



# The Australian Church Record

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



## NEW YEAR POEM.

Blot it out, blot the darkness out,  
That dimmed our days throughout the year now past,  
Help us arise to praise Thee, help us shout  
Until the walls of war shall fall at last,  
And not be built again by any hand,  
Of any evil one in any land.

Blot out the memory of old distress,  
Write clearly the blessed words of hope and peace—  
May we go out, dear Lord, to cheer and bless  
The weary, needy world when war shall cease;  
May we move forward through the coming year  
Facing the light, and freed at last from fear.

May we be happy who were sad so long;  
May we have laughter for our welcome guest;  
Help us to toil and lift a dauntless song;  
Give us the peace of deep unbroken rest,  
And in our year's march toward eternity,  
May we keep step, O Blessed Lord, with Thee.

—G.N.C.

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discussion. The letters which we publish to-day are of interest to Christian people, generally, as well as the "Letter from the Archbishop of Canterbury" which we reprint from the June issue of an English journal, and which is re-echoed in Mrs. Fisher's letter to the English "Record." We feel, however, that Mrs. Fisher, in charging the editor of the "Record" with inconsistency does not sense the real difficulty of his position. He was sensible of the value of the work and witness of the Mothers' Union and the need of keeping standards high. But he was also sensible of a wrong: "No room for repentance" for any woman who had a certain past in her life, no matter how deep her consecration or re-consecration of her life to Christ. We wonder how the M.U. operates in heathen lands, when we read of strong M.U. branches in Tanganyika and other lands of erstwhile darkness. Are all such members definitely without a past in their lives? Or is there a different regulation for "black and white and yellow and red"? Or again is the past of impurity the only past that the M.U. membership debars? There seems to us sufficient difficulty in the situation to account for an editor's seeming inconsistency between argument and appeal. He only wanted the matter earnestly and humbly reviewed.

## THE BIBLEMAN'S CORNER.

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

### REVISION OF THE SWAHILI TESTAMENT

(From Mr. H. Doran, Arusha, Tanganyika.)

An illustration of the fellowship of the Bible Society was brought home a week or two ago, when a letter arrived from Arusha School, in the Tanganyika Territory of Africa. The writer was Mr. Harry Doran, who, for a number of years, was the Hon. Secretary of the Bible Society Branch at Armidale. He relinquished his work as a Master at the Armidale School for Boys, to go to Africa to take up teaching at Arusha as a member of the Church Missionary Society. Here are some extracts from his letter, mainly dealing with the revision of the Swahili New Testament. He wrote: "It was a privilege to have some of Africa's foremost language experts at the school, engaged in such a task, and the following is the story so far—"

Four years ago there met at Arusha, Tanganyika Territory, a conference drawn from the Anglican and other churches of the Swahili-speaking world. It was their duty to plan the revision of the translations of the Bible into Swahili, so that the three versions then in existence might be replaced by a standard version, itself a scholarly translation as might be prepared, for use in Eastern Africa. Certain guiding principles were laid down by that conference, and the task of preparing the revised text was en-

trusted to Canon A. B. Hellier (of the Diocese of Zanzibar) and Canon H. J. E. Butcher (of the Diocese of Mombasa). The first part of that task was the preparation of the revised translation of the New Testament. From time to time in that four years samples of the revised text have been published for criticism—first a cyclostyled text of the first epistle to Timothy, and then the Gospels of St. Mark, St. Matthew, and St. John.

On 17th August, 1946, the Conference reassembled, and the two revisers placed on the table their revised text of the whole New Testament. A few technical points remained for consideration, and these were fully discussed by members of the Conference, and decisions reached on all but two, and these deal with matters on which the Translations' Secretary of the British and Foreign Bible Society is being asked to give a ruling. It therefore remains for the revisers to incorporate the findings of the Conference in their manuscripts, and then to send them to London for printing by the Bible Society. Canon Hellier recalled the words of Myles Coverdale as he completed a similar task: "As for the commendation of God's Holy Scripture, I would fain magnify it as it is worthy; but I am insufficient thereto, and therefore it is better for me to hold my tongue than with few words to praise or commend it; exhorting thee, dear reader, so to love it, so to cleave unto it, and so to follow it in thy daily conversation, that other men, seeing thy good works and the fruits of the Holy Ghost in thee, may praise the Father of Heaven, and give this word a good report; for to live after the Law of God and to lead a virtuous life is the greatest praise that thou canst give unto His doctrine."

The Conference echoed these words, and prayed that the revised Swahili New Testament will be a great blessing to countless thousands of Christians in East Africa. The second half of the week's conference was devoted to Old Testament matters; work on the Old Testament has already been begun, and it is hoped that the revised text will be ready for passing by the Executive Committee of the Conference in the end of 1947. The Conference closed on Friday (23rd August) with an act of thanksgiving for what had been accomplished.

There remains the task of printing. There is a world famine of Bibles and New Testaments in all languages. Paper is still in very short supply, printers have not yet returned to their jobs in full strength, and binders are scarcely available. Costs have risen almost beyond belief, and still the Bible Society, with the aid of the funds which its friends and supporters make available to it, will continue to sell "Everyman's Book" at a price which every man can afford. In spite of adverse circumstances, we trust that the day is very close when the new Swahili New Testament will be on sale in East Africa at less than cost price. And then we shall start looking forward to the day when a complete Bible is available, with marginal references, and possibly maps and a few well selected photographic illustrations.

To the two revisers and their collaborators the Church in East Africa will owe a great debt; their work will be used in all parts of Kenya and Tanganyika, possibly as far as the Congo, and in certain parts of the Diocese of Nyasaland, for Swahili ranks high in the list of the world's most widely used languages.

Commenting on the report, Mr. Doran says: "The Bible Society, of course, is an extremely vital factor in Christian work out here. And the Bible is much to the fore.

It is not an uncommon sight to see an African reading it while taking a break from his work. One of our house-boys frequently perches by the fire (that seems odd in Africa but it can be quite cool here) and studies his copy."—Friends of Dr. Doran will be interested when he says that the school is a good one and the spiritual opportunities are many. The climate is congenial and the scenery is beautiful.

## TWO SIDES.

### VOTE FOR 6 P.M. CLOSING.

#### Late Closing of Bars.

(a) N.S.W. convictions in 1913, last normal year with 11 p.m. closing 32,676; in 1920 (6 p.m.) 18,097.

(b) In Tasmania (10 p.m. closing): There is still the 6 o'clock rush—plus a 10 o'clock rush! Drunkenness is rife in the evenings. Drinking among youth has increased enormously!

(c) In Queensland (10 p.m. closing): Drunkenness in Brisbane has increased by 36 per cent, since the hours were extended from 6 p.m. to 10 p.m.

(d) In Britain (Leisure-Hour Drinking in the evening): The Drink Bill is £17 per head; compared with £8 in N.S.W.

(e) In U.S.A. (Bars open 20 hours a day): Despite the thousands of districts that have gone "dry," the annual drink-bill has gone up to £17/10/- per head: (compare N.S.W. £8).

(f) In France (No restriction to hours): The consumption of alcohol is 7 times as great as in Australia. Dr. Zibberman, the French Minister for Population says: "We have become a nation of alcoholics."

#### 6 p.m. Closing of Bars.

(a) Inspector Keogh, C.I.B. Superintendent, said (5-3-44): "Six o'clock closing has been the community's greatest boon. In the Surry Hills, Woolloomooloo and Darlinghurst areas it has reduced juvenile crime to an amazing degree." (b) Mr. J. McCauley, N.S.W. Comptroller of Prisons in 1916, said: "The population of the Penitentiary Long Bay has decreased since 6 o'clock came into operation. If it continues I'll have to look for another position!" (c) Mr. Hunter, Western Australian Commissioner of Police, said (1944): "Since six o'clock closing of hotels in the Metropolis (Perth) there has been a considerable improvement in connection with excessive drinking and drunkenness." (d) Sir John Madden (late Chief Justice, Victoria): "I cannot fail to observe the terrible consequence of drinking. A very large majority of criminals attribute their downfall to drink."

The Bishop of Bathurst (Dr. Wylde) speaking on the occasion of an Ordination last month at St. Mary's, Narromine, made the following interesting reference. He said that this Ordination had meant much to him; it took him back to St. Paul's Cathedral, London, forty years ago, when on this very day, December 22nd, and the Fourth Sunday in Advent, he and thirty-one other young men had been made Deacons at a great service in that Cathedral, and at the same service thirty-two Deacons had been raised to the Priesthood. December 26th next would be the twenty-fifth anniversary of his landing in Australia, and his coming to the West. Of his forty years in the ministry he was pleased that twenty-five of them had been spent in Australia.

## CONSECRATION OF VICTORY

### THANKFULNESS, PENITENCE, DEDICATION.

Sermon preached at the Service of Thanksgiving for Victory and Peace, August 26, 1945, in Christ Church Cathedral, Fochow.

By the BISHOP OF FUKIEN (The Rt. Rev. MICHAEL CHANG.)

Text: St. Luke 2:14. Glory be to God on high and in earth peace, goodwill towards men.

This is an historic occasion; a joyful gathering. It seems appropriate that we should celebrate this great occasion by entering the Mother Church of our Diocese on this glorious morning and join in the Angels' song: "Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis."

To this home of worship, in the name of Holy Church, and as Bishop of Fukien, I welcome you one and all.

This is a service of praise and thanksgiving. I just want to draw your attention to the three notes that this service is meant to strike. They are Thankfulness; Penitence; Dedication.

