Robinson. The Archbishop paid a striking tribute to the services Mrs. Hammond had rendered to the Church and community and expressed the deep sympathy he felt sure so many had with the Archdeacon in his bereavement.

VICTORIA.

Diocese of Melbourne.

THE CHURCH AND RURAL PROBLEMS.

The Anglican Provincial Committee in Victoria investigating rural problems discussed "Credit Unions" at its May meeting. Archdeacon Morgan Paylar presided and Mr. B. A. Santamaria of the National Catholic Rural Movement, introduced the subject. Four points of advantage were emphasized:—

1. Local Credit Unions, formed on co-operative principles, encouraged Christian charity.

2. Short term loans were made available based upon the character of the applicant rather than upon security offered.

3. Low interest rate is charged for loans.

4. Loans are made available for a wider range of rural needs than Trading Banks satisfy.

War Agricultural Committees set up by the Federal Government were commended. These committees gave agri-

culturalists opportunity for co-operating with the Government in planning production, and advising in the supply of labour and other local requirements for local primary industries. All churchmen were urged to give all possible assistance to their local committees.

A GREAT RECORD.

St. Matthew's, Prahran, has a true spirit of enterprise, as is evidenced by the following report:—

"Our Missionary Objective for the year.—It will be remembered that our missionary receipts for last year amounted to over £400. This is a matter for rejoicing and giving thanks to God. The annual meeting of the church decided to accept the objective for this year at £400. This is merely a basis upon which to work, and all true Christians, remembering the Divine command of our Lord Jesus, will pray that we will greatly exceed this amount by the end of December. The total missionary giving for 1941 for £275. Therefore we exceeded the previous year in 1942 by £140. This reveals an increased interest on the part of members of the congregation generally in the most important work that has ever been entrusted to mankind."

THE CHURCH RESISTS.

The resistance of Christianity to Nazism throughout Europe has always been one of the strongest obstacles that the Germans have had to face. For here they are met with open challenge. In every other way resistance is clandestine and secret. Underground newspapers printed in cellars, groups listening in secret to the foreign radio, arms hidden in haystacks and behind chimneys. But the Church has a voice and a pulpit. To use them may mean death or persecution, but the Church is the one place left in Europe in which a brave man can get up openly and denounce Nazism to a public audience.

Rev. K. J. Clements, B.A., rector of Tumbarumba, has been appointed rector of Gunning, in the Diocese of Goulburn.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:— Miss Watkins 12/., Rev. C. Saunders 10/.

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SPECIAL PSALMS AND LESSONS.

June 13, Whit Sunday.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

No. 13—New Series.

JUNE 24, 1943.

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

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NOTES & COMMENTS.

It is not much more than 50 years since that great development took place in missionary warfare, the development of a definite organisation within the great C.M.S. for the furtherance of Medical Missions. It was at once the terrible need of that ministry of healing and its power in evangelisation that caused such a rapid growth of that special department of missionary work.

It is ever a splendid testimony to the power of Christ that medical work generally for the poor and ignorant has been the product of Christianity. A Mohammedan in Persia, who after a few weeks' residence in one of our hospitals, was going out fully cured, said to the doctor in charge, "I have seen your love, now I want to know your God." Such a case is just an illustration of the interest in Christ brought to the truth in myriads of heathen and non-Christian hearts through the devoted work of our missionary doctors and nurses.

And so the annual appeal on behalf of this work has a challenge for every loyal disciple of our Lord Jesus Christ. "Freely ye have received, freely give," that is our Lord's own standard and as we follow His lead and seek to live up to its challenge, we shall find in our experience that His other words are true, "It is more blessed to give than to receive."

What a surprise to the world has been the King's visit to North Africa? The peregrinations of John Bull in the person of Churchill were full of surprise as we read of him, now in America, now in the Mediterranean area, consulting and inspiring our leaders and the great leaders of the American Republic. It was deemed an act of remarkable courage for a man of his years and grave responsibility to expose himself to the perils of war in such a manner.

And now that splendid daring, so characteristic of the British tradition, has been displayed again and more remarkably by the presence of our most Gracious King in North Africa. In all the perils of war our Royal Family has not failed to take its share and it has suffered by a sore bereavement in its recent loss.

We know that it is in no spirit of bravado that this journey has been made and are sure that His Majesty's visit will be an inspiration to British people everywhere and also to those fine members of the Allied Nations who are joined with us in this world struggle.

It is a great pity that responsible authorities in the Commonwealth are not helpful with regard to the more important conventions of the social life of which they are partakers of privilege. We had hoped that the outspoken declaration of the gallant soldier in command of the War in the North had made it clear that no demands were being made by the American Forces for breaches of our Sabbatarian laws for their entertainment. The plea for "the guests" brought in the opening of certain places of amusement on Sundays. But it was quite clear that the people interested were only making the presence of our American Allies an excuse for the degradation of a day of Christian worship and witness into an ordinary holiday, so far as sport and amusements are concerned.

In Melbourne, the Argus last week had this item of interest thus featured—

MORE SUNDAY ENTERTAINMENTS.

More Sunday evening entertainments for servicemen were inspected last night by Cr. T. S. Nettlefold, Lord Mayor, and Mrs. E. Campbell, Lady Mayoress.

The South Yarra Club turns over all facilities to servicemen from 2.30 on Sundays, including squash courts, billiard and snooker rooms, showers, and deck and table tennis. The men are served with a free meal, and from 7.30 to 9.30 a variety entertainment is provided. This service has been available to men of the forces for 18 months.

At Malvern Returned Soldiers' rooms in High Street, similar facilities are provided for troops. In the evening there are wrestling matches, conjuring, community singing, and other items. More than 5000 troops have attended the rooms in the last twelve months.

And the S.M. Herald goes one better in publicising the arrangements the American Society is making for July 4. Here is the item:

INDEPENDENCE DAY.

The American Society is already working on its programme for the celebration of Independence Day on July 4.

Special entertainment and menus will be provided at the American Centre for servicemen from 10 a.m. till 10 p.m. on July 4. During the afternoon U.S. Army and Navy teams will take part in an American gridiron football game at the Sydney Sports Ground. Two thousand five hundred seats for the game will be reserved at 10/- each.

On the evening of July 4 a dance will be held at the Trocadero for U.S. servicemen and servicewomen and their friends.

The American Society hopes to offset expenses by profits from the football game, and also expects that some money will be available to enlarge the American Centre to twice its present capacity.

Is there to be no protest against this wholesale prostitution of the Lord's Day to such purposes in cities professedly Christian?

It is an interesting title, but in some cases it might be a pseudonym. "Mathetes" means a disciple or a learner. When used in a Christian sense it would seem to refer to Christian discipleship—a learner in the school

of Christ, Who is the Truth as well as the Way and the Life.

So it has come rather as a shock to find a writer in a contemporary Church newspaper, employing this title over articles on highly controversial subjects, articles which seem to get very close to the border line of untruth and in some cases to overpress it. For instance in his statement on the Reserved Sacrament, patient of idolatrous use, he gives no hint to his readers of our Prayer Book rubric and Article which leave no room for it; nor does he indicate, when later he glibly quotes the Ornaments' Rubric in order to justify the whole gamut of Romish vestments, that the highest Court of Interpretation in the Empire has decided that such vestments are illegal in the Church of England. And yet he arrogates to himself to proud title of "Mathetes."

The Adelaide Church Guardian has given a leading place to a defence of the Bishop of Adelaide's inclusion of the Feast of Corpus Christi among the days of observance in the Church of England. This is natural. Our contemporary ignores the important fact that the very name of the Feast indicates its character. It was an official attempt to introduce the worship of the Host. Our Prayer Book, in the Black Rubric, declares that this is "idolatry to be abhorred of all faithful Christians."

The argument is used that the observance of this Feast can be paralleled by such features as Anzac Day, Harvest Thanksgivings, etc. These do not find a place in the Calendar and are not on the same plane as festivals which have an Epistle and Gospel. The Black Letter Days are not days of observance even if the Bishop of Adelaide seeks to make them such.

To suggest that we give thanks for the Holy Communion "in the same way as we give thanks for Harvest" is to degrade the Sacrament. We give thanks best by obeying our Lord's Command,

"Do this is remembrance of Me." It never occurs to the supporters of "Corpus Christi" to have a special Festival commemorating Baptism. We wonder why?

The article in the "Adelaide Guardian" asserts "The Altar is a second Bethlehem." Only in the assumption that the priest every day brings Christ into being, which the Blessed Virgin did only once, can this statement be justified. We regret to see this conceit of Ligouri given prominence in a Church paper. We commemorate Calvary not Bethlehem according to our Lord's command.

It is easy to charge Romanophobia on those who object to trends of this kind, but the painful list of secessions to Rome from the ranks of those who advocate these views offers solid grounds for declaring that Romanism is being nurtured to the great loss of the Church of England.

At any rate no bishop has a right to order an observance which was deliberately omitted from the Calendar.

SPECIAL PSALMS AND LESSONS.

June 27, 1st Sunday after Trinity.

M.: Josh. i or Job i; Mark ii 1-22 or Rom. i; Psalms 1, 3, 5.

E.: Josh. v 13-vi 20 or xxiv or Job ii; Matt. i 18 or Acts viii 26; Psalms 4, 7, 8.

July 4, 2nd Sunday after Trinity.

