

TASMANIA

The annual meeting of the Tasmanian Society (Tasmania) held on the 7th August in Hobart. There were about 100 people present. His presidential address was by Mr. Cranswick (who occupied the chair) who noted three outstanding features of the annual report. The first was the generosity of the people of Tasmania who they had given. The second was the inspiration given by the returned from the field. The third was the challenge of what was being accomplished. It was a challenge to know what was going on, and the challenge to the young people to hear the "The difficulties we face" Bishop in closing, "are need to get down on our hands and knees that C.M.S. will not be done."

The Hon. Secretary, Rev. W. R. Barrett (Hon. Treasurer) presented the report. A notable feature was the presentation of a new boat to the Territory by the Hobart.

A missionary item was presented by the League of Nations. It was an evening was brought to a close by a film, "Do thou likewise."

HUTCHINS SCHOOL'S

(From "The Mercury.")

Saturday was the four hundredth anniversary of the school and in addition to the old boys were present the State. Main ceremony was the unveiling of the centenary on the school building an foundation stone of the school.

The Governor performed and the stone was consecrated (the Rt. Rev. G. F. Cra-

A guard of honour from the corps gave the general salute of the State Commandant and the Royal salute for was met by the chairmen (members of the Old Boys' Association (Mr. and Mrs. Miller, and the Radford), and Mrs. Radford) and Mrs. Radford. The guard.

Among those present were Headmasters, Messrs. J. is an old boy of the school. Lindon.

New Sub-prim

Mr. Chambers said that Thorold, headmaster of the first urged the necessity of The Old Boys' Association to commemorate the centenary of the school.

The design gave account of the boys, and though only a small part of the building was under construction.

Mr. Radford announced that the primary block on the site will be opened in the third quarter of 1946.

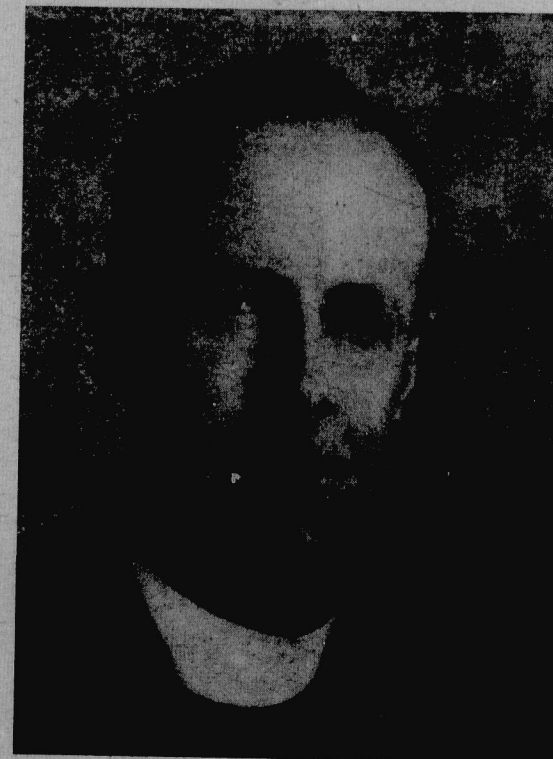
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Catholic
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Protestant
& Reformed



The Rev. L. G. H. WATSON,
Headmaster of All Saints' College, Barburst, N.S.W.

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NOTES AND COMMENTS.

The Matron of the Lawson Rural Centre in connection with the Home Mission Society, Sydney, who had been convicted by a magistrate for not sending for a doctor to attend a sick child who subsequently died, won her appeal against the sentence in the Appeals Court before Judge Studdert on Aug. 30th. The appeal was upheld and the conviction set aside. No publicity has been given to the decision as the matter was in a closed court, being a children's case. However, we have information that the Judge in his summing up left no doubt as to the issue in favour of Matron Godfrey on the facts presented by expert medical evidence.

We hope that the same organised publicity which was given to the case on a very generous scale by the press will be afforded to the acquittal of Matron Godfrey.

The Archbishop of Sydney has addressed an appeal to the Clergy of his diocese in support of the work of Moore College, the oldest and strongest Theological College, of the Commonwealth. Considering what the College has done for the Church in Australia it has an appeal far beyond the diocese of its birth. We imagine there are many churchmen outside the Sydney Diocese who will be interested.

The Archbishop writes as follows: "The Annual Embertide Appeal is to be made in the Diocese of Sydney on Sunday, 22nd September, and a gathering of Clergy and Churchwardens will be held at Moore College on Thursday evening, 19th November."