That was the note struck by our leader, Generalissimo Chiang, in his broadcast address given in the morning of the 15th day of this month. After saying we must thank our fellow-countrymen who have laid down their lives for their country, and our noble Allies who have come so splendidly to our aid, he went on to say: "But even more must Christians all over the world unite in giving thanks to the righteous and merciful God."

Yes, indeed to God above all must be ascribed the victory. He has once again revealed Himself in history and vindicated the cause of justice and truth.

We have only to remind ourselves of how near the Germans were to stumbling over the secret of an atomic bomb, to realise afresh what a narrow escape humanity has had. Another six months perhaps and this awful means of destruction would have been in their hands to be wielded without scruple for the annihilation of civilisation. The very thought is sufficient to dizzy and appal. We have escaped as it were by the skin of our teeth.

Let us remind ourselves again that the nightmare of war is at last over—the eight years of warfare, the slaughter, the suffering, the uncertainty. It seems almost too good to be true. There is at long last a chance of life returning to normal. Back to civilisation—letters can get through, family reunion will be possible. Like a miracle, the black clouds of war have suddenly been drawn back, the sun has come out in all its strength.

Let us remind ourselves how blessed are our eyes which see this day, and how blessed are our ears which hear the good news of peace. Many have desired to see these things and have not seen them, to hear these things which we now hear, and have not heard them.

Roosevelt worked for this day, but the actual witnessing of the final victory was denied him. Archbishop Temple, perhaps the greatest Anglican Churchman of all history, looked toward the day of reconstruction after the war, but was not allowed to see it. Yet they all had glimpses of the final triumph. I remember during the first occupation of Fochow by the Japanese, Miss Trimble, first president of Hwa Nan College, on her death bed, suddenly thought she

heard shouts of triumph, and roused herself to say: "We've won. Victory has come at last to the Allies."

I remember my friend, Mr. Bissonnette, while he lay dying, said to me: "I can almost imagine the surge of triumph and jubilation, when after years of terrible suffering, victory comes to the British and their Allies."

Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thy iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.

Then let us all join in the Angels' song, "Glory be to God on high." "Thanks be to God which giveth us the victory." "Weeping may endure for a night, but joy cometh in the morning."

#### Not Unto Us.

Yet our rejoicing and thanksgiving is not untouched with sorrow and shame.

Pride has no place in our rejoicing or in any of our celebrations.

We must acknowledge our failures; we cannot deny our responsibility for the terrible war, that has just been ended.

We have won through in spite of our failure and inadequacy. As far as we Chinese are concerned, where should we be without the help of our Allies?

We have not deserved the victory; rather in the goodness of God and in His tender mercy, He has shortened the evil day.

We must remember, too, the awful cost we paid for this victory and this peace.

Thousands of young people have laid down their lives that this day might be possible. Thousands upon thousands of innocent people, little children and old people have perished. Almost every home has suffered loss. The world will never be the same again. The flower of youth has been cut down before its time.

This spirit of penitence will create in us the spirit of forgiveness. "Forgive us our trespasses as we forgive them that trespass against us."

In the address of Generalissimo Chiang to which I have just referred, he particularly dwells on this point: "When I think of the precious teaching of Christ, 'All things whatsoever ye would that men should do to you, do ye even so to them.' 'Love your enemies,' it gives me pause. To-day, the enemy has been beaten by the Allies. It is not for us to plan revenge. Certainly must we refrain from bringing shame and sorrow to the innocent people."

And so our rejoicing and thankfulness should be accompanied by penitence and utter humility. You remember Kipling's lines:—

"The tumult and the shouting dies—  
The captains and the kings depart—  
Still stands thine ancient sacrifice  
An humble and a contrite heart.  
Lord God of hosts be with us yet,  
Lest we forget—lest we forget!"

## Looking Forward.

We offer our heart-felt thanks. We offer that ancient sacrifice of penitence. And, lastly, we offer ourselves, all that we are, all that we hope to be, to God.

There is always danger of resting on one's laurels.

Thus Generalissimo Chiang ended his address with these words: "Now we may say we have at last gained the victory, but we have not yet gained the final and complete victory. We must know the reward of victory is not self-satisfaction and indolence, we must use the same fortitude and put forth even greater energy to re-form and to rebuild."

It was said of the last great world war that it was a war to end war. War never ends war. "It is the work of reconciliation after the war that may end war."

You remember what Sir Edward Grey said on the eve of the last war. Standing one evening at his window as darkness descended on London, and the street lights flashed out one by one, he said to a friend: "The lights are going out all over Europe to-night. We shall hardly see them re-kindled in our lifetime."

Well, the black-outs of towns and cities, the black-outs of truth, of justice, of mercy, of fellowship, are at long last over.

Now its ours to rekindle these lights again.

According to the Generalissimo, one great result of this war is the fellowship which shall prevail between the peoples of this world. "I believe," he says, "from now on there will be no East or West, and no barrier of race or colour. Day by day there will be a more intimate fellowship and union between the peoples of the world, so that they may almost be said to belong to one great family."

This is a great vision. Let us dedicate ourselves to this vision. Let us rekindle for our generation and the generations to come the light of love, the light of true fellowship so that the darkness of hatred may be vanquished.

And Christianity alone can accomplish it.

Two quotations and I am done. One from America, Dr. Ernest Fremont Title, of Illinois: "Let God be thanked there is on earth an institution that has a high opinion of man, declaring that he is in some sense a son of God, who has within himself divine possibilities; an institution that transcends race, nation and class; an institution which is loyally undertaking to embody the spirit of Christ, and in His name to relieve human suffering, promote human welfare and carry on a ministry of reconciliation among men."

And the other quotation is from the late Archbishop Temple: "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in unity and mutual love. Here is one great ground of hope for the coming days."

It is for this reason that I plead with you all to identify yourselves from now on more than ever with the Church, to dedicate yourselves to the service of Christ, and to the ministry of reconciliation which is more needed now than ever before.

If war is to stop, it depends on your joining in this holy crusade. Let us dedicate ourselves to Jesus as did that great saint of old—St. Francis. "Lord make us instruments of Thy peace. Where there is hatred may we sow love; where there is

injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is sadness, joy; for Thy dear sake we ask. Amen."

And so let us pray and work for the day when all mankind shall join at last in the Angels' song: "Glory to God on high, as on earth, peace and goodwill."

## THE OENPELLI MISSION. THE BEGINNING OF ITS STORY.

(By Rev. Alfred Dyer, for 20 years a Missionary of the C.M.S. to the Aborigines of the Northern Territory.)

### THE GARDEN.

My first visit to an Aboriginal Station in Victoria, soon convinced me that the Gospel of work must play a large part in the salvation of these people; for once you feed them with the white man's food, they naturally don't want their own. I have seen them cooking cheeky yams as they call them, they had to be broken with an axe, then washed in several changes of water, and then they burnt my tongue like fire, much of their food we could not live on. What a poor place Australia was for food till we brought to it cereals, fruit, vegetables! Get lost in the real bush and you will soon find that out. So the natives must be taught to grow their own food. The motto of the mission must be: "If any man will not work neither shall he eat."

Fortunately we had plenty of meat, which helped us much in the shortage of flour. The N.T. is a hard place in which to try farming; there are instances of thousands of pounds being spent with modern machinery and then being given, up in despair. The largest white ant in the world destroys nearly all kinds of trees, coconut, and even such things as watermelons. So the task of encouraging a Nomad people is no easy one. The wet season gives some 60 to 90 inches of rain, leaving the country all flooded; then you have no rain for 6 months. So without irrigation you cannot get very far. Unless, then, I could grow tons of food and fruit, they would not see any good reason to work without wages, but if I could give them better food than they could get in the bush then they will. Like the birds they have been fed for generations with the labour of searching for it, this often involves a 6-hour search, and then the cooking. So in their native life they do not eat, except they search.

I was glad I had asked the bishop for a plow. I could make arrows and a cultivator and there were plenty of hoes and shovels on the station, and six good quiet mules? The first man I trained to work the plow, was a good horse boy; his name was Romlo. He had been committed for a life sentence for putting poison into a buffalo hunters' butter. He had escaped from gaol, I found him a good worker. His escape was not my

affair. I was there only to help and save men. We soon had crops of sweet potatoes growing which make a good food instead of bread. I had tried to get cassava in Darwin, but had failed. A native visitor from the Goulburn Island Mission told me they had some, but that it was poisonous, which is true, but so far as the outside skin is concerned only. They sent me over 15 sticks which had come from Yarraba, to Roper River; and then on to us. From these 15 sticks in the next wet season we grew 1½ tons of good. This was only by irrigating in the dry months.