M.: Judg. iv or v or Job iii; Mark ii 23-iii 19 or Rom. v; Psalms 10, 12, 13.

E.: Judg. vi 33-vii 23 or Ruth i or Job v 6; Matt. ii or Acts ix 1-31; Psalms 15, 16, 17.

July 11, 3rd Sunday after Trinity.

M.: 1 Sam. i or Job xix; Mark iv 1-29 or Rom. vi; Psalm 18.

E.: 1 Sam. ii 1-21 or Job xxviii; Matt. iv 23-v 16 or Acts x; Psalms 19, 20, 21.

BOOKS.

Social Insurance and Allied Services (being the much-discussed "Beveridge Report"), by Sir William Beveridge. Presented by Sir William Beveridge to Parliament and published by H.M. Stationery Office. Our copy from the Australian distributors, Robertson and Mullens Ltd., of Melbourne, who have sent two volumes. Price 3/7 each.

The first volume contains the Beveridge Report and the second appendix memoranda by organisations, being suggestions from Friendly Societies and other interested bodies to the practical application of the plan. The report is the work of a committee appointed by the British Parliament, of which Sir W. Beveridge was chairman. The terms of reference as stated by Parliament were:—

"To undertake, with special reference to the inter-relation of the schemes, a survey of the existing national schemes of social insurance and allied services, including workmen's compensation, and to make recommendations."

A plan for social security has been evolved, concerning which we are told in the report that its main feature is a scheme of social insurance against interruption and destruction of earning power and for special expenditure arising at birth, marriage and death. The scheme embodies six fundamental principles: flat rate of subsistence benefits; flat rate of contribution; unification of administrative responsibility; adequacy of benefit; comprehensiveness, and classification. The aim is to make want under any circumstances unnecessary.

The plan is very comprehensive and marks a distinct step in advance to deal righteously and sympathetically with social disorders that bring about great hardships and bitterness of spirit.

The report consists of nearly 300 pages of closely printed matter and has appendices A to G, the last of which is a separate volume of nearly 250 pages. It is an honest and thoughtful attempt to deal straightforwardly with an evil that has outlasted many generations. It is being carefully investigated in England and has been on the whole well received. It has a great deal of relevancy to our Commonwealth problems.

SOLDIER'S APPRECIATION.

"Tell the world how good Red Cross is," writes a prisoner of war in Europe to his wife. "To see us when our Red Cross parcels arrive would draw tears from the Sphinx. Parcels every week, with food, clothing, little comforts, etc. If you feel like subscribing anything, help the Red Cross—don't worry about me."

PRO DEO: PRO PATRIA.

HILARY ELDRED BIRK.

Following in the footsteps of his elder brother, Doric, he enlisted in the Air Force early in the year 1940, soon after reaching his eighteenth year. His preliminary training was received at Bradfield and Narromine, then followed a course under the Empire Training Scheme at the city of Saskatoon, Saskatchewan, Canada, where he received his wings at the hands of a popular C.O., Captain Bell Irving.

In England, after many months of further training in a bomber squadron, he assumed responsibilities in



Flight-Sergt. H. E. Birk.

operations over the continent as co-pilot in Wellingtons. In September, 1941, his crew of seven was shot down and parachuted into Germany, where Hilary was taken as a prisoner, but escaped into Belgium.

Here he took refuge in the home of a Belgian family; and it is extremely interesting to note that a son from that home, who was serving in the R.A.F., met Hilary's eldest brother in London. Now only 19 years of age and in the dead of winter this lad escaped through enemy occupied territory from Belgium, through France and well down towards Gibraltar in neutral Spain, where he was arrested and interned in Madrid. It took him three months less one day to get so far. From Madrid information was sent through Air Board to his parents that he was found. Writing to them, he stated that he had got back to civilisation and had enjoyed the best holiday of his life; adding, however, that

he was not allowed to tell the story of his escape, but many kind friends in the occupied countries had made it possible for him to get through. Within ten days after his internment in Madrid he escaped and was at Gibraltar. In making the escape he owed to the experience he had gained on geological tours of the Blue Mountains under the able guidance of the present headmaster of Trinity Grammar School, Mr. C. E. Latham.

Returning to his squadron in England there he met two of his pals who had been shot down with him nearly six months previously. He sent a photograph of the three of them to his parents.

For these exploits he was promoted to the rank of Flight Sergeant and was mentioned in the King's New Year Honour List this year for consistency of duty.

Hilary Birk was born in the Hawkesbury, Windsor, and grew up to be a man of unusually fine physique and was regarded by many as a young man of sound intelligence and strong Christian principles, methodical and systematic to a degree, and his letters were a model of good English. A headmaster writing of him, said, "Personally, I always looked upon him as one of the manliest and brightest young Australians it had been my lot to meet." Although not long in the service of the Colonial Sugar Refining Company, Head Office, he was greatly respected by the head of his department and his fellows there.

When Auchinleck and Rommel commenced the great campaign in the Middle East he joined with a crew of nine and crossed over via Gibraltar to the Holy Land and began operations in the Benghazi area. On July 15 last, acting the part of co-pilot in a Liberator, the aircraft was shot down into the sea. In the crew were four airmen from New South Wales, including the Captain, John Pottier, of Cremorne, Pilot Officer Harry Leisk, of Wentworthville, and Sergt. J. Mallaby, of West Maitland. So far only the one has been found. This gallant young airman was laid to rest in the Christian Cemetery, Giulianna, Benghazi, five days after the incident. Recently this information was communicated to his parents, Rev. and Mrs. G. P. Birk, of St. Peter's Rectory, Croydon. Besides their eldest son, Doric, now in the United Kingdom, their third and only other son, Vivan, served in the A.I.F. in New Guinea last year at the age of 18 years. Surely the memory of such fine lads as make up the forces of the King will remain indelibly fragrant and happy. "God is our Hope and Strength."

DORIC BIRK.

Since the above was written Mr. and Mrs. Birk have received a message that their son Doric is posted missing after an operational flight. We sincerely hope that news may be received of his safety.

THE SITUATION OF THE CHURCH IN SOUTH AFRICA.

PART I.

Origin of Church of England.

The Church of England in South Africa dates back to 1749, when the first recorded divine service took place at Cape Town. The church members availed themselves of the ministrations of Naval and Military Chaplains who called at the Cape for some time. From 1806 until 1833 regular Church of England services were held in the Dutch Reformed Church. A church was built at Grahamstown, which is now St. George's Cathedral, and about the same time Church of England services commenced at Wynberg, and St. John's Church, Wynberg, was built. St. George's Church now the Cathedral of Capetown, was opened for divine service in 1834. The Crown Lands in which it stands were given "in connection with the Church of England, and to and for no other use or purpose whatever." So that from 1829 to 1834 three separate churches were established. All this time the congregations were dependent on travelling missionary bishops for episcopal ministrations. The Tractarian movement was launched in England in 1833. It made its influence felt in South Africa. In 1846 a body of churchmen who were definitely evangelical subscribed liberally and secured the erection of Trinity Church, Harrington St., Cape Town, in order to preserve for themselves and others the Evangelical tradition.

Appointment of Bishop Gray.

Bishop Gray was appointed the first Church of England Bishop to South Africa in 1847. Bishop Gray had as associates and advisors Dr. Pusey and Dr. (afterwards Cardinal) Newman. Yet by one of those strange ironies which belong to history the funds for the Episcopal See of Cape Town were provided mainly through the gifts of the Baroness Burdett-Coutts, a very decided evangelical. She described her munificence in the following terms: "I hereby expressly declare that such endowments and gifts were not made by me to any community as a spiritual body or as an independent voluntary association, but to the Protestant Church of England as now by law established under the supremacy of the Crown being Protestant."

Dr. Gray was appointed by Letters Patent issued on September 25, 1847. The Letters Patent provided that the Bishop of Cape Town should be subject to the Metropolitan See of Canterbury, in the same manner as a Bishop of any See within the province of Canterbury, and should take an oath of due obedience to him as Metropolitan. They also contained a clause that the Bishop might, by an instrument of writing under his hand and seal, addressed to the Archbishop of Canterbury, resign his office.

Bishop Gray was a man of very resolute character and a convinced supporter of the then new Tractarian movement. His "Life," written by his son, informs us that he came to South Africa "to plant the seeds of the Catholic Revival." The steps which he took to achieve his ideal seem at first to have been the ordinary ones of preaching and teaching. He arrived in the Colony in 1848, and administered the affairs of the Diocese of Cape Town without unusual incident for five years from that time. So far as my information carries me, during all this time Trinity Church carried on its Evangelical tradition undisturbed nor did the question of the authority of the Metropolitan of Canterbury obtrude itself unduly.

The Change in 1853.

In 1853 a change took place. The increase in population made it necessary to divide the large Diocese of Cape Town. Up to this date the bishopric included the Colony or Settlement of the Cape of Good Hope, and its dependencies, and the island of St. Helena. Now it was proposed to divide the diocese into three separate dioceses, Cape Town, Graham's Town and Natal. To further this project Dr. Gray resigned his bishopric into the hands of the Archbishop of Canterbury on November 23, 1853. On December 8, 1853, new Letters Patent were issued, appointing Dr. Gray Bishop of the narrowed See of Cape Town, and Metropolitan Bishop in the Colony of the Cape of Good Hope and its dependencies, and the island of St. Helena. The terms already recited, referring the final authority to the Archbishop of Canterbury, remained the same as in the old Letters Patent.