Those who visit the College will see that during the past year alterations have been

made to the main building which have provided two sets of Tutor's rooms, two extra students' rooms, a Common Room and a reconstruction of the bathrooms. On 1st July the Chancellor of the University, Sir Charles Blackburn, laid the foundation stone of the new wing, which will provide an additional nineteen students' rooms, making 50 rooms in all in the College. At the present time fifty-five men are enrolled, and therefore this annual Appeal for the maintenance of the College is again made. While many of the present students are supported by the grants of the Rehabilitation Department new students who are desirous of entering will be needing bursaries, and towards an annual expenditure estimated at £2,250 the income is only £900. I hope, therefore that you will be willing to have envelopes distributed in your Church, for gifts to the College, on Sunday, 22nd September, and also a retiring offertory.

on the matter under the challenging title "Law and Laxity." It reads as follows:—

The revelations made by a Sydney newspaper in regard to the Police and gambling together with the special "sports" night at a certain Sydney hotel—where allegedly beer was sold at 1/- a glass—long after legal trading hours—calls not only for comment but drastic action. For years we have been complaining that the liquor laws have not been properly enforced—so much so that it has constituted a scandal.

The unequivocal statement that a Police Sergeant and three constables were present at this licensed hotel during a time when liquor should only be served to lodgers or to bona-fide travellers is a statement that must be answered by the responsible authorities. The explanation in the daily press by the Police Department of what is being done is pitifully inadequate and unconvincing.

How can we expect the liquor traders to observe the law when this kind of thing goes on? How can we expect any laws to be observed when the police officers are running chocolate wheels and touting for raffle tickets? We have been canvassed ourselves by a Police Sergeant selling tickets—he was calling out like any street vendor—it was not dignified and it certainly did not raise the status of the Force.

Some time ago we asked for a Royal Commission on the Liquor Traffic. We are realising more than ever as the days go by why our request was not granted. We await, in regard to this case, some definite and worthwhile action by the authorities.

We hope that the good sense of the community will not let the matter rest until a worthy explanation is made public, and the assurance given that this state of things will be stopped. It is not reassuring to the public threatened by a gigantic crime wave as it is to know that the work of the Police Force is being hampered by compromise with lawlessness and weakened by the police being used for purposes of such moral obliquity.

With a very real regret we find ourselves bound to protest against the

Manual of Intercession first published by the Australian Board of Missions and sent to us for review. What is otherwise an excellent production that might well have worked for the unifying of our missionary-hearted Anglicans is spoiled by the introduction into an official production of the Church of England of so non-Anglican a practice as Prayer for the Departed—a practice deliberately cut out from our Book of Common Prayer, and that has no basis in the New Testament. In the arrangement of the intercessions, for a period of five weeks, each Saturday evening closes with not merely "a grateful remembrance of those who have passed into the fuller

Death Of The Primate

As we are about to go to press news has been received of the death of the Primate of Australia, Archbishop Henry Le Fanu, at the age of 76 years.

Archbishop Le Fanu spoke at the annual meeting of the Home of Peace, Perth, on Monday. It is understood he had been suffering from heart trouble for some time.

He was born in Dublin and educated at Haileybury and Oxford. In 1894 he was ordained, and for the following five years was a curate in Poplar. Subsequently, he was chaplain to the Bishop of Rochester and chaplain at Guy's Hospital.

Later he came to Australia, and from 1909-1915 was Archdeacon at St. John's Cathedral, Brisbane, when he became Coadjutor Bishop of Brisbane. He became Archbishop of Perth in 1929, and had been Primate of Australia since 1935.

We must thank "Grit" for bringing to more public notice a recent article contained in Sydney Unthinkable. "Truth" entitled "Scandalous Police Sport-night." "Drunken, All-in 'Do' for Charity." Two reporters on the "Truth" staff vouch for the accuracy of this description of a drinking and gambling orgy, attended by a police sergeant and three constables at least, in a hotel in Castlereagh St., Sydney.

We take our hats off to the editor and proprietor of "Truth" for their open attack on this scandalous disregard for the morals of the community. "Grit" has an enlightening Editorial

Selling the Pass.

life of Paradise," as the compilers state in the introduction, but with distinct prayer for increase in sanctification and joy, e.g., on the 5th Saturday, we are bidden to pray, "Mercifully look upon the souls of the faithful departed . . . grant that they entering into Thy rest, may pass from glory to glory till they come to the full light of the Beatific Vision." The prayer each Saturday evening is followed by what has become a platitudinal tag: Eternal rest grant unto them, O Lord:

And let light perpetual shine upon them." How different the spirit of such prayer from the confidence of the New Testament statements. We are of strong opinion that the A.B.M. which emphasises its official position as the elect of the Australian Church should be scrupulously careful to regard the doctrinal standards of the Church of England in all official utterances and publications.