In the butter factory there was a double acting 3-inch steam pump, a smithy, drill, dies and a good set of tools, some pipe, taps, and fittings. There was a steam boiler, but the water had been left in it for 10 years, and it was hopeless to repair, but there was another lying in the paddock; once it had been a winch on the Darwin jetty. What stories it could tell. It came from England 50 years ago. There were 3 large holes below the firebox. The problem was, could I find all the parts? Yes, I did. Could I repair them? I had no experience, except a toy one as a boy. Three patches, about 30 holes to bore with an 8 inch breast drill. Two patches were put on, but the last one was to be on the round! I could not bend any steel to the shape. Then a very thick brass plate, with "Nurse Crome" on, my wife's plate in Melbourne, saved the situation. There were plenty of old lead pipes about, so I melted some of these and put the lead inside the boiler over the patches. Then came the test. There was a steam engine on a cast iron bed, with a 4 ft. 6 in. fly wheel. Steam was got up to 25 lbs., the small boys were delighted with the whistle. But a greater test must be given. So I set the safety valve at 60 lbs., fired up, and all departed to a safe distance. Soon she was showing at 60 creeping a little higher till the fire went down. The pump worked at 15 to 25 lbs. pressure. Then came the setting up on the billabong. I had to cut a 3 inch suction pipe with a hack saw to make the thread. 300 feet of pipe had to be found so I had to straighten black ammonia pipes, fill them with sand, and bend them in the fire with firewood for fuel. Soon water was flowing with no cost to C.M.S. but labour, and food was growing. We did not have to send any of the children away during the 8 months the boat forgot us, and irrigation allowed us to enlarge the family. As the prophet Ezekiel said "everything liveth whithersoever the river cometh." So new people had a chance to learn of the grace of God.

My father taught me as a child to make dams to irrigate from, but here we had a young lake to draw from. When I was young I remember a deputation going to the Archbishop of Melbourne to ask for prayers for rain. In his reply he said, "More dams less prayers." A Baptist who lived at Doncaster told me he followed the Bishop's advice. Is it not so with the Living Water, in Christ? There is grace for all the sons of men. "But God's lament has always been that my people were wise, that they would understand! "Oh, for the glory of God could

cover the earth as the waters cover the sea, but some day it must be so.

As the garden grew the need for having a plan grew. So a plan was drawn of 44 ft. roadways with trees, taking in the stockyards with the Church in the centre, with the homes which were to be. For the present the verandah had to serve as the place for our Chapel, with simple home made furniture. Here day by day they began to say, and learn the words Moses gave, and Mary sung, translated and said by millions of British tongues, and the Lord Jesus Christ. Thy word is truth, even to the most primitive; as well as to Shakespeare, Faraday, and Handel.

## PERSONAL.

Two days after a fall at a meeting, the Rev. Edward Gritton Veal died at his home at Grandview Road, Glen Iris, on Wednesday, December 18, aged 93 years. Born in Kent, he came to Australia with his parents when he was nine. After a short stay in Perth, the father became headmaster of St. John's School in Latrobe Street, Melbourne. Mr. Veal attended Melbourne Grammar School and Moore College, Sydney, and was ordained a deacon in 1877, and priest in 1878, by the Bishop of Melbourne (Bishop Moorhouse). He served at Campaspe, Bright, St. John's, Bairnsdale, 1886-1900, St. James', Dandenong, 1900-25, and was chaplain of Springvale Cemetery from 1905. After retirement from parochial duty he gave occasional help in various ways, particularly at St. James', East Malvern, and as acting librarian at the Mollison Library. A life-long student of the Bible, he was keenly interested in the provision of a daily scripture reading card. He passed the examination for Th.Schol. when 83 years of age.

The Rev. W. B. Docker, has returned to Adelaide, S.A., after 13 years absence in England, where for most of that time Mr. Docker was Director of Education in the Diocese of Lincoln. He was also Prebendary of Lincoln Cathedral.

The Rev. W. R. Tyler, of St. Matthew's, Geelong, Victoria, is to be inducted as vicar of Holy Trinity, Balaclava, Victoria, by the Archbishop of Melbourne (Dr. Booth) on Thursday, January 30.

Mr. Roland St. John, the newly appointed Diocesan Registrar and Diocesan Secretary of Brisbane was welcomed by members of the staff of the Church Office on his arrival on Monday, December 9th.

The Rev. D. H. Rettick, rector of St. Bartholomew's, Burnley, has been appointed to All Saints', Preston.

Rev. G. Cox died at his residence in Mornington (Vic.), on Dec. 17, at the age of 75. He was ordained in 1899. He was a keen naturalist.

Rev. Herbert Gordon Begbie, B.A., Rector of Berrima cum Moss Vale, has been appointed rector of St. John's Church, Campsie, both in the Diocese of Sydney. Mr. Begbie has been rector of Berrima since 1937.

The Rev. Reginald Desmond Joynt died on November 13 at Elburton, England, aged 61. Mr. Joynt was one of the pioneer workers at the Roper River in 1908. He was ordained in 1918 for Carpentaria, and after many years' valuable service, left for England in 1930.

The announcement of the resignation of the Bishop of Bombay (the Rt. Rev. Richard Dyke Acland) recalls the fact that the Diocese over which he has presided since 1929 has a longer history than any of the 14 dioceses which constitute the Province of India, Burma and Ceylon, with the exception of Calcutta and Madras, which were founded in 1814 and 1835 respectively. Bombay's first bishop, Thomas Carr, was consecrated in 1837 — the year of Queen Victoria's accession to the throne.

Bishop-Elect of Egypt—The Archdeacon of Birmingham (the Ven. Geoffrey F. Allen) has been elected Bishop of Egypt in succession to Bishop L. H. Gwynne. The new bishop enters upon his episcopal duties with the advantage of comparative youth on his side, for he is still in the early forties. He is also not without experience of the difficulties of the work of the Christian Church in a land where it is a minority. He was for some years a missionary in China under the C.M.S. He had a distinguished career at Rugby and Oxford and has several books to his credit.

The Rev. K. Luders, B.C.A. Missioner at Wilcannia, N.S.W., has been appointed rector of Culcairn with Henty, N.S.W. Mr. Luders has given B.C.A. 12 years excellent service.

The Bishop of Melanesia (the Rt. Rev. W. H. Baddeley) has been appointed Suffragan Bishop of Whitby, England.

Archdeacon Ross-Edwards, resigned the Archdeaconry of Corowa, N.S.W., as from November 30, 1946. The archdeacon remains an Honorable Canon of St. Paul's Pro-Cathedral, Hay, N.S.W.

The Rev. D. G. Livingstone, Th.L., N.S.W. Secretary of B.C.A. has just made a tour of the Mission at Rappville in the Diocese of Grafton, N.S.W.

The Rev. L. L. Morris, B.Sc., B.D., Th.L., Vice Principal of Ridley College, Melbourne, has been notified that he has passed the London University Examination for the Degree of Master of Theology.

Mr. H. R. MacWilliam, son of the Rev. and Mrs. Horace MacWilliam, of Sydney, and nephew of the well-known barrister, Mr. Neville MacWilliam, of Sydney, has been appointed first Head Master of a Preparatory School in Toorak, Victoria, under the control of the Geelong Grammar School.

Ballarat has lost one of its good citizens through the death of Mr. Edwin Crocker. Not only was he widely known and respected in business circles, but he was a churchman whose attendance at St. Peter's Church, where his family have belonged for so long, was unfailing.

A general sympathy will be evinced with the Rev. Robert Mawson, Chaplain to the Missions to Seamen at Newcastle on the sudden death of his father, Mr. Edgar Samuel Mawson, of Cooma, N.S.W. The deceased was senior partner in the legal firm of Blaxland, Mawson and Rose, of Cooma.

Rev. and Mrs. Alfred Dyer, of Austinmer, N.S.W., have left for a month's holiday in Victoria. The Rev. M. K. Jones is acting as locum tenens.

Rev. J. H. Vaughan, rector of Nowra, N.S.W., has been appointed to the Parish of St. Basil's, Artarmon, in succession to the Rev. W. A. O'Neill, who has resigned and retired from parochial work.

Deaconess N. Bullard has returned to Sydney for furlough, after a strenuous term at Kongwa, Tanganyika, and a visit to England to see her sister.

Mr. W. A. Dowe, solicitor, of 92 Pitt St., Sydney, son of the late Rev. P. W. Dowe, has been elected a member of the John Mason Neale Society, Cambridge, Eng., Australian Branch.

The Board of Directors of the Canberra Church of England Girls' Grammar School announces that it has appointed Miss Isobel Masters as headmistress in succession to Miss Mitchell, who will leave at the end of the year to take up an appointment as headmistress of St. Hilda's School, Perth. Miss Masters graduated B.A. with honours in English at the University of W.A. in 1935, after which she taught at the Koo-beelya Girls' Grammar School in Western

Australia and at Ascham in Sydney. For the past four years she has been one of the senior mistresses of the Melbourne Church of England Girls' Grammar School.

The Rev. H. E. Palmer (speaking of the Torres Strait Mission, at Queanbeyan), said: "One of the highest compliments one can pay to a native is to become fluent in his language. On my first visit to one village, great excitement occurred when it was discovered that I knew Canon and Mrs. Done. A pretty compliment was paid by the old native school teacher, who said: "Ah, Ama Done, she was the one! She spoke perfect Mabuia!" Later I repeated the incident to the Bishop of Carpentaria. He told me that such was the case. Mrs. Done spoke the Western Torres Strait language better perhaps than any other European has done. This, I have no doubt, was a large part of the secret of her great influence with the islanders." Canon J. Done, who is rector of Berridale, in the diocese of Goulburn, was for some eleven years in the Torres Strait Mission.

The Rev. Charles Francis Saunders, vicar of Stoke and Richmond, died at Wellington hospital on November 13th, at the age of 64 years. He was brought to New Zealand by his parents when he was an infant, and lived in Napier until he went to Nelson to begin his training for the ministry. He was ordained deacon in 1910 and priest in 1911 by Bishop Mules.