It has to be noted, however, that in 1853 the Cape received its first constitution, a fact which subsequently raised considerable difficulty in estimating the exact force of the Letters Patent. It is also important to notice that in 1853, on November 20, three days before Dr. Gray's resignation, Dr. Colenso was appointed first Bishop of Natal. It would appear that Dr. Gray attached very great importance to his new office of Metropolitan Bishop. He had for some time been agitating in the direction of creating a Synod consisting of lay delegates and duly licensed priests with the Bishop forming a separate house. A good deal of difference of opinion prevailed on this matter. We get here the first hint of a certain autocratic strain in Bishop Gray's character which was destined later to create great

trouble in the newly formed colony, and the newly formed ecclesiastical province.

The First Synod Proposal.

On November 15, 1856, the bishop issued a pastoral letter explaining the purpose of the synod, and giving it a wide range of authority. It was intended to occupy itself with the formation and constitution of parishes, difficulties relating to marriages, divorce and sponsors, and also the advisability of seeking authority from the newly formed Legislature, to carry out the objects of the synod. It must be borne in mind that Dr. Gray had at this time been exercising the office of Bishop for a period of over eight years. His views were well known, and it is evident that suspicion had been awakened regarding the ultimate purpose of this movement. Dr. Gray was at once sincere and thorough. He had all the drive of a simple-souled enthusiast.

Mr. Long's Opposition.

Opposition was raised to the new scheme. A certain Mr. Long, who shortly after the arrival of Dr. Gray had been ordained priest by him in 1848, had accepted the incumbency of an Episcopal Church at Mowbray in 1854. This church was duly consecrated by Dr. Gray on June 3, 1854. In the licence then issued to Mr. Long Bishop Gray claimed "full power and authority to revoke these presents, and all things herein contained, whenever we shall see just cause so to do." The parishioners of Mowbray held a meeting on December 22, 1856, at which they resolved that no delegate should be elected to the forthcoming synod. The synod was held on January 21, 1857. Mr. Long did not attend, nor did any delegate appear to represent the church or parish of Mowbray. Fortunately we know the grounds on which Mr. Long adopted this course. He states: "Believing it to be contrary to the constitution and the laws and customs of the Church of England that such synod or assembly should be held without the authority of the Crown or Legislature, and further believing that the laws attempted to be made at such synod would not be binding on any member of the Church of England who did not desire to be so bound by them; and, moreover, that the laws likely to be made by a synod or assembly constituted in the mode proposed . . . would tend to abridge the liberties of ministers and members of the Church of England, already in this Colony, or

likely to arrive here in future years, he declined to attend the synod or in any way to be bound by or concerned with its decisions." Other parishes and ministers were also opposed to the meeting of the proposed synod. Mr. Long's case is selected because the Bishop elected to make a test case in that instance. The scheme to approach the Legislature for power to give effect to the proceedings of synod was abandoned.

That Mr. Long's fears were not wholly ill-founded may be gathered from one section of The Acts and Constitutions of the First Synod, held at Cape Town, January 21, 1857: "All Presbyters and Deacons before institution or induction, and as a condition of receiving such institution, induction, or licence, must sign a declaration that they will subscribe to all the Rules and Constitutions enacted by the Synod of the Diocese of Capetown." Apparently Dr. Gray took no action with reference to Mr. Long at the time.

Was this Schism?

The Bishop of Newcastle, in his recent reply to my argument that we have here the first rift between what was afterwards the Church of the Province and the old Church of England in South Africa, expressed the view that there is here only the beginning of conditions that might lead to schism. I do not like hurling words like schism and heresy around with a promiscuous impartiality. But if we must use schism with all its ecclesiastical connotations, instead of division, with its more civil aspect I would venture to point out that we have here two churches subject to different Rules and Constitutions, and that by the deliberate act of the parties concerned. The synod thus formed held no legal authority whatsoever and must be regarded as an arbitrary act of the Bishop, who ignored the just objections of the dissentients.

The Opening of Conflict.

A second synod was summoned to meet on January 17, 1861. On October 1, 1860, Dr. Gray sent a letter to Mr. Long requiring him to attend carefully to printed regulations enclosed, providing for the election of lay delegates to this synod. The pastoral letter accompanying this special letter referred to the Acts and Constitutions of the first synod. A declaration was provided which voters had to sign before recording a vote. It read: "I do declare that I am a member of the Church of the Diocese of Cape Town, in union and full communion with the

United Church of England and Ireland, and that I belong to no other religious body."

Mr. Long replied: "I cannot, my Lord, recognise a body which has, in my humble opinion, declared its secession from the Church of England in demanding a declaration from churchmen that they are members of the Church of the Diocese of Cape Town, in union and full communion with the United Church of England and Ireland, and belong to no other religious body. I do not belong to any religious body in communion with the United Church of England and Ireland, but to the Church of England and Ireland, in the diocese of Cape Town. Further, I cannot recognise a body which has constituted ecclesiastical courts for clergy and laity without the sanction of the Legislature; and I cannot but regard the 'Act' requiring all newly appointed ministers to subscribe to the 'Acts and Constitutions' of the synod as a condition of licence in the diocese, as a measure sanctioned neither by law nor usage in our Church, and an unwarranted clog upon a clergyman's liberty unknown in any English diocese." In yet another letter Mr. Long pointed out that in all dioceses in which such synods are held they have the sanction of the Legislature and the Crown; and that if such can be obtained he would readily attend the meetings and convene his parishioners as required by the Bishop.

Mr. Long Cited before Bishop.

After protracted negotiations, in which there were some sharp passages of arms, Mr. Long was cited to appear before the Bishop on Monday, February 4, 1861, to answer for having neglected and refused to obey the commands and directions of his Bishop. Five clergymen were named by the Bishop as assessors. Mr. Long attended, and stated again his reasons for not obeying the Bishop's instructions. Counsel for Mr. Long handed in a protest that no judgment or sentence pronounced by the Bishop was in any degree binding on Mr. Long, because no lawful authority was vested in the Bishop to hold, by himself or others, any court or courts competent to hear or determine any causes of what kind

soever. On February 8, 1861, the Bishop pronounced a sentence suspending Mr. Long from the cure of souls. The sentence reflects very clearly the peculiar character of Dr. Gray. Instead of a careful expression of the actual facts, there is a long preamble speaking of the open and long continued resistance to lawful authority, the unprovoked nature of the contest, the ease with which it might have been avoided, the loving efforts made by others whose character and position Mr. Long could not but respect to convince him of his false position, the question whether law and order or anarchy and confusion shall prevail in the Church, whether indeed there be anything of law amongst us, expressing confidence that the laws and customs of the Church of England justified him as Bishop in the steps he took, and that there was no reasonable ground for thinking that any acts required were illegal—after all this the sentence was passed suspending Mr. Long from all ministerial acts for three months, and thenceforward until he should have expressed regret for his past disobedience, and his willingness to render obedience for the future.

FROM THE CHILDREN'S COURT CHAPLAIN'S DIARY.

The call of the sea is in his blood—his sixteenth birthday is spent at Port Tewfik (Suez) on a transport. The transport returns to Sydney and the boy is paid off.

Day after day he visits the wharf, the shipping offices, and those places where sailors are engaged. Day after day he is disappointed. No boys wanted. Room rent is piling up. The few pounds saved on previous voyages is fast disappearing. Still no ship. The savings have gone.

There comes a day the watchman on the wharf is not looking, a small article is slipped into a

pocket. The watchman turns round. The article is missing. The lad is a few yards along the street. Police are handy. There is an arrest. The boy is placed in the shelter and kindly detectives investigate. A broken home, mother living in one room and working to support three lads. No room for her sailor boy. He's 16 and must look after himself.

Soon the court case comes on. An understanding magistrate can see a gleam of light. The matter is discussed with the detectives and the chaplain. Case adjourned seven days. Seven long days more in the shelter then the court again. The following report is handed up by the Chaplain:—

"The detectives in charge of this case have been in touch with me. Arrangements have been made to place this boy in a Church hostel. A position at £2/6/- per week has been found for him. He has been supplied with clothing, and fares for his first week at work will be supplied. If it pleases your Worship, to place this boy on probation, the Chaplaincy Organisation will keep in contact with him."

There is one case. Hours of careful work were needed. Do you know that 430 boys and 101 girls were helped to decent living and that notes of 1479 cases were taken last year by the Rev. Gordon Smee, Chaplain, Children's Court?

The Children's Court Chaplaincy is under the direction of the Home Mission Society, Church House, George Street, Sydney.

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ALEXANDRIA

To Australian Churchmen

The Dissolution of the Comintern.

Quite recently a fresh impulse to closer co-operation with Russia was found in the command to representatives of the Comintern in different countries to dissolve their association. Since the Russian revolution an attempt has been made to keep in contact with sympathisers in other countries by means of the Comintern. Japan, Italy and Germany sought to meet this situation by engaging in an "Anti-Comintern Pact." In the United States and also in England the existence of this organisation deriving support from Russia was regarded with deep suspicion. We are now told officially that in order to remove any suspicion that Russia seeks to impose her political system on other nations the Comintern has been formally dissolved.

How Did the Comintern Arise?