The Rev. Reginald Herbert Owen, M.A., Fellow and Chaplain of Brasenose College, Oxford, has been offered and has accepted the Bishopric of Wellington (N.Z.), made vacant by the resignation of the Rt. Rev. Herbert St. Barbe Holland. Mr. Owen, aged 59, is a graduate of Oxford University, where he had a distinguished career. From 1916 to 1934 he was Headmaster of Uppingham School, when Mr. F. W. Gilligan, Headmaster of Wanganui Collegiate School, was on his staff. In 1934 he went to Brasenose College as Chaplain. Early in the war he volunteered and was appointed chaplain to the navy and served in that capacity for five and a half years. At the conclusion of the war he returned to his duties as Fellow and Chaplain of Brasenose College. The bishop-elect rowed for Oxford against Cambridge in 1910.

The marriage of Dr. Kathleen Blackwood of Iran, with the Rev. Philip F. Taylor, curate of Sale, was solemnised by the father of the bride, the Right Reverend the Bishop of Gippsland, in the Cathedral at Sale, on Friday, December 27.



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## TO AUSTRALIAN CHURCHMEN

## MEDICAL WORK IN THE FAR WEST

Over in the Far West of South Australia the B.C.A. has a network of hospitals centred on the base hospital at Ceduna on the Great Australian Bight. Ceduna Hospital is small by city standards as it has accommodation for about only 20 patients. But it is very well equipped and the staff is able to attend successfully to most cases brought into that hospital. But the district is growing out there and that hospital must be enlarged, and the staff and equipment increased if the high standard of past years is to be maintained. Twenty-three miles further west of Ceduna there is an aboriginal mission station managed by the Lutheran Church. Our doctors call there regularly to attend to the needs of the people. Further west again there is Penong, where we have another hospital to meet the needs of the lonely settlers in that far-off district. It is small, but like Ceduna, is well equipped. Still further west, another 240 miles, in fact, right over on the Transcontinental Railway Line there is the town of Cook. It consists of exactly 33 houses, single men's quarters, loco sheds and so on, for it is an important centre of Railway activity. There we have another hospital, again very well equipped, to meet the needs of those people. Turning East now, 200 miles further down the line towards Adelaide, the B.C.A. has a medical hostel where a nursing sister lives all alone to attend to the medical needs of a very large area, which includes railway workers and the people from surrounding sheep stations. Then turning south, we come to another hospital at Wudinna, where the B.C.A. sisters and doctors attend the sick of a large mixed farming area. Between them these hospitals serve the needs of a large number of people, being in an area measuring hundreds of thousands of square miles.

Before 1938, our doctors who live in Ceduna had to travel over all this area by car. The rough tracks wandering over the wilderness of desert did not help to make for speedy travel over these vast distances and often lives were lost simply because, despite heroic endeavours, the B.C.A. doctors could not arrive in time. We could tell you many a heartbreaking story of valuable lives lost which might have been saved if only medical attention had been obtainable in time.

Patients died trying to reach the doctor, long and terrible suffering was caused through patients being forced to travel over the rough roads or sometimes no roads at all.

## The Coming of the 'Plane.

But in 1938, just 8 years ago, all that was changed. For in that year, which will always be memorable in S.A. history, the B.C.A. was able to purchase an aeroplane and to obtain the services of an excellent pilot. From then on our doctors have been able to travel distances in an hour which previously would have taken a day or more. Thus we have been able to save many lives and to alleviate much suffering. Our doctors not only fly to emergency cases, but fly regularly to all these centres for consultations, and thus they are able to prevent illness and pain and suffering, which might otherwise occur. As you can well imagine, this entails a very great deal of expense, but we think that the lives of our people outback are worth it. Recently two very serious emergency cases occurred. The letters which describe them make interesting reading. The first letter is from the matron of the hospital at Penong.

She writes, "We had a very interesting emergency the other day. It was a complicated case which had me worried. Doctor came up by plane bringing one of the sisters from Ceduna with him. He saw the patient and decided upon an immediate operation, and probably a blood transfusion. The case was so serious that he had to send for our other doctor and two more sisters. While we waited, we prepared the operating theatre, and the patient, and called for blood donors. When the others arrived, we were ready. Never have I seen so many people in our operating theatre! There was just room for us all to fit in. But the operation went very well and the patient is making a good recovery. She is married to a Scotchman and they and a child of 9 years and a baby of 12 months live in a small camel-drawn caravan on the Nullarbor Plain, where he and the nine-year-old trap rabbits. It's a tough life for a woman. It's tough for her all right and many more like her, but the B.C.A. helps to make it a little less tough, through its medical service. Just think of it! The plane made possible for that

woman the highly skilled service of two doctors and four sisters away out on the edge of the Nullarbor Plain.

The other letter comes from the pilot himself, telling of another case. He writes, "On Monday evening, a woman at Tarcoola was attempting to extinguish a small spirit stove on which she had been boiling a kettle, when the stove overbalanced and the burning liquid ignited her clothing. She ran outside and jumped into a water tank, calling for help. Her neighbours went to her assistance, but before the flames could be brought under control, most of her clothing had been burned off, and she suffered very extensive burns to the body, legs and arms. Sister Maddern was called over, and she ran over and applied what dressings she could there and then, and had the patient removed to the hostel where she completed dressing the injuries. This cut out all the sterilised dressings she had on hand, and she worked all night to sterilise sufficiently more to change the dressings in the morning before the patient was flown to hospital. Ceduna hospital was full, and so Doctor rang Whyalla and got her admitted there. I flew up to Tarcoola after breakfast on Tuesday, and Sister made the flight to Whyalla with the patient and attended her during the journey. After being up with the case all night, and spending nearly three hours in the air, some of it under bumpy conditions, Sister was pretty well knocked up, and spent the remaining part of the afternoon sleeping. We returned to Tarcoola on Wednesday morning and on our arrival were told that despite the extensive nature of the burns it was hoped that the patient would recover. The round trip covered 700 miles, the patient travelled 240 miles by air, and Sister 480 miles."

Miss Annie Joye, one of the B.C.A. pioneer matrons of the Wilcannia hostel, died last week in the Home of Peace, Sydney at the age of 81. The deceased lady was associated in the work with the late Rev. Fred Harvey and Mrs. Harvey, who were responsible for the foundation of the hostel.

## A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: Rev. F. Wilde, 12/-; Women's Guild, Willoughby, £1/1/-; Rev. F. H. B. Dillon, £5; Anonymous, £1/1/-; Archdeacon H. S. Begbie, £2; Miss Lambert, 12/-. Amounts under 5/-: 11/-.

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

## A LETTER TO THE YOUNG MEN OF AUSTRALIA from THE ARCHBISHOPS AND BISHOPS OF THE CHURCH OF ENGLAND

We are writing about a matter that vitally concerns you. Australia to-day faces many problems. Among them are these: We must learn to live together in a friendly way among our selves; we must have an established peace with our neighbours outside — and this in a world of change and uncertainty. If Australia is to be a great nation, her citizens must have ideals and convictions, and above all, the belief that life does matter, and that the world can become a better place.

So many to-day do not believe this; they must be convinced. Here is a task for those who can lead others; the ablest Australians are needed to undertake this leadership of thought and life.

Nowhere are there greater opportunities for peace, leadership and influence than in the Ministry of the Church of God.

We have the means to train those whom God calls. We have the work

for them to do, posts for them to fill, scope for the greatest energy, zeal and ability.

Is God calling you to this work for Him, for Australia?

Anyone of us would be glad to hear from you, or to see you, and consider with you your part and place in these tasks of the future.

We are,

Yours sincerely,

HOWARD, Sydney; JOSEPH, Melbourne; REGINALD, Brisbane; JOHN, North Queensland; STEPHEN, Carpentaria; ARNOLD, Bathurst; W. E., Kalgoorlie; JOHN, North West Australia; FORTESCUE, Rockhampton; JOHN S., Armidale; BRYAN, Adelaide; WILLIAM, Ballarat; FRANCIS, Newcastle; M., St. Arnaud; ERNEST, Goulburn; L. A., Bunbury; C. L., Bendigo; D. B., Gippsland; R., Willochra; PHILIP, New Guinea; CHRISTOPHER, Grafton; CHARLES, Riverina; GEOFFREY, Tasmania; THOMAS, Wangaratta.

## MOTHERS' UNION.

(Letter from the Archbishop of Canterbury.)

(In the "Canterbury Diocesan Notes," June, 1946.)

It cannot be said too often that the first step towards the conversion of others to the Christian Faith is that those who are Christians should deepen their own devotion to the knowledge and love of God. The Mothers' Union sets a good example to us all in the call which it is making to its members to study the meaning of the three objects of their Union and to re-dedicate themselves to them. It is a true instinct that leads groups of people, with special concerns and responsibilities of their own within the Church, to unite in a special association that so they may be helped and encouraged to meet them in Christian faith and grace. The responsibility of the mother in every family is great and far-reaching, and the Mothers' Union has a corresponding importance in the life of the Church and in the task of evangelism. All of us can profit by recalling what are the three objects of the Union.

The third of them is to organise in every place a band of Mothers who will unite in prayer, and seek by their own example to lead their families in purity and holiness of life. It is impossible to attend a Mothers' Union Service without being deeply moved by its meaning and its possibilities. Here are women with the unique joys and cares of motherhood, putting themselves into the hands of our Lord, asking Him to be the Companion of their hearts and homes, and then, with the Divine Grace to aid them, returning to husbands and children and the

daily round. They are doing what all of us do, as members one of another, whenever we go to Church. But the mothers' influence is so special, that they do well, indeed, to come apart together and in their own Union seek special grace through prayer and thought and mutual help to carry them forward.