There is so much vague talk about Russia and the Comintern that it may not be out of place to enquire how the Comintern came into existence in the first place. It arose first of all through devotion to the Marxist theory that all social order is dependent on an economic base. Such conceptions as loyalty, duty, God, right, wrong, are excrescences built round an actual condition of society which it is designed to maintain. As excrescences they are either buttresses, or mere rank growths due to the imperfect realisation of the economic urge. "Religion is the opium of the masses" is another form of expressing the idea we have suggested that, in Marxism, Religion is the buttress of Capitalism. Hence, by an easy transition we arrive at the consequence of this view which makes Marxian Communism itself a religion, with its own prophets. When we are told we are living in a new world, it is interesting to notice that the programme of revolutionary Communism found expression in 1848. When will men learn that ideas are of slow growth?

It would be tempting to trace the various developments of the fundamental thesis, but it is no easy task, and would involve a large measure of theoretic discussion. The theory took root in Russia via Germany, and out of this the Comintern came into being. Lenin became the prophet of Communism. He did not create a social order for Russia alone, he created an order that he sought to secure in every country in the world. Bertrand Russell, who cannot be regarded as a religious witness in the usual sense of this word, wrote: "Lenin told me that he hopes to see a Labour Government in England, and would wish his supporters to work for it, but solely in order that the futility of Parliamentarism may be conclusively demonstrated to the British working man. Nothing will do any real good except the coming of the proletariat, and the disarming of the bourgeoisie. Those who preach anything else are social traitors or deluded fools." This was the situation in 1920, and serves to explain the growing concern in democratic countries at its spread.

According to Professor G. V. Portus, Editor of the series issued by The Workers' Educational Association, and contributor of the book "Marx and Modern Thought," on which this article is based: "The exploited proletariat becomes more and more uneasy, and, at last, made desperate, rises against the capitalist state."

It must in fairness be added that, "The Communists justify their position by assuring their followers that the dictatorship of the proletariat, unlike the dictatorship of the bourgeoisie, which it supplants, is not designed to endure. Its business is to abolish class divisions, to effect a socialist reconstruction of society, and then to be abolished by the conditions obtaining in the society it has constructed."

It is not surprising that such an adventurous programme, urged with all the zeal of prophetic enthusiasm, created a feeling of great unrest in the countries that had not adopted the Russian experiment. Nor is it surprising that under the pressure of a gigantic war Stalin should declare that the disbanding of the Comintern was necessary "because it facilitates the organisation of a common onslaught by freedom-loving nations against the common enemy—Hitlerism."

The Russian Experiment.

The Russian Soviets have now declared by the official disbandment of the Comintern that they are confining their activities just now to the development of a Communist system in those countries that are associated in the Union. It may not be out of place to ask whether in point of fact the Russian theories would meet the conditions that prevail in the more highly developed democratic countries such as the U.S.A. and Great Britain. The differences in social development between Russia and Western European States is not always realised.

Marx, when he was consistent—and he was not always consistent—argued that Communism was an inevitable dialectical movement taking its rise from Capitalism. The proletariat dictatorship was the antithesis of the capitalistic system. Unfortunately, we cannot define as clearly the synthesis, and that is where the Marxian theory breaks down in part.

When we come to consider the Russian experiment, it offers close relations to the industrial revolution in England. The Russian people were not an industrial people to any great extent until quite recently. The vast mass of the people were agriculturalists. There was not a large proletariat class at all. Professor Portus points out that a party arose in Russia which believed that it was possible to overleap the proletarian interlude, and pass from village communism to full socialism. Events did not facilitate this rapid transition. Late

in the nineteenth century Russian industrialism developed. With it came the domination of Marxian ideas. In 1903 the split between the Bolsheviks and the Mensheviks occurred. The Bolsheviks came to power in 1917, and have continued ever since.

The thoughtful outsider recognises that Russia, with its new and rapidly developing industrialism is passing through the stage that England reached over a century ago. He begins to wonder whether much that is credited to the Russian political system may not rather belong to the particular economic development which under other forms of governmental control, exhibited similar symptoms in other countries. To the convinced Marxian religionist this is rank heresy. Yet Lord Elton, in his provocative book, "St. George or the Dragon," does not hesitate to point out that Russia has now reached the stage in cultural and economic development that England passed as far back as 1868. We are of opinion that enough attention has not been paid to this aspect of the question. We do not, of course, hold the startling theory of dialectical materialism which Marx made popular. Matter does not engage in dialectics, and the very term illustrates the confusion of thought into which theorists may be plunged. But the reaction to material conditions is a well observed fact in society. Russia is discovering new methods which greatly increase the productiveness of her land and minister a much larger degree of comfort to her people. But in order to accomplish this Russia is creating an ever-increasing proletariat class. Her theory is that the abolition of private ownership of the main sources of production will automatically remove all the evils that exist in the democratic countries. England had unparalleled prosperity at the dawn of industrialism. The American Civil War produced a crop of misery for Lancashire operatives. It has yet to be proved that Russia can escape depression by the abolition of a capitalist class. If the causes of her modern success lie in the transition to industrialism which

always creates actual wealth in its beginnings, then we will have to wait before a final judgment can be pronounced.

That other conditions operate to produce economic stringency may be gathered from the following report from Mr. Werth, the well-known publicist: "The Stolesnikov Lane has many 'commission shops' where people sell their valuables when hard-up" (so they are hard-up in Bolshevik Russia!), "and a shop of Russkie Samotsvety . . . where I discovered a very ordinary pair of shoes which would cost about 25/- in London, cost about £5; and several second-hand clothes shops, as well as one of the principal shops for winter clothes and fur coats . . . The men's shirts were of fairly good quality, but expensive—an ordinary shirt costing about 100 roubles (i.e., £2, even at my semi-preferential rate of exchange); an ordinary suit cost about £20; and the quality and patterns of the ties were of the Woolworth standard with Bond Street prices. . . . Got my shoes back from the mender's at last. The new soles and heels look fine, but cost 70 roubles, nearly 30/-."

What the Russian Experiment Here would Mean.

Bertrand Russell, in 1920, informed his public: "We were told that, by the recall, the occupational constituencies, and so on, a new and far more perfect machinery had been devised for ascertaining and registering the popular will. One of the things we hoped to study was the question whether the Soviet system is really superior to parliamentarianism in this respect. We were not able to make any such study because the Soviet system is moribund. No conceivable system of free election would give majorities to the Communists in either town or country. Various methods are therefore adopted for giving the victory to Government candidates. In the first place, the voting is by show of hands, so that all who vote against the Government are marked men. In the second place, no candidate who is not a communist can have

any printing done, the printing works being all in the hands of the State. In the third place, he cannot address any meetings, because the halls all belong to the Government. The whole of the press is, of course, official, no independent daily is permitted. . . . All real power is in the hands of the Communist Party, who number 600,000 in a population of about 120,000,000"

Werth gives the population in 1941 as 180,000,000 but there is no means of ascertaining the relative strength of the Communist Party. Professor Portus, to whom we are indebted for this information, has a preface to his little book which declares: "Our experience of the persistency with which our critics insist on attributing to the Association, the opinions of those who happen to be connected with it" renders necessary the statement that "The W.E.A. does not accept responsibility for the views expressed by the writers therein." Quite recently this necessity received striking confirmation by the refusal of the Trades Council to recognise the W.E.A. because of certain anti-Soviet opinions expressed by a lecturer. Apparently there is the same "dictatorship of the proletariat" slumbering here.

It will take much to convince a freedom-loving people that the secrecy of the ballot, so long striven for, shall now be surrendered, and that representative government need no longer exist as an ideal. Marx, said Lenin, "splendidly grasped the essence of capitalist democracy when he said that the oppressed are allowed once every few years to decide which particular representatives of the oppressing class are to represent and repress them in Parliament." Apparently we are invited to substitute as an interim measure the privilege of holding up our hands for a Government representative who has control alike of printing and of all public halls. It may be a transition to better things, but it costs too much. We prefer to cling to hard-won liberties, and trust to the advancing genius of free thought in its truest meaning to

make the bounds of freedom wider yet.

Wisely has the Comintern been dissolved. Does it foreshadow still more far-reaching changes in Russian policy? Time will tell. All that is certain is that a minority control such as the Bolsheviks exercised in 1920 contains in it the seeds of further revolution.

PERSONAL.

Rev. J. Carlos W. Stretch, rector of St. Paul's, West Maitland, a son of a former Bishop of Newcastle, has been appointed the Rural Dean of Maitland, N.S.W.

The parish of Holy Trinity, Fortitude Valley, Diocese of Brisbane, of which Canon S. Watkins is the rector, has loaned the sum of £1000 free of interest to the parish of Holy Trinity, Woolloongabba, to enable the latter parish to reduce its debt on the church.

The death is announced of Maxwell Garnett, beloved younger son of the Rev. and Mrs. L. V. Caldwell, of the Rectory, Coolah, N.S.W.

Dr. Reinhold Niebuhr, distinguished American theologian, is at present in Britain, and his addresses are making a deep impression. In the first week of this month he addressed a gathering of Church leaders, called together by the British Council of Churches in London. It was presided over by Dr. Hutchison Cockburn. In his address he dealt with the importance of Anglo-American friendship in the post-war world. He suggested that the most important contribution that the Churches could make to international understanding was to bring home to their own nations the importance of the Christian values of contrition and forgiveness.