The second of the objects is to awaken mothers to their responsibility in the training of their boys and girls. This should, of course, be the concern of husbands just as much as of their wives. Indeed, if husbands are indifferent to it, they go far to undo what their wives may do. But the mother is the best teacher and bears the brunt of it. How much it means to them when the father understands what they are doing, supports them by his own example and in his more clumsy way teaches what they teach. No one doubts that Christian education, in faith and in behaviour, must begin in and continue in the home; there the foundations are laid. It is in these days a very difficult task when there are so many influences which tell against the discipline of the good home. The Mothers' Union not only awakens its members to their responsibility, but does a great deal to help them to fulfil it with understanding and sympathy.

The first object of the Union is to uphold the Sanctity of Marriage, that is to say, the Christian principle of the permanence of the bond between man and wife. No one will deny that is the Christian principle. The Convocations reaffirmed it a few years ago, as our Lord's principle and standard of marriage. No one will deny that the principle requires at this time every possible defence and support. The Mothers' Union, to which the principle is of such vital importance, is a most powerful defender of it.

The Church has a more difficult task to fulfil. It, of course, must maintain the principle; that is why the Convocation affirmed

that the Church should not allow the use of the Marriage Service in the case of anyone who has a partner still living. But the Church also has to exercise its discipline and is pastoral care towards those who have for one cause or another departed from the Christian principle and have married again after divorce. The problem of how the Church is to exercise its discipline is almost as old as the Church itself, and has been answered in various ways. It is confronting many provinces of the Anglican Communion, and is likely to claim the attention of the next Lambeth Conference. All I would say of it here is that questions relating to the readmission of those who have been married again after divorce to Church fellowship and communion should always be referred to the Bishop of the Diocese.

These difficult questions of discipline are as I have said, the concern of the Church. They are not the concern of the Mothers' Union as such; it would indeed be impossible for the Mothers' Union to exercise this kind of discipline and intolerable if it tried to. Quite rightly it takes its own clear line, as a voluntary society within the Church. One of its objects, and one fundamental to true family life, is to uphold the principle and standard of life-long union; and therefore it excludes those who in whatever circumstances have themselves departed from it. Thereby they are greatly assisting the Church in its witness to that same principle, without pretending to deal with questions of discipline, which are not within its province. As members of the Church they will have regard to those other questions and will be free to form their own judgments and contribute to the formation of a wise and understanding opinion. But as a Union they have their own work to do and their own witness to make. Here once more in calling their members to study their objects and to rededicate themselves to them they set a good example from which all of us can profit.—Geoffrey Cantuar.

## JEWISH TERRORISM.

The Executive Council of Australian Jewry speaking in the name of the Jewish citizens of the Commonwealth, is profoundly concerned at Press reports of alleged terrorist threats of violence against public men in Britain. Once again it affirms its strong condemnation of violence and lawlessness wherever they may occur.

It points out that terrorism has been denounced by the Jewish Agency, by worldwide Zionist organisations and by the Jews throughout the world.

In its traditional attitude of unqualified loyalty to the Crown and Empire, Australian Jewry castigates all forms of crime and violence as fundamentally in conflict with Jewish religious teachings, which stress above all the ideals of Peace.

The Executive Council of Australian Jewry declares that only by lawful and constitutional means can the Palestine problem be solved and prays that the settlement will satisfy the just claims of the Jewish people.

SAUL SYMONDS,

President,

Executive Council of Australian Jewry.

## THE CALL TO YOUTH

### CHRIST'S FOLLOWERS.

"Jesus prays for His followers, not that they should be kept from contact with the world and its evil, but that they should be kept from being contaminated with evil." — St. John 17/15.

Here is a resolve for us all as we go about His business:—

"I will be true, for there are those who trust me;  
I will be pure, for there are those who care;  
I will be strong, for there is much to suffer;  
I will be brave, for there is much to dare.  
I will be a friend of all, the foe, the friendless;  
I will be giving, and forget the gift;  
I will be humble, for I know my weakness;  
I will look up, and love, and laugh, and lift."

### YOUTH RALLY.

The Labour Weekend Rally was held this year in Cobden, and proved a happy time of fellowship for all who were able to at-

tend. There was an average attendance of 30 young people at all meetings during the week-end, while a party of 46 invaded the Blow Hole on the Saturday. The venture was very successful, thanks to many Cobden friends, and was a great encouragement to the young people of our district. Westport and Greymouth parishes were represented.

### BEGGING RIDES.

(By Norman Bartlett.)

"Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit." — Colossians 2:8. R.V.

Wise parents warn their children not to accept rides from strangers. There are all too many scoundrels abroad looking for a good chance to kidnap a child and hold him for enormous ransom, or, if that be not forthcoming, to murder him. And yet for a soul to be kidnapped (this is the literal and vivid rendering of "maketh spoil" in the above text) from Christ by some false philosophy is a worse fate, if there be no return to the Saviour on the part of the soul in question. Fathers and mothers do well in cautioning their children never, no matter what the inducements offered, to go riding with strange men or women. But how many grown people, even Christians, who ought to know better, fairly beg for a ride in every new religious fad or ism that comes along!

### YOUTH AND THE KATOOMBA CONVENTION.

The Convention at Katoomba this year was well attended by young people. Each afternoon and evening the Convention Tent

was packed and there was a preponderance of young people.

The Church of England was not absent from this opportunity for Christian witness and Christian fellowship. The Rev. E. Millard, Rector of Dulwich Hill, had a houseparty of 22 young people. These young people were greatly helped by the fellowship in their own houseparty and the meetings. The Church of England Youth Houseparty was conducted by the Chaplain for Youth, Rev. G. R. Delbridge who had in his houseparty from 15 to 20 young people. All who attended this houseparty were particularly helped by the informal discussions held among themselves. Several who attended expressed their willingness to serve God either at home or abroad as He directs.

Those who are interested in attending next year's Convention and are desirous of enrolling in the Church of England houseparty are advised to get in touch with the Chaplain for Youth, Rev. G. R. Delbridge at MA 1942.

### SEEKING TO KNOW.

(By Fred Scott Shepard.)

Speak, Lord, Thy servant longeth  
To know and do Thy will;  
To find the place for service  
That Thou wouldst have him fill.  
Speak, Lord, Thy servant waiteth,  
With willing mind and heart,  
To hear and learn the message,  
Thou wouldst to him impart.

Speak, Lord, Thy servant seeketh  
The measure of Thy grace,  
Which giveth strength and guidance  
Life's rightful paths to trace.

"My child," the Master answers,  
"Thy yielded heart must be  
The channel for the blessings  
Thou wouldst receive from Me."

### YOUTH BROADCASTS.

During the month of January three youth broadcasts are being given over Station 2CH on the Christian Youth Workers Session, depicting the work of the Church of England among youth.

Those who are interested in hearing more of this work might listen to 2CH on Sunday, 26th January, at 6 p.m.

### CHURCH OF ENGLAND COACHING COLLEGE.

The Church of England Coaching College will re-open early in February, and any who are desirous of enrolling in the night courses available are advised to communicate with the Chaplain for Youth, Church House, George Street, Sydney.

### AT VERY BEST.

Our lives are judged by deeds, not years;  
By faith that falters not nor fears;  
That faces life with smiles not tears;  
That bravely plays its part.

If it be lived at very best,  
With loyal zeal and earnest zest,  
The fruitage will the worth attest  
Of mind and will and heart.

And though its span be short or long,  
If faith expectant makes us strong,  
The Judge, to whom awards belong  
Will guiding grace impart.

—Fred Scott Shepard.

## CORRESPONDENCE.

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

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

In reply to the Bishop of Newcastle I must point out that the case he cites, Read v Bishop of Lincoln, was decided about 1890, long after the Disestablishment of the Church of Ireland. It had previously been held to be unlawful to adopt the Eastward Position in Holy Communion. The Church of Ireland is, therefore, blamed for adopting the law of the Church of England as defined in her courts at the time of Disestablishment. I am, therefore, under no misapprehension on this point. I would be grateful if his lordship would quote the exact decision of the Court of Arches to which he refers regarding what he describes as "a cross in connection with the Communion Table." Why was the distinction to which he refers made? It would greatly assist me if his Lordship would deal with the decisions of the Bishop of Exeter, on the Cross, which I quoted at some length. It would also help if he discussed the significance attaching to the requirement that every clergyman of the Church of Ireland shall sign the Preamble and Declaration. When I get his Lordship's views on these matters I can deal better with the closing part of his Lordship's letter.

Yours faithfully,

THOMAS C. HAMMOND.

### THE MOTHERS' UNION.

(The Editor, "Australian Church Record.")

Dear Sir,

In the issue of 5/12/46, you published an article taken from "The Record," an English publication. The article was headed "An Appeal to the Mothers' Union."

The article commences in an uncharitable way endeavouring to insinuate that there is only one side to the question and that the great majority, if not all, Christian people are sorry that the M.U. has such strict ideals. It goes on to say "Charity revolts against these regulations."

This article is on a level with all the propaganda that has been levelled against the high ideals of Christian civilisation, and has succeeded in lowering the standard of Christian morality in all aspects.

The great complaint is that the ideal of the sacredness of the marriage vow is too high and should be lowered, otherwise (to quote again from the article) "it becomes the representative of a section, and has only sectional influence, or it loses power and dies into insignificance."

These kind of statements about all sacred institutions and orders have become so common that they sound rather like a worn-out gramophone record.

The history of the divorce laws in the British Empire should at once stop all decent people from making attacks on the Mothers' Union because of its high ideals. We all know how the marriage tie became less and less sacred as cause after cause became a reason for divorce. When the marriage tie was almost indissoluble it caused hardship to a few but now the ease with which couples

obtain their divorce causes hardship to thousands if not millions of innocent children.

The article also says "The Church is a society of the redeemed, of people who have turned their backs upon the past. They have accepted His forgiveness, they seek His Grace, and they long to follow His example." No one will disagree with these words at all, but they will with the interpretation put upon them. We all long to follow His example and that must include His teaching: Matt. c 5 v 32, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." If we follow His teaching what shall we do? It is rather up to all who accept Him as their Saviour to live up to the ideals rather than pull them down. The scripture I quoted is not an isolated verse, we find teaching just as strong in Mark, c 10 vv 11, 12, etc.

The Mothers' Union should have the support of all Christians in this ideal but unfortunately they have not. The standard is admittedly too high for the average today, but then the standard of Christianity has always been too high for the majority. The clergy also are divided on this issue, a few will marry divorced people without question, the majority I believe still endeavour to live up to standard.

The ideal is not too high, but it needs an intense spiritual life to uphold it. My appeal to the members of the Mothers' Union would rather be an appeal to them to so live their lives in Christ that all women will be uplifted by their example.

Yours faithfully,

W. K. DEASEY.

St. Peter's Rectory,  
Princes Highway, St. Peters,  
8th January, 1947.

### THE MOTHERS' UNION.

(The Editor, "Australian Church Record.")

Dear sir,

I have to-day received by Air Mail a page from your issue of December 5, 1946, on which appears an article from "The Record," entitled "An appeal to the Mothers' Union."

I am therefore sending you now a copy of the reply to this article sent by our Central President, Mrs. Fisher, to "The Record," and hope that you will publish this in one of your future issues. You will see that this letter of Mrs. Fisher's is dated October 8, and we feel it is quite possible that you will have seen it yourself and published it in your paper already, but if not will be glad to do so now.

Yours, etc.,

(Mrs.) PHYLLIS M. MANNERS,

The Overseas Secretary.

16/12/46.

October 8, 1946.

Sir,

We appreciate the spirit in which the leading article of October 4th is written, but, as it seems to us, your argument is inconsistent with your appeal.

In the first part of your article you say of the Mothers' Union: "Nor are their standards a whit too stern. Were they to be lowered, who would remain to give courage to the weak and stir the National conscience?" And again: "The Mothers' Union is to be admired for the strength of its determination to make no concessions. No-body asks that they should."

Your appeal, however, in the latter part of the article is that the Mothers' Union should now depart from its existing practice,

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Write or call for further particulars.

which has been the same since its foundation seventy years ago, and admit divorced persons and unmarried mothers to membership. This would certainly be a concession and, in the case of divorced persons, would put the Mothers' Union in the unwarrantable position of deciding which divorced persons should be admitted and which should be excluded. It would inevitably destroy the special purpose for which the Mothers' Union has stood since the beginning of defending the Christian principle and standard of marriage which is "a life-long and indissoluble union for better or for worse of one man with one woman to the exclusion of all others on either side." Thus it was defined in the first resolution on marriage adopted by both Convocations in 1935. To defend this principle and standard cannot be held to be the view of "a small section." Indeed, you call on us to be resolute in its defence. It is, therefore, in no spirit of self-righteousness that the Mothers' Union maintains its practice, but simply that it may give an effective witness to the Christian standard which it was founded to uphold.

The Mothers' Union is in no way without sympathy for those whose marriages have become shipwrecked. It knows well the terrible strains which modern conditions impose upon fidelity to the marriage bonds. It recognises fully the duty of the Church to deal gently with those who have departed from its standards and to bring to their aid all its pastoral care.

The work of the Mothers' Union is not co-extensive with that of the Church. Within the Church, it bears its own particular witness and the concessions for which you ask would clearly make its witness less effective; we are glad to know that you are at one with us in not wishing that to happen.

Yours truly,

(Signed) ROSAMUND C. FISHER,  
Central President.

October 8, 1946.

### Proper Psalms and Lessons

**January 19. 2nd Sunday after the Epiphany.**

M.: Isaiah xlix 1-13; Luke iv 16-30 or James i. Psalms 27, 36.

E.: Isa. xlix 14 or 1 4-10; John xii 20 or 1 Thes. i 1-ii 12. Psalm 68.

**January 26. 3rd Sunday after the Epiphany.**

M.: Hosea xi 1-xii 6; John ii or James ii. Psalms 42, 43.

E.: Hosea xiv or Joel ii 15; John vi 22-40 or Gal. i. Psalms 33, 34.

**February 2. Septuagesima. (Purification of B.V.M.).**

M.: Gen. i 1-ii 3, or 1 Sam. i-21; John i 1-18 or Revel. xxi 1-14 or Hebrews x 1-10. Psalm 104.

E.: Gen. ii 4 or Jeremiah x 1-16 or Haggai ii 1-9; Mark x 1-16 or Revel. xxi 15-xxii 5 or Rom. xii 1-5. Psalms 147, 148.

## Churchman's Reminder. Australian Church News.

"Exhort with all long-suffering and doctrine."—St. Paul to Timothy—2 Tim. 4:2.

Our prayer in these days as ever, must be against "all false doctrine, heresy and schism."

January.

**19.—2nd Sunday after the Epiphany.** This old collect was one of many in the Prayer Book, taken from the Sacramentary of Gregory. Rome had not mixed false doctrine in its prayers then as it has in our day. And the English Prayer Book at the Reformation cut out all false teaching retaining only what was true and scriptural.

**26.—3rd Sunday after the Epiphany.** In this collect Christ is remembered as the Healer. It would do us all good in time of trouble to have the words of this collect in mind. But we so often forget the Presence of the Healer Who "in all our dangers and necessities" does set forth "his right hand to help and defend us."

**25.—St. Paul's Day.** The second greatest event after the Gift of the Holy Spirit at Pentecost was the conversion of St. Paul. He belonged to no one save his Master, and he belonged to no place after his conversion but went everywhere.

### NEW SOUTH WALES.

#### Diocese of Sydney.

##### NEWS FROM THE PARISHES.

**St. Stephen's, Penrith.**—The Rector writes in the "Parish Messenger":—"I indicated to you last month that a stained glass window was in the process of preparation by Mr. A. Handel, of Sydney, being the gift of Mrs. H. J. Witts, to perpetuate the memory of her parents and those of her brothers who have pre-deceased her. This window, which depicts the 'Light of the World' and 'The Good Shepherd,' was unveiled and dedicated at the 11 o'clock service of Sunday, December 15."

**St. Michael's, Flinders Street.**—The Rector, the Rev. N. Fox, wrote the following in his "Parish Messenger" dated December 1st:—"Rev. G. C. Glanville, B.A., B.D., B.Litt., was the preacher at St. Michael's last Sunday evening. He began his ministry in our Church on Christmas Day, 1902, under the late Rev. Dr. Manning, so that it was fitting that on his return to Australia, after so many years' absence, he should have occupied the pulpit in St. Michael's. The Rector began his ministry under the Rev. G. C. Glanville some years ago so that a strong bond of friendship exists. Mr. Glanville was pleased to renew acquaintances with some who worshipped with us and who remembered him so many years ago."

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### THE BUILDERS.

Monica Farrell has been working for ten years with The Builders. God has wonderfully blessed her work and the committee desire to place on record its appreciation of her valuable services.

Miss Farrell has now felt that another sphere of service is opening for her and has asked to be relieved of the obligation to conduct Teaching Missions in connection with The Builders.

The Committee greatly appreciates Miss Farrell's action which is consistent with her high sense of duty at all times and while regretting the loss of her services wish her God speed and Divine guidance in her new venture of faith. Those who wish to obtain Miss Farrell's help in meetings or in any extended campaign are asked to communicate direct with her at Stanhope Crescent, Milson's Point. Phone: XB 4325.

### S.P.T.C. RESULTS.

The following are the successful candidates in the examination of the Prayer Book in the Sydney Preliminary Theological course in order of merit:—

L. M. Abbott; D. P. Spalding; Mary Paton; Noreen Butterley; Mrs. Doreen Greig; N. R. A. Graham, Nancy Drew, P. C. Beaumont, equal; Leslie Kelman, Catherine Newmarch, equal; Enid Stahl; Mrs. M. Morris; Phillis Collard; Margaret Whittaker; John Goodman, B. Gedge, Winifred Brown, equal; Betty Austin; Margaret Prescott; J. Kammell; Eileen Coles, equal; Joyce Pratt. Four were unsuccessful.

### Diocese of Grafton.

#### BANGALOW.

At the annual meeting of the Bangalow Women's Guild our Treasurer for the past 25 years, Mrs. C. Stephens, asked to be relieved from again taking that office. Mrs. Stephens has been a member of our Guild since its inception, well over 30 years ago. The present beautiful Parish Church stands as a monument to the devotion and enthusiasm of the Guild in those earlier days, and it was found very hard to allow our veteran member to relinquish the office which she filled so ably. To mark their appreciation of her many years of faithful service her fellow members entertained Mrs. Stephens to afternoon tea recently and gave her a small memento, a token of their appreciation and respect.—"Parish News."