D. R. Maclean, for whom prayers have been constantly offered, was amongst those who lost his life on the Hospital Ship. Deepest sympathy is offered to his mother and twin brother. D. R. Maclean had been serving on Hospital Ships for a long period. The debt we owe to our brave men can never be repaid. Truly, "Greater love hath no man than this, that a man lay down his life for his friends."—From Church News, St. Paul's, Redfern, Sydney.

To-day is the 21st anniversary of the consecration of the Archbishop of Sydney. The Archbishop was consecrated Assistant Bishop of Western China in Westminster Abbey on St. John the Baptist Day, 1922. He was elected Archbishop of Sydney in 1933.

The Rev. P. R. Westley, of Lane Cove, Sydney, has accepted nomination to the parish of St. Thomas', Auburn, Sydney, in succession to the Rev. A. N. Johnson, who is returning to Egypt.

The Bishop of Lewes (the Rt. Rev. Hugh H. Hordern) celebrated in December his jubilee in Holy Orders. Although born in Kent the Bishop has spent the whole of his clerical career in the diocese of Chichester. Ordained in the Cathedral in December, 1892, he has served in the diocese as Curate, Rector, Vicar, Inspector of Schools, Archdeacon and Bishop. He has particularly interested himself in the religious education of children, while archaeology and the ancient practices of the Church have also claimed his attention. To-day in his seventy-fifth year he is an outstanding figure in the active church life of the diocese.

We regret to note the death of Dr. Dillon Smith, of Ashfield, N.S.W., who for 20 years was a medical officer in the Education Department and well-known in Church circles in Sydney. She was a sister of the Rev. F. H. B. Dillon, rector of St. Paul's, Chatswood, of Miss Dillon, of the Sydney Home Mission Office, and Miss Norah Dillon, of C.M.S., China. Dr. Dillon Smith was the widow of the late Rev. Keith Smith, who at one period served with the Bush Church Aid Society. We express our deep sympathy with those bereaved.

The General Synod "Social Questions Committee" of the Church of England in Australia has appointed the Rev. W. G. Coughlan, B.A., Th.L., as the director of the new Christian Social Order Movement, Church of England. Mr. Coughlan, who is rector of Kingsford, Sydney, hopes to be able to relinquish his parish duties in time to undertake the full-time work of the new position on September 1. The field of the movement is Commonwealth-wide, and the headquarters will be in Sydney.

GEORGE HUNN NOBBS.

NORFOLK ISLAND.

(Continued.)

Five months after his arrival on Pitcairn, John Adams, last of the Bounty mutineers, pastor and leader of his people, died. Though still a comparative stranger, Mr. George Hunn Nobbs was accepted as leader of the community, which at that time numbered sixty-eight souls.

With the exception of a short period, which will be mentioned later, he remained their pastor, surgeon and school master for many years.

Two entries in the Pitcairn Island Register seem to reveal God's hand caring for His people. They are:

1828, Nov., 15, George Hunn Nobbs came on shore to reside; 1829 March 5, John Adams died, aged 65.

The story of John Adams has already been briefly told in this paper. At his death his duties were taken over by George Hunn Nobbs. The duties might be described in the words "Father of the Pitcairn Community." When he undertook this charge the number of souls on the island was sixty-eight. Shortly after his arrival he married Sarah Christian, a granddaughter of Fletcher Christian.

In the year 1832 there arrived on Pitcairn Island a Mr. Joshua Hill. He stated that he had been authorised by the British Government to reside on the island as their agent. Joshua Hill was a very pompous person and his air of authority and supposed association with most of the leaders of England overawed the simple islanders. He could not, however, impress Mr. Nobbs, whose straightforward character was too much for him. He then enlisted some of the natives against Mr. Nobbs and succeeded in banishing him, together with John Buffett and John Evans, the only other two Europeans, from the island. They went to the Gambier Islands.

Mr. Hill's eloquence was finally his undoing. He stated that he was a near relative of the Duke of Bedford. A short time afterwards Captain Lord Edward Russell, a son of the Duke of Bedford, arrived on H.M.S. Acteon. He reported matters to England and Mr. Hill was quietly removed by Captain H. W. Bruce, of H.M.S. Imogene.

The islanders then offered to pay the expenses of the Europeans if they would return. They accepted the offer and after about nine months' exile returned to their beloved people.

Mr. Nobbs immediately resumed his office. From that time until his death in 1884 he faithfully performed his many duties. He was pastor, surgeon and schoolmaster to them all.

I remember asking a Mr. Evans, one of the older men on Norfolk Island, whether he had ever had any medical attention from Mr. Nobbs. "Yes," he said. "I remember Mr. Nobbs pulling out one of my teeth. He patted me on the head, said I was a brave boy and gave me a nutmeg." The gift of a nutmeg is an indication of the simple life lived by all these people.

The Rev. W. Armstrong, writing in 1849 respecting the islanders, reported that they continued to receive much benefit from the services of Mr. Nobbs "as their religious teacher, their schoolmaster, and their doctor." During an epidemic which prevailed in 1848, from the attacks of which not more than twenty out of one hundred and fifty escaped, Mr. Nobbs attended them from house to house, day and night, for a period of two months, with great success; only one, an infant having died.

In the year 1849 Mr. Nobbs stated his intention of accompanying his eldest son, Reuben, to Valparaiso. The

islanders pleaded with him to abandon the proposal as they could not bear to part with him. Their appeal prevailed. He handed over to Reuben all his money instead, this totalled eight dollars.

The condition of the islanders under Mr. Nobbs' kindly authority may be best indicated by quoting from a testimony written by Captain Worth, who visited Pitcairn in 1848. "Their delight at our arrival was beyond everything. The comfort, peace, strict morality, industry, and excessive cleanliness and neatness that was apparent about everything around them, was really such as I was not prepared to witness. Their learning and attainments in general education and information really astonishing; all dressed in English style; the men a fine race, and the women and children very pretty, and their manner of a superior order, ever smiling and joyous. But one mind and one wish seems to actuate them all. Crime appears to be unknown, and if there is really true happiness on earth, it surely is theirs."

In July, 1851, Rear Admiral Fairfax Moresby received an invitation from the women of Pitcairn Island to visit the people. This invitation was accepted and one result was the sending of Mr. Nobbs to England for ordination. This was done in response to a plea from the people that he might be able to administer the Sacrament of the Lord's Supper.

During his absence a naval chaplain, Mr. Holman, undertook his duties.

Mr. Nobbs was made a deacon on Sunday morning, October 24, 1852, at St. Mary's, Islington, by the Bishop of Sierra Leone, under a special commission from the Bishop of London. He was presented by the Rev. Henry Venn, Secretary of C.M.S.

On November 30, 1852, he was ordained priest in Fulham Church, by the Bishop of London. His title was "Chaplain of Pitcairn's Island." His letters of orders are at present in the hands of Mr. Ray Nobbs, of Norfolk Island.

While in England Mr. Nobbs was presented to Queen Victoria, who gave him a portrait of herself.

The Rev. G. H. Nobbs sailed from England on December 17, being listed as a S.P.G. Missionary, at a stipend of £50 p.a. He landed on Pitcairn on Sunday, May 15, 1853.

The next event of great importance in the life of Mr. Nobbs was the transfer of the whole population from Pitcairn to Norfolk Island in the year 1856. The inhabitants embarked on the "Morayshire" and travelled over three thousand miles to their new home. They arrived on Sunday, June 8, 194 souls embarked at Pitcairn, 194 souls were landed at Norfolk Island. There was one death and one birth on the journey. The part played by their leader is told in his own words, "There was no doctor on board the ship, consequently all the medical duties devolved on myself. These, I

can assure you, were very arduous; for never did people suffer so much from sea-sickness as this community. Many were sick during the whole passage, and four or five were alarmingly so, inasmuch that I feared for their lives; but it pleased our heavenly Father to spare them. The commander of the ship was most kind and attentive, and the ship was most comfortably fitted up; in short, we were well cared for on board the "Morayshire."

The community settled down to a new life. Leaving what has been described as a barren rock they landed on one of the most fertile islands in the world. Sheep, cattle, horses and pigs were left for them. They entered into possession of houses built from stone. A water mill and a wind mill were there. Through it all their pastor watched over them and led them on the spiritual path to God through our Saviour Jesus Christ.

Reading a book lent to me by a Norfolk Islander, I found in it a reference to Mr. Nobbs. Alongside was a note by the owner, "We have had no one to take Mr. Nobbs' place."

In the year 1884 there was laid to rest in the Norfolk Island cemetery the mortal remains of one who had led a community in the way of life for over fifty years. A headstone marks the spot in the island cemetery. Two stained glass windows are in remembrance of him in the Church of All Saints, where he laboured for many years, but the real testimony is in the hearts of all who knew him.

I would end this brief testimony to a great man by quoting a verse written by himself; it is the last verse of The Angels' Lament.

Canst thou 'midst endless burnings dwell?

Or with eternal fire abide?

That thou wouldst madly doom to hell

The soul for which Immanuel died.

Arise, arise, repent, believe,

The Spirit's call no longer spurn;

Thy Saviour will the welcome give,

And angels joy at thy return.

CORRESPONDENCE

THE PRAYER BOOK AND MARRIAGE.

(To the Editor, "Church Record.")

Dear Sir,

In the "Daily Telegraph" of June 11, the Rev. C. L. Oliver, Precentor of St. Andrew's Cathedral, is reported to have stated during an address to the English Speaking Union that the Anglican Church Prayer Book had given young people the impression that the sole purpose of marriage was to satisfy sexual impulses and that the teaching of the Christian Church had given many young people a false conception of the purpose of marriage. Further,

he is stated to have said that the Prayer Book laid down that the primary object of marriage was to have children and to direct along right lines natural impulses and passions. According to Mr. Oliver, "the purpose of marriage is for a man and a woman to share the significance of life in a mutual relationship in a common home."

Assuming that Mr. Oliver has been correctly reported, his remarks certainly justify the newspaper's startling heading, "Prayer Book's 'False Outlook on Marriage.'"

The Prayer Book is indeed quite clear in its statement of the objects of marriage. It asserts quite clearly that marriage "should not be enterprised or taken in hand . . . to satisfy man's carnal lusts and appetites like brute beasts that have no understanding. Then it proceeds: "First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord and to the praise of His Holy Name. Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body. Thirdly, It was ordained for the mutual society, help and comfort, that the one ought to have of the other, both in prosperity and adversity."

Now I cannot conceive of any other good and proper reason for marriage than those just stated, nor can I see any false outlook expressed by them. Moreover, they are not "laid down" by the Prayer Book; the latter, here as everywhere, summarising the explicit teaching of our final authority, the Holy Scriptures. To wish to subordinate that purpose of marriage, which is to receive the gift and heritage of children, is unscriptural and unnatural and the Prayer Book, because it rightly puts this purpose first, does not lay any less emphasis upon the necessity of the achievement of the other purposes. In addition to this Mr. Oliver's criticism is not very helpful to a country which is already committing national suicide through a falling birth-rate. His statement that "the purpose of marriage is for a man and a woman to share the significance of life in a mutual relationship in a common home" is as difficult to understand as his objection to marriage's primary purpose. I am by no means alone in stating that the primary "significance of life" is ability to reproduce!

From beginning to end the Prayer Book Form of Solemnization of Matrimony contains not a particle of evidence to substantiate Mr. Oliver's grave charge. In fact, such continued emphasis is laid upon the necessity, by solemn promise and exhortation, of unselfish mutual relations between husband and wife that he rather impugns the intelligence, if not the good faith, of young people, by saying that they were left with the impression, from the Anglican Prayer Book, that the sole purpose of marriage was to sat-

isfy the erotic impulse. Many things have been blamed for the cause of unhappy marriages and the prevalent moral laxity of the marriage tie, but to name the Prayer Book as a contributory factor would be farcical if it were not so unfortunate, untrue and ill-timed.

Yours faithfully,

K. N. SHELLEY.

Sans Souci.

A QUERY.

(To the Editor, "Church Record.")

Dear Sir,

Would you kindly give me answers to the following questions together with the necessary proof:—

1. Has the Church of England got the Mass?

2. Has any part of the Anglican Communion got the Mass?

3. Is the term Priest as applied to ministers of the Church of England equivalent to term Sacerdos of the Church of Rome?

4. Is the term Altar as used in the Coronation Service of the Church of England equivalent to the term Lord's Table or Holy Table as used in the Book of Common Prayer?

I write as one perplexed after having read an Anglo-Catholic publication.

Yours faithfully

K. B. SCOTT.

78 Pacific Highway Roseville,
June 12, 1943.

POST-WAR RECONSTRUCTION.

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

Behind and below all our advance is the question of education. I feel that to-day our biggest task is to help to mould our whole educational system on a more Christian basis. A healthy sign is the present dissatisfaction with regard to all education as evidenced in the press, parliaments, and teachers' and leaders' conferences. All is not well, and our leaders know it. All agree that we need in most places better school buildings, the status of the teachers needs to be raised and higher salaries paid. There must be smaller classes and a longer school life for each scholar. But there are deeper and more fundamental needs than these. Our whole educational system needs revision and reconstruction.

Secular Education.

The root fault is the secular basis of our State directed education and our universities. A secular education can only produce a secular civilisation and outlook. This in turn produces that desire for goods, money, and markets which results in war,

whether between groups or classes or nations. We have the present dreadful examples of Germany and Japan, where a materialist and secular education has urged on the whole nation to glory in war and spoliation of weaker peoples.

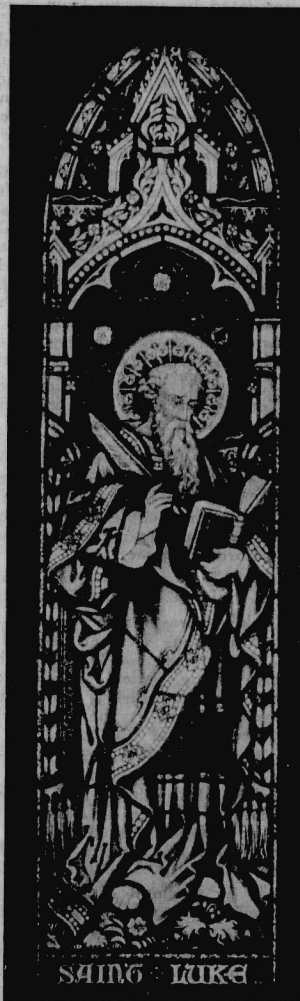
We churchmen must share the blame for our education systems becoming secular. It was partly owing to the divisions among the Churches, unable to agree on a common religious basis, that led to the adoption of the free, compulsory and secular systems of to-day. But the Churches were not wholly to blame. It was partly due to that wave of materialist philosophy and so-called science of the early and middle nineteenth century. Evolution and material progress seemed to have bowed God out of His universe. It made men think more of worldly goods and advantages than of persons. Hence the exploitation of the masses for the aggrandisement of the few.

Now to-day these two root reasons for a secular education are disappearing. In both England and Australia leaders of the various Churches are coming together to work out an agreed syllabus that will give a religious basis to education without offence to any. And leaders in education in Britain and Australia are themselves beginning to feel the need for religion in education so as to provide for the moral foundations of character, and to give unity and coherence to the whole. This movement has been encouraged by the newer educational thought. Education should not be for a living but for life. There is greater insistence on personality and character-building as the aims of education, than in providing skill for occupations. Behind all this movement is the impact of twentieth century science and philosophic thought. This has lost its materialist basis of the nineteenth century. But all we do know is evidence of mind and purpose and direction behind creation. The highest thing we can find in this world is human personality. The mind of man can follow and co-operate with the mind behind the universe—Whom we call God—so we are led to see the universe is personal and the highest level of personality ever attained is that of Christ Jesus. He is coming to be seen to be the Way, the Truth and the Life. His values alone can bring that peace and happiness and beauty and goodness to the human race, for which all men long. Hence I feel the time is ripe for a bold step forward in education—to help it to a new orientation in a Christian direction.

A.C.R. PUBLISHING FUND.

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LAW AND LIFE.

(By the Rev. W. H. Rainey, B.A.,
F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society.)

World history presents few finer examples of patriotism than that of Moses when he gave up a position of influence at the court of Pharaoh to make a nation of a slave people. The picture of Israel presented by the Pentateuch is not an alluring one. Bondage had done its terrible work; deterioration had set in. Servility and cunning had taken the place of courage and frankness. Little gratitude could be expected from those he sacrificed so much to serve.

Moses realised that there could be no nation without law. Once free from the Egyptian menace, he directed his attention to this. At Sinai, with divine sanction, he promulgated the Code known as the Decalogue. While some of the laws were severe, yet the Code as a whole was 1000 years ahead of its time and constitutes the chief claim to glory of the Jewish people. The principles it set forth are eternal and became the basis of the legislation of all civilised nations. The Law, with its allegiance to a common God, bound twelve tribes into a nation.

The Decalogue was followed at intervals by four other Codes, each one associated with a national crisis. They became necessary by the growth of Israel from a nomadic to a settled agricultural people. Each Code represented a definite advance in the social and religious life of Israel. They showed a growing social consciousness and a clearer conception of God.

Critics have claimed that Moses owed much to the Code of Hammurabi, promulgated about 200 years previously, and with which no doubt, as an educated man, he was familiar. This famous Code of Laws was discovered by the French explorer de Morgan in 1901. Hammurabi is generally identified with Amraphel, King of Shinar (Genesis 14: 1), who ascended the throne about the year 2285. In the introduc-

tion to the Code, which comprises 282 laws, the King says he had been called by the gods to make justice prevail in the land, to overthrow wickedness and evil, to relieve the weak from the oppressor, and to promote the well-being of men.

The similarity of many of the laws of the two Codes is evident but there are also differences and fundamental ones at that. The law of Moses had divine sanction and was promulgated in God's name; the law of Hammurabi was entirely secular and deals only with secular matters. Apart from the preface already referred to, it makes no reference to God. Then, as Dr. A. Noortizij, of the University of Utrecht, so well brings out, the Mosaic law introduces an entirely new element into legislation—that of love. For the application of the Law, an appeal is made, not only to fear but also to love. "Thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might." The same law of love governs the relationship to other people: "Thou shalt love thy neighbour as thyself." It gives strangers the same rights as nationals, it protects the slave, it even takes thought for animals. Here indeed is the fundamental difference between the law of Israel and that of any other people.

It was this eternal element of love that enabled the Jewish law to be linked up with the teaching of Jesus Christ and through Him with the law of Christian nations. It is interesting to note that King Alfred, the father of English law, who came to the throne about 870 A.D., prefaces his Code with the Ten Commandments. Moreover, he quotes almost directly from Exodus a command especially applicable to his age when the defeated Danes were settling down among the people: "Vex not the far comers and strangers: for ye were once strangers in the land of Egypt."