### Diocese of Newcastle.

#### DIOCESAN CENTENARY.

1947 will be a notable year here, and in Melbourne and Adelaide. It will mark the close of the first century of diocesan history, and the beginning of the second. It was on June 29th, 1847, that there was held in Westminster Abbey a notable service at which no less than four bishops—three for Australia and one (Robert Gray) for Cape Town—were consecrated to their high office. One of them was our own first bishop, Dr. William Tyrrell. And since the Letters Patent authorising his consecration contained the provision that he and his successors were to bear the title of Lord Bishop of Newcastle, we must assume that the Diocese of Newcastle began its existence on that day. It was

a notable service for more reasons than one. It was the first public service of the kind. Previous services for the consecration of bishops for overseas had been held in the semi-privacy of the Archbishop of Canterbury's private chapel at Lambeth. The public was not invited, or indeed allowed to attend them. When the great third bishop of Calcutta, Reginald Heber, had been consecrated nearly a quarter of a century before, it was only with considerable difficulty that Mrs. Heber secured permission to invite two friends to be present at the service. But when the Bishops-designate of Melbourne, Newcastle and Capetown were consecrated in 1847, Westminster Abbey was crowded to the doors with a congregation which numbered thousands, and the collection is reported to have amounted to five hundred and fifty pounds (£550). The sermon was preached by the Bishop of London (Dr. Blomfield), with whom this Diocese can claim direct connection because of the members of the Blomfield family who are still living within its borders, and carrying on their family tradition of active service to the Church. You will be interested to know that on the actual Centenary Day (June 29), a commemorative service is to be held in Westminster Abbey, and that the sermon is to be preached by Dr. Blomfield's latest successor (Dr. Wand). I have asked Dr. Horace Crotty to represent this diocese at this service, and he has most willingly consented. On that same day, as you already know, we plan to have a similar service at Morpeth, and to make it the object of a pilgrimage from every part of the Diocese.—From the Bishop's Letter.)

### Diocese of Bathurst.

#### AN IMPRESSIVE ORDINATION.

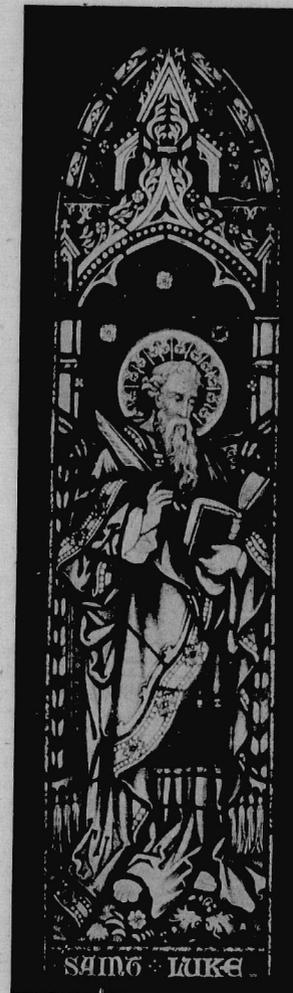
The present Bishop of Bathurst recognises the fact that in a scattered country of large area, such as the Diocese of Bathurst, the greater number of churchpeople cannot attend services in the Cathedral. Hence in order that as many as possible may have the opportunity of witnessing an Ordination Service, one of the most impressive of the Church's rites, the Bishop often holds such services in one or other of the Parish Churches. There are 46 parishes in the Diocese of Bathurst, and so it follows that, even if future bishops should continue the practice, any one parish can only expect to be the centre for the diocesan ordinations two or three times within a century.

No wonder then that the Narromine newspaper should say "Local history was made in St. Mary's Church of England, Narromine, when for the first time in 55 years, on Sunday last, that Narromine has been a separate charge within the Church of England diocese of Bathurst, an Ordination Service was held. A large congregation filled St. Mary's Church to witness the beautiful and impressive ceremony, carried out with all the historic and traditional ceremonial of the Church of England."

The Bishop was assisted in the ordination by Archdeacon L. C. S. Walker, Principal of the B.G.S., Rev. A. Macartney, rector of Gilgandra, and the Rev. Guy Lennard, rector of Narromine. The Bishop himself preached the ordination sermon, explaining to the congregation the ministry of a deacon. The newly ordained deacons were Rev. L. Winton, Rev. G. Officer, Rev. A. Austin, Rev. R. R. Miles, and the Rev. C. Miller.

After the service there was a reception in the Parish Hall where the ladies had pre-

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pared a generous breakfast. The rector of Narromine expressed the sincere appreciation of his parishioners and himself, of the bishop's kind consideration in holding the ordination in their parish church.

His lordship in reply said that it had been a great joy to hold the ceremony in St. Mary's, an already beautiful church which when completed would be one of the most beautiful churches in the west. It had been a beautiful service, and everything had gone smoothly and without a hitch.

## VICTORIA.

### Diocese of Melbourne.

#### A.S.C.M. ANNUAL CONFERENCE.

Four hundred University and College students and one hundred senior branch members and leaders of all states have enrolled for the Annual Conference of the Australian Student Christian Movement. It will be held at the Geelong Grammar School, Corio, Victoria, from January 7th to 15th, 1947. The subject for study and discussion is "Christian Faith in Action."

Preceding this Conference, the first national conference of Theological students will be held for five days. Fifteen Theological Colleges, in three States, are represented among the forty-five students who plan to come. Addresses and discussions will centre around the theme, "Towards the Conversion of Australia."

#### St. Luke's, South Melbourne.

In spite of our disappointment in being unable to obtain the use of the Town Hall, a very large attendance witnessed a very good display in our own Parish Hall, when the girls of the Physical Culture Class acquitted themselves well in the various exercises and plastics. The work was well up to standard, and Miss White, the instructress, is to be congratulated on the success of her year's work. Inez Stephenson was excellent in her solo work, as was also Valda Johnson. Beryl Stephenson sang two solos, which were well received by an appreciative audience. Altogether it was a splendid night. After presenting the medals and gifts, the Vicar thanked Miss White, Mrs. Salmon (pianist) and the hon. secretary (I. Stephenson) for the capable execution of their several duties; also B. Stephenson (soloist) and the visiting girls of the club in Burnley for their share in the programme. —"Parish Paper."

## SUNDAY SCHOOL TEACHERS!

"Peloubet's Select Notes," for 1947. A commentary on the International Bible Lessons. Edited by Dr. Wilbur M. Smith, 5/-.  
 "Higley's Sunday School Lesson Commentary," for 1947. (Int. Uniform Lessons), 8/9.  
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### Diocese of Ballarat.

#### A DISTINGUISHED VICTORY.

The Ballarat Grammar School has won the Public Schools' Cup for Rifle Shooting and a General (probably General Savage) came from Melbourne to present it. The School has won this distinction in competition with all public schools in Victoria. First, the school won in Ballarat, competing with the other three schools. This entitled the School to go to Melbourne where it gained a place in the final, and in the final won its way to victory. This is a great distinction, of which the diocese can be very proud.

### Diocese of Wangaratta.

#### DIOCESAN REGISTRY.

The need for a Diocesan Registry has been apparent for some considerable time. For many years we have been dependent upon the goodwill of the firm of Notcutt and Purbrick for facilities for the conducting of our Registry work in their office. The Diocesan Council has now decided, as soon as Government regulations permit, to build a Registry Office and Council Room on any available site between the Archdeacon's house and Bishop's Lodge. It has been decided that this new Registry office should be built as a memorial to our late Registrar Mr. Frederick Charles Purbrick. In this way Mr. Purbrick's long years of service and outstanding work for the Diocese will be fittingly commemorated. An appeal will be made throughout the Diocese for funds for this building, and I have asked the Archdeacon, Canon Dicker, and the Hon. P. P. Inchbold, M.L.C., to assist me in this matter. The building is expected to cost at least £2500.—Bishop's Letter.

## QUEENSLAND.

### Diocese of Brisbane.

#### OFFICIAL.

The following licences have been issued by the Archbishop:—

The Rev. Thomas Savin Stuart Brown-Beresford, Th.L., as Vicar of St. Anne's, Nanango.

The Rev. William Hoog, Th.L., as Rector of St. Mark's, Warwick.

Mr. Clive Frederick Wheeler, as Lay Reader in the Parish of St. Alban's, Gatton.

The Archbishop has accepted the resignation of the Rev. William Hoog, Th.L., as Chaplain to the Missions to Seamen.

Ordination at St. John's Cathedral on the Feast of St. Thomas, 1946:—

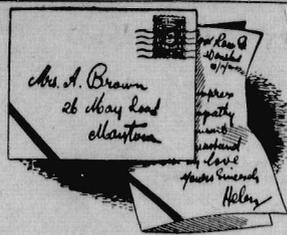
To the Diaconate—Bradley, Edward Athelstan; Staines, Frederick Arthur; Field, Henry Richard; Ocroft, Robert James; Piva, Alan; Kakaese, Caspar.

## SOUTH AUSTRALIA.

### Diocese of Adelaide.

#### HOME FOR THE AGED.

A home for aged people, with accommodation for 80, is to be built on a five-acre site at Magill.



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The home, estimated to cost about £25,000, will fill an important need in the community. Negotiations for the purchase of the land, which was on the Morialta tramline, have been almost completed.

The architect's plan for the home shows a main building with a central two-storey block. Administrative offices, assembly room, and dining room, are on the ground floor, and staff quarters on the first floor.

Four wings, each with 15 single rooms, will radiate from the main block.

Accommodation will be divided equally among men and women, and will cater for those who were fairly able to look after themselves and those who needed more constant care. The project will include a small hospital.

Provision is also being made for the erection of several cottages on the property for married couples.