In Alfred's Code the treatment of slaves has the humanity of the law of Moses. "If anyone buy a Christian bondsman, let him be bondsman to him for six years; the seventh he is to be set

free without payment; With such clothes as he went in, so shall he go out." Justice, too, is to be impartial. "Judge thou justly. There must not be one judgment for the rich and another for the poor; not one for the loved and another for the hated." The King concludes by saying—"These are the laws that the Almighty God Himself gave to Moses and bade him keep. When the Lord's Jesus Christ only begotten Son, that is Christ the Healer, came, He said we were not to break these laws but with all mild heartedness and lowly mindedness to teach them."

So the Law of Israel became the base of our English Common Law and we are sharers in the benefits that accrued to humanity when, far back in history, Moses "counted the reproach of Christ great riches than the treasures of Egypt."

THE WAR.

PROTEST IN FRANCE.

An important message was read in the Protestant Churches of France on Sunday, May 2. The following paragraphs are taken from it: "There is an irreducible opposition between the Gospel which the Church has received in trust, and any conception of man or society which tends to envisage labour as merchandise, which one has the right to buy or requisition at will without regard to the person, the conscience or the most sacred feelings of the labourers. The Church can neither ignore nor pass over this opposition in silence. Therefore the President of the Council of the Protestant Federation has made a direct approach to the head of the Government, to inform him of the painful emotion which the measures taken in this field have aroused in all Christian circles, and which has already been expressed by the highest authority of the Roman Catholic Church." The message continues with explanations of steps which are planned, or which have been taken in order to surround those who have been deported with an atmosphere of Christian sympathy and care, and urges all Christians to "maintain complete faithfulness to their vocation as Christians, and to their duty as Frenchmen, whatever may happen."

THE FREE CHURCHES AND THE CHURCHES IN AMERICA.

An official reply has been issued by the Free Church Federal Council to the statement of the Federal Council of Churches in America on "A Just and Durable Peace," and this reply

expresses sympathy with the statement and the intention to study it thoroughly. The reply ends: "We share with you the hope that the purposes and decisions of our two Nations, and of all united with us, may be guided and governed by God's good Spirit to the healing of the nations and the establishment of peace in righteousness."

BISHOP SONG AND THE WAR.

The paper of the Church Missionary Society, the "C.M.S. Outlook" for June, contains a leading article by Bishop C. T. Song of Western Szechwan, Western China. The article begins: "We are now faced with a Satanic power threatening to overthrow us and our civilisation. Our enemies are trying their best to change the truth, 'Right is Might,' into 'Might is Right.' Your country, our country, your people, our people are joining hands together to fight our common enemy in order to save the world. The struggle is long, hot and painful, but it is well worth while. In spite of the awful pain and bleeding our Government and our people are maintaining our cause with cheerfulness. I am sure your Government and people are doing the same. For we are fighting not only for ourselves and for our nations, but for justice, righteousness, democracy and the peace of the whole world. So we feel sure that the final victory belongs to us. The clouds will be scattered and the sun will eventually come out."

CHURCH ARMY.

Lord Davidson presided at a luncheon, on March 12, held to inaugurate a memorial fund for the late Prebendary Wilson Carlile, founder of the Church Army. The memorial will take the form of a training college for Church Army workers. Lord Elton said that the work of the Church Army was the lay ministry of the Church. It was that work of Wilson Carlile that those modern Franciscans were endeavouring to perpetuate. The parson's job, he took it, was to minister to the faithful, and those who knew the faithful knew what a disagreeable business that could be. On the other hand, there were those Franciscans of the Church Army going into the highways and byways; and they needed training. That was the purpose of the appeal which was being launched. If such a cause was necessary at any time, how vitally necessary it was at a time like this, when the world offered one of the opportunities which occurred at very long intervals. War was horrible, but it did serve to remind them that there could be no worthy effort which was not founded on the Christian virtues of loyalty, courage, discipline and endurance, and after every war in history, they had forgotten that essential truth.—Canadian Churchman.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

A BOY—A CAMP—A FRIEND.

A few weeks ago there was an appeal in the Church Record for readers to sponsor a boy who could not afford the camp fees for a C.E.B.S. Camp. There was a generous response and several boys had a happy time. Perhaps you would like to hear about a boy?

We'll call him Tim. He lives with his mother in one room of an apartment house. He's just over 14. He has no father. Mother is both earner and housekeeper. Tim's school vacations have always been a problem. One room, no yard, congested suburb. A sympathetic rector did all he could but facilities are limited.

At 9 o'clock on the morning the camp started a cheque for £1 arrived from a dear lady who dearly loves the Jungle Doctor. She wanted to help a boy. The rector was approached and at 1 o'clock Tim was on his way to Palm Beach. The vacation problem was solved.

Tim's sponsor was not satisfied. She didn't know any more than his Christian name but she wanted to do more. Again the rector was approached and the lady had a long talk with him. Tim hadn't a suit. This week he has a new one and a lady on the North Shore prays for the welfare of an under-privileged boy.

Then there is the story of Bobby. Like Tim, he has no father and, strangely enough, attended the same school. Bobby is a quiet lad and is clever with his hands. Knowing his circumstances, he was a prospective camper when funds were available.

The funds arrived. The following dialogue took place: "What are you doing in the holidays, Bob?" "Aw! muck about the creek." "Would you like to go to a camp at Palm Beach?" "Aw, gee! I've never been to a camp." (Then, an afterthought), "Mum's got no money to spare." Bobby was there on time, fees, fares, pocket money supplied.

Our interest in Bobby didn't end with the camp. He turned 15 last week—school leaving age. It is time to start earning, and so he came to the Chaplain for Youth Work Office. He was vocationally tested. He is now an employee of a great Sydney company. The manager knows his story. Bobby is no longer under-privileged. He will have every opportunity to become a good tradesman and a good citizen.

The Chaplain for Youth Work knows many Tims and Bobbys. Would you like to sponsor a Tim or a Bobby? Will you help to keep this work going?



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PARISH OF GUILDFORD.

Owing to the generosity of two worthy friends, Messrs. S. L. Olfen and L. Alcorn, it has been made possible to purchase a block of land upon which a church hall may be built in the district. The parish council and Rawson Hall supporters in particular, thank these two gentlemen for their lead in this forward move to extend the Kingdom of God in the South Granville area. Already there is a Sunday School with over 60 scholars in operation. This district has been included in the Archbishop's scheme for 14 new churches in needy districts.

A FINE RECORD.

St. Peter's, East Burwood, launched a Temple Day appeal some five months ago and implemented a scheme based upon a principle with a twofold aspect, i.e., that a definite spiritual effort be made towards the extension of the Kingdom of God and, at the same time, a practical contribution be given to God's work. No door to door collection was made, and the debenture money was not repayable until October, 1945. Every organisation, adult or female, was asked to support the Temple Day, by organising its own gatherings, on a spiritual and social fellowship basis. On the first day of Lent a half night of prayer took place in the church, the rector leading the devotions. This provided an enjoyable uplift, sensing the atmosphere of

an old-fashioned prayer meeting. Throughout Lent this note was consistently maintained, strengthened by a series of weekly sermons upon the subject "Jesus of Nazareth Passeth By."

On the Temple Day itself the spiritual atmosphere was apparent and many a donor sought the blessing of God upon his own life as the rector prayed with the twos and threes. The objective in offerings was £300 and that was exceeded. At the annual meeting of parishioners the following motion was passed:—

"At this the 48th annual vestry meeting of St. Peter's Church and parish, we, the parishioners, desire to place on record or deep thankfulness to Almighty God for the many and great blessings vouchsafed to this parish during the past twelve months, especially for bountiful sustenance, supplying so many needs. For spiritual leadership, a faithful ministry and the preaching and teaching of sound doctrine; for a peaceful and harmonious parish; for ready and willing workers and fellow labourers in Christ's service. For increased support given to home and foreign missions."

"We also thank God for His goodness and mercy in maintaining our great Empire and Nation and from attempted invasions of Australia, thus preserving our land and citizens from the horrors of direct warfare."

HOME MISSION SOCIETY.

On Trinity Sunday offerings were made in the churches of the diocese on behalf of the Home Mission Fund. The General Secretary preached the annual sermon at St. Barnabas', George Street, which was broadcast through Station 2BL.

The annual meeting, held in the Chapter House on Monday night was presided over by the Archbishop, who made a strong appeal for support of the Society's work; and interesting and informative addresses were given by Rev. N. Fox, G. H. Smees, G. Delbridge, and Deaconess Baker. The hon. treasurer Mr. F. P. J. Gray presented the annual balance sheet, which showed an increased support of the work. Mr. F. Taplin was the soloist.

The general secretary showed lantern slides illustrating various phases of activity. Miss Stokes, secretary of L.H.M.U., and her helpers provided tea for a limited number before the meeting and the goods things on the table were much appreciated.

In the opinion of many present this H.M.S. gathering was one of the most inspiring held for many years.

JOTTINGS FROM OUR PARISHES.

St. Matthew's, Bondi.—Mr. P. G. Douglass died on Sunday, May 30, at 6.30 a.m. Mr. and Mrs. Douglass and their daughter were actively connected with this parish for many years. Mr. Douglass was for a long time a mem-

ber of the parish council and his advice was much valued. He served his church in various capacities, and an illness which caused loss of sight and proved very painful gave his family great distress. Very much sympathy is felt for them in their loss. A funeral service was held at St. Matthew's Church on Monday, May 31, when the church was filled principally with men.

St. Cuthbert's, Naremburn.—Bishop Hilliard confirmed 31 candidates in May. In the recent Diocesan Sunday School Examination St. Cuthbert's Sunday School came second, 17 children being successful.

St. John's, Rockdale.—The Sunday School came first in the Diocesan Sunday School Examination, with 19 passes.

The following is culled from the "Parish Echo":—

A PRAYER TO BLESS YOUR HOME.

Dwell in this house, O Lord, and drive therefrom all powers of evil. To all who live therein be Thou
The Roof that shelters them,
The Wall that guards them,
The Light by which they see.
Bless the place of food, and break bread for them.

Bless the place of books, and teach truth to them.

Bless the place of sleep, and rest their weariness.

Bless the room of guests, and be their Host.

Be Thou the Door of this House.
Bless the going out and coming in of all who leave to enter, that in going about their business they may serve Thee, and in their pleasure find Thy Presence.

From this time forth for evermore. Amen.

F. Keeling Scott.

St. Paul's, Sydney.—At the monthly meeting of C.E.N.E.F. in May it was decided, with the approval of the rector and churchwardens, to provide sleeping accommodation for the men of the Forces who, when on leave, often find it a difficulty. A working bee was arranged for Saturday, May 22, and nine comfortable shake-downs were prepared in the Parish Hall.

The men who availed themselves of St. Paul's hospitality were directed from St. Andrew's Hut, accommodation there being fully taken.

It is intended to provide such accommodation each Friday and Saturday night. A band of willing workers will prepare the beds each week.

Diocese of Newcastle.

INSTALLATION OF THE NEW DEAN

The Cathedral was crowded on Wednesday, May 12, when the Venerable Arthur Edward Morris, M.A., was inducted as rector of the parish of Christ Church and installed as eighth Dean of Newcastle. Led by the Cathedral crossbearer the long procession

moved through the great West Door of the Cathedral and up the main aisle. The Bishop of the diocese preached the occasional sermon, in the course of which he spoke of the ideal for a Cathedral, Dr. Batty said:—

"A Cathedral ought to be, not only in name but in deed and in truth, the centre of the spiritual life of the diocese. It ought to be a great heart which, through the arteries of the diocese pulses out a throbbing life to all the Church around. It ought to be a stronghold of Christian faith and charity, a well-spring of missionary zeal. The Church at large ought to be consciously the stronger for its clear witness to Christian truth, its courageous demand for Christian living, its high spiritual leadership to a bewildered and hesitating world. It ought to be possible to say of our Cathedral what Isaiah said of the Temple at Jerusalem in the words of my text, 'And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem.'"

"That is our vision for the Cathedral. Let us all envisage it, for we all have a responsibility in helping to secure its realisation. If the Cathedral is to be all that I have spoken of, it is not only the Dean and the Staff who must bring this to pass, but the congregation as a whole which must realise the vision. The secret of achievement lies in co-operation. The vision demands that we should all have it before our eyes, by bearing it in mind, thinking about it, praying about it, determined to bring it to pass."

The sermon concluded, the Dean-elect, standing before the Bishop, took the Oaths and Declarations and on the petition of the churchwardens was inducted as rector of the parish. Then on the petition of the senior canon, the Archdeacon of Newcastle, the Bishop led the Dean-elect to the Dean's stall and installed him therein as the eighth Dean of Newcastle. After the Dean had led the congregation in prayer a memorable and dignified, yet simple and well-ordered service was concluded with the Bishop's final blessing. After the service was over a public welcome was tendered the Dean in the Masonic Hall, Wolfe Street. Though the hall was not nearly large enough to accommodate the number gathered together, a delightfully cheery informal atmosphere pervaded the welcome. In a very happy speech the Dean asked particularly for the whole-hearted co-operation of all parishioners in the work that lay before him.

FAREWELL TO DEAN ARMOUR.

At a big valedictory gathering in Tyrrell Hall, Newcastle, the Bishop of Newcastle said he was "experiencing the sufferings of a fisherman who saw one of his best catches get away. Experience had proved he was unques-

tionably right when he invited Dean Armour to the Newcastle Deanery; but now he was losing him. He had been wholeheartedly loyal, entirely unselfish and highly efficient. His departure meant the loss of one of the most devoted colleagues a man could have, a very good friend, and a very fine parish priest.

Presenting the Dean with a Bishop's cope, on behalf of the clergy of the diocese, Archdeacon Wood recalled five out of seven deans of Newcastle had become diocesan bishops. They did not grudge Newcastle's gift to Victoria, but they sincerely regretted Dean Armour's departure.

Canon Withycombe said, "A capacity for winning friendships was one of the Dean's outstanding characteristics, a talent helped by an amazing memory for names and faces. His loss would be felt in the family home as well as in the Cathedral." Dr. Wilfrid Nickson said, "The Cathedral wardens were going to present the Dean with an episcopal ring, which unfortunately was not ready for presentation to-night."

Presentation of a cheque from the parishioners was made by Mr. A. S. Challen, whose remarks were endorsed by speakers representing young people's organisations, the Women's Guild, Women's Auxiliary and Mothers' Union.

VICTORIA.

Diocese of Melbourne.

ILLNESS AMONGST WORKERS.

"Since my last letter another valued parish priest, Canon Baglin, has been ordered to take a short leave of absence for health reasons. I hope it may not be long before he is able to return to duty. The Rev. H. J. Harvey, whose faithful but quiet, unassuming work at the Melbourne Hospital has been so much appreciated, is now seriously ill in one of the wards. Rev. C. L. B. Glaysher is making slow progress towards recovery, but is still far from well. Deaconess Thelma Wirth, who has been in the Alfred Hospital for an operation, is now moving towards recovery. Rev. W. P. Bainbridge is rejoicing in the knowledge that an expected term in hospital seems to have been averted. I saw Rev. R. McCoy since his discharge from hospital and am very glad to know that he has made such a splendid recovery. The Sisters and the Community of the Holy Name, and the girls of the House of Mercy who were victims of the typhoid epidemic which swept through the Cheltenham district are almost recovered, but the memory of those trying days will linger in their parish and community for long years to come. Canon Wenzel, who was also in hospital when I wrote my last letter, is now convalescing and hopes to be home shortly. Our prayers and thanksgiv-

ings should mingle as we remember these our fellow workers in the Church of God."—From Archbishop's Letter.

OPEN-AIR SERVICES.

The things people expected to be said only inside the churches should be said outside in the streets, Rev. F. W. Coaldrake said last Sunday week at an open-air service held on the steps of St. Paul's Cathedral in Swanston Street, in the afternoon. This was the first service of its kind to be held by the Cathedral. This innovation will be continued on future Sunday afternoons.

Mr. Coaldrake said the object was to tell the people that God was a guiding Power, a sustaining Strength, and an uplifting Hand, Who refused to let our failures be final. It was also to proclaim the fact that God took our nature upon Himself and became one of us in Christ Jesus.

"We should pause and ask: 'What is God's Will?' rather than consult the stars or fortune-tellers. When about to decide how to spend your income or which girl to marry, or whether to have a drink with your cobbler, let God rule your life."

Dean Langley also took part in the service.

ST. JOHN AMBULANCE PARADE.

Members of the A.A.M.W.S., in their pale blue and white aprons, made an impressive sight, as, with members of St. John Ambulance Brigade, they filled the whole of one side of the nave of St. Paul's Cathedral last Sunday morning week. It was the annual church parade of the St. John Ambulance Association, which more than 700 attended.

Archdeacon Roscoe Wilson pointed out in his address that the badge of the order was made up of barbed arrows put together in such a way as to become a cross of mercy to help the fallen. It was a remarkable symbol, representing two spirits at work—man the destructive and God the redemptive.

The work of members of the St. John order during the bombing of English cities symbolised the spirit of Christ and the fire of the Holy Spirit, in contrast to the fires of wrath. This fire of the Holy Spirit, which filled man with a burning compassion, was needed to-day to warm the hearts of men to love. Only through allowing the Holy Spirit to inflame our hearts would we be able to meet the situations of the post-war period and make a better world.

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At the close of the service, Sir Winston Dugan, Governor, inspected the parade drawn up in Flinders St.

SAILORS' DAY.

A statement has been issued from Lambeth Palace, signed by the Archbishop of Canterbury, the Archbishop of Liverpool, the Moderator of the Church of Scotland, and the Moderator of the Free Church Federal Council, suggesting that Sunday, July 11, should be kept as a day of thankful remembrance of the courage, endurance and vigilance of the Royal Navy and the Merchant Navy.

Archdeacon Hammond, who has been an inmate of the Masonic Hospital at Ashfield, left this week for the country for a rest period.

Mr. Jones cleared his throat.

"You know, my dear, I have been realising these days that we must stand behind our missionaries in the front line by prayer, as well as by our gifts. I went to the daily Prayer Meeting at C.M.S. House in the lunch-hour to-day, from 12.30 to 1."

"How splendid," said Mrs. Jones. "I have something to tell you, too. I have decided to help in the Luncheon Room one day a week. They are terribly short-handed. They keep a missionary in the field by their efforts. It's a real piece of National Service, I feel."

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