The home is the second important project to be launched by the Church of England social welfare committee. The Diocesan Mission House at North Adelaide, a home for delinquent girls, was opened early in 1945.

## WESTERN AUSTRALIA.

### Diocese of Bunbury.

#### DENMARK.

The Rt. Rev. Bishop of Bunbury visited Denmark on Tuesday, December 3, for the purpose of holding a Confirmation Service for students of the School of Agriculture. Service was held in St. Leonard's Church at 7.30 p.m., and a Social Hour followed in "The Ideal Tea Rooms," when all parishioners were invited to accept the opportunity of meeting informally the Bishop and Mrs. Knight.

## ADELAIDE'S 100 YEARS AS AN INDEPENDENT DIOCESE

### CENTENARY APPEAL FOR £25,000 TO FURTHER HOME MISSION WORK

This year the Church of England in South Australia will celebrate the centenary of the foundation of the diocese of Adelaide and the enthronement of its first bishop.

The Church in South Australia is, of course, as old as the State itself. It was planted here by the first settlers to step ashore in the new country from the Duke of York and the Buffalo in 1836. But it was not until 1847 that it became self-governing with its own Bishop and diocese.

During the celebrations the Church will appeal for £25,000, which it needs to carry on and extend its work, particularly in the new suburbs now springing up in Adelaide—work which calls for more clergy and more places of worship.

For the first eleven years of the colony's life the Church of England in South Australia was "ruled" by Bishop Broughton from Sydney. Broughton was made Bishop of Australia in 1836, the year of South Australia's settlement, and his diocese thus embraced the entire continent.

He never visited South Australia and never sought to impose his authority. However, he seems to have kept a paternal eye on the struggling colony and from time to time he helped with advice the young Irishman Charles Howard, the first Colonial Chaplain, who was the pioneer of the Anglican Church in South Australia.

Howard gave his life to the Church and the Colony. Until he was joined in 1840 by the Rev. James Farrell, he was the only Church of England clergyman in a settlement which was predominantly Anglican. A lesser man would have been satisfied to build more slowly and so spared himself. But not Howard. At the age of 36 he drove himself to his death, worn out by work and worry.

He came of a family which was a branch of the famous Howards of Effingham. He was a scholar of Trinity College, Dublin, and had not long entered the church when, in 1835, he was attracted by Wakefield's scheme.

He held his first service in the colony at Glenelg on New Year's Day, 1837, four days after the Buffalo's arrival. He remained at the Bay till the end of January, when he borrowed a sail and a hand cart, and, with Osmond Gilles, the Colonial Treasurer, to help him, he pulled them through the scrub in blazing hot weather to the site of Adelaide.

#### The First Church.

He made his camp on or near the site on which Trinity Church now stands, draping the sail over a tree, and this makeshift tent became his church while he set about collecting rushes and timber to build something better. In wet weather he held service in the half-finished courthouse in Currie Street.

A wooden church had been sent out from England already to erect, but it was found to be too flimsy and was never put up. Howard, instead, decided on a stone church. The foundation stone was laid by the Governor on January 26, 1838, and so Trinity Church was built. In 1888 it was rebuilt in its present form. According to the Dean of Adelaide (the Right Rev. G. H. Jose) in his history of the first 20 years of the Church of England in South Australia, all that remains of the first building are the original part of the nave walls and of the tower with its famous clock.

Howard was still the only Anglican clergyman in Adelaide when in October, 1839, the

rival ten churches had been consecrated, and six more were nearing completion. At the end of ten years he was able to report: "The number of churches or settled places where Divine Service is periodically conducted, independently of head sheep and cattle stations visited, is sixty."

#### "Herculean Task."

He was Bishop of Adelaide for 35 years, and in that time he accomplished what Dean Jose describes as a "herculean task."

A product of Westminster and Christ Church, Oxford, a scholar and church historian of high order, his gifts seemed out of place in a colony which when he came here was still in the pioneering stage. But no choice could have been happier. He plunged into the work of his diocese—which until 1857 included Western Australia—with a missionary zeal and when eventually he returned to England he left behind him a well founded and vigorous church.

One of his first concerns was the founding of St. Peter's College. In 1847 some months before his arrival, a Church of England Proprietary School was opened in Trinity Schoolroom adjoining the church. Bishop Short brought with him from England £2,000 for a collegiate school and a headmaster, the Rev. T. P. Wilson. It was agreed that Mr. Wilson should be headmaster of the Proprietary School while the Collegiate School was building, and that they should then be merged. The present site of the school was bought and the foundation stone was laid on May 24, 1849.

Howard died in 1843 and Farrell, unable to look after both churches, closed St. John's and took over Trinity. St. John's was finally consecrated in 1848. It was demolished and completely rebuilt in 1887.

#### A Great Leader.

Farrell carried on in the same devoted way where Howard left off, and as time went on he was joined by other priests sent out from England. By 1847, when Bishop Short was enthroned as the first Bishop of Adelaide, there were five clergymen struggling to meet the needs of about 25,000 members of the Church of England scattered throughout the colony.

As a separate diocese under its own bishop the Church now entered a new chapter. Tasmania had been made a separate diocese in 1842. Five years later bishoprics were created for Adelaide, Melbourne and Newcastle, and Bishop Broughton, dropping the title of Bishop of Australia, became simply Bishop of Sydney.

In Augustus Short the Anglican Church in South Australia quickly found that it possessed a leader of exceptional intellect, vision and energy. Within a year of his ar-

rise, the question of a cathedral, but some years were to elapse before it was settled. Before Bishop Short left London he was under the impression—shared by many people—that a site had been left vacant in Victoria Square for the building of a cathedral when the town acres were being distributed. It turned out to be a misunderstanding based on a private plan made in 1837 by Kingston on which he had placed a cross in a Victoria Square acre to keep in view a plan for "a future colonial church."

#### Disputed Cathedral Site.

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Colonel Robe, the Governor, however, was one of those who believed that the acre had actually been allotted, and in 1849 he formally made it over to Bishop Short for the building of a cathedral. When the grant was made public in 1855 the Adelaide Corporation protested, and Bishop Short, at the request of the newly formed Synod, decided to have the question settled by the courts. A friendly suit was instituted and when a jury found against the church, the Bishop let the matter drop.

He made Christ Church, North Adelaide, his pro-cathedral, and a few years later purchased the present site of the cathedral. The Bishop laid the foundation stone on St. Peter's Day, June 29, 1869, and by the middle of 1876 building had progressed far enough to enable the first service to be held in the cathedral.

The work still remained unfinished when Bishop Short left Adelaide, and it was not until 1902 that the cathedral was finally completed.

#### Parallel with To-day.

When Bishop Short retired in 1882 he was succeeded by another notable churchman, Bishop Kennion. The problems which Bishop Kennion had to face were remarkably like those which confront the church to-day.

Adelaide in the 'eighties was a rapidly growing city, spreading out towards the sea and the hills. New suburbs were springing up almost as quickly as houses could be built. The church found itself in danger of being stranded in the city and among the inner-lying suburbs while the tide of population flowed outwards.

Bishop's Kennion's solution, based on a scheme which he had seen at work at Leeds in England, was the Bishop's Home Mission Society. He saw that the need was more clergy and more churches, and not only in the suburbs but in the remote country districts.

But he was not content to wait until churches should have been built. While money was being raised by loans and gifts, he instructed Archdeacon Whittington—who had brought the problem before Bishop Kennion—to begin a house-to-house canvass and to arrange services in any suitable place.

The first Bishop's Home Mission church service was held on Sunday, April 22, 1883, in a railway employee's home at Islington. In the afternoon another service was held in a schoolroom at Parkside, and a third was held that night at Prospect, also in a schoolroom.

#### Bishop Thomas's Work.

Such was the beginning of what has become the most characteristic feature of the church of England in South Australia. Bishop Harmer, who followed Bishop Kennion, threw himself into his missionary work with the same enthusiasm as its founder and carried it still further afield.

Most of the society's history, however, was made during the thirty-five years' epis-

copy of Bishop Thomas—from 1906 until 1941. Under his direction and encouragement it extended and developed its activities in all directions, notably among the River Murray settlements.

It was chiefly due to his persistent efforts, also, that the objects for which the society stands were enlarged to include the maintenance of clerical students at St. Barnabas and St. Mark's Colleges. Another very important feature of his work was the provision of something like a living wage for the clergy of the diocese.

When Bishop Thomas arrived in South Australia the average income of a clergyman was £180 a year. This has been raised by £45 for clergy of less than five years' service, with a subsequent increase of £25 on the completion of that term. A small yearly allowance is also paid for each child.

#### The New Challenge.

It is, all told, meagre enough, but the Church has never found any lack of men offering for its service. During the war many of its clergy went into the forces, and the work of the church, particularly its missionary work, had to be greatly reduced. Two, and sometimes three, parishes had to be combined under one priest, who carried on as best he could under all manner of difficulties.

Most of the men who were with the services, have now returned, and the flow of new men into the Church continues. But in the last seven years the work that awaits the Church has grown to so great an extent that the number of clergymen is still far short of what it needed.

At the end of its first hundred years as a diocese the Church of England feels that it is face to face with opportunities such as it has not had since Bishop Kennion's time. The plans that it has made for pushing forward its work show that it has lost none of its early vigor. It looks to the success of the appeal which it is to make next year to launch it towards the fulfilment of those plans.

(We are indebted to the "Adelaide Advertiser" for the above interesting account.)

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