We sympathise with the Bishop of N. Queensland, in his defence of the missions to Aborigines in his diocese. A Mrs. Coleman formerly, we understand, a school teacher at one of the missions, criticised the

inadequacy of knowledge of the Aborigines possessed by most mission staffs. The Bishop replies by adducing several instances of individual advancement, e.g., the trained obstetric nurse who was found capable and so was sent to one of our hospitals for special training, and the lad who became a draughtsman and some others who become professional workers and instanced the present policy of sending aboriginal boys, and perhaps girls, who show capacity to some of the Church's secondary schools. But when all this is admitted, can the progress indicated be reckoned an adequate result of all the years during which our missions have been in existence. James Noble, some years departed this life, the only ordained fullblood! No halfcaste Christians have attained that ministry! One fully trained obstetric nurse! and now a comparatively few children picked out for special training in our Church secondary schools. Is this progress adequate? Remembering that we have had the training from earliest childhood of hundreds of these fellow citizens of ours who have been placed in the Church's care we ask, are the results really something to boast about. If not what has been the hindrance? Has there been something

grievously at fault in our policies and attitude towards these people?

Have we got sufficient faith in the Gospel and the power of the Holy Spirit to give full play to their personality? Or are we forever to keep them in a race apart from and subservient to the White Christians.

THE NEW HYMN BOOK.

Article 5.

In our former articles, we mentioned that to the Australian Hymn Supplement was to be added an Appendix of General Hymns. This, we pointed out, could only consist of 23 hymns since the Australian Supplement contained 37, and the Oxford University Press, who were paying for the whole scheme, only allowed us to increase the number of hymns up to 60.

Suggested hymns for this Appendix had been received by the Secretary from members of the Hymn Supplement Committee and from others. Together, nearly 100 hymns were suggested. It was found that these hymns were divided into very different groups. There was an Ancient and Modern group, an English Hymnal Group, a "Church Hymnal for the Christian Year" Group, and a group of Youth Hymns. The important thing to notice about these groups is that there is scarcely any overlapping. That is to say — those who wanted Ancient and Modern Hymns placed in our Appendix were not eager for the English Hymnal Hymns. Those who desired the English Hymnal Hymns were not anxious for the Church Hymnal for the Christian Year hymns. In other words it was evident that there was no Australian demand, only the desire of the groups using the various hymn books.

The Secretary of the Committee had made a selection of 23 hymns from the many sent in, when one member of the Committee raised the question: "Does the Committee as a whole desire this Appendix of General Hymns, or is it satisfied to confine itself to the Supplement of Australian Hymns and Tunes?" This question being put to the Committee, it was found that only three members desired the Appendix. That is to say, the proposal for the Appendix received a negative vote from the majority of the Committee.

The Archbishop of Perth, the Primate, advised that this decision of the majority should be taken as final.

The general reasons for this decision are as follows:—

1. There was clearly no unified desire for any particular hymns which were not to be found in the Canadian Hymn Book. This book itself is a very rich compilation and includes the majority of the hymns which are sung throughout Australia.

2. The addition of an Appendix which would satisfy all the various groups, would make the new Hymn Book so large, that the price and the size would be prohibitive.

3. The Oxford University Press who are paying for the cost of the edition were very anxious that the Supplement should not be of unwieldy size.

The Australian Supplement itself has now been for some time in the hands of the Oxford University Press. The Press is doing its utmost to secure permission for the use in Australia of the various copyright hymns to be found in the Canadian Book. Unfortunately, this process is a long one — a fact which makes it impossible to say exactly when the new book will be ready. When that time comes, we hope to continue this series of articles by an account of some of the outstanding hymns and tunes in the Canadian Book and in the Australian Supplement.—C. V. Pilcher.

YOUTH OF TO-DAY.

Youth of to-day, be strong,
Strong in the strength of right!
You have to show mankind once more
Right is the only might.

Youth of to-day, be wise;
Beware the tempter's lure!
False are the weights upon his scales—
His balance never sure.

Youth of to-day, speak out,
Speak for the world's own sake!
Millions will listen to what you say,
And tread the path you take.

Youth of to-day, be kind
To weaker folks and things!
Your Master was a servant once,
Yet He—the King of Kings!

Youth of to-day, rejoice!
Life's battle you can win!
The Might that made the universe
Is round you and within.

Youth of to-day, march on,
Your noble head held high!
Unfettered is your power for good,
Unending as the sky.

T. B. Gleave.
This poem can be sung as a Rally Song to the tune of "Soldiers of Christ Arise"; (Tune St. Ethelwald S.M.) or the tunes Southport; Falcon Street (minus chorus); Silchester.

QUIET MOMENTS.

"COMPARATIVE RELIGION" AND MISSIONARY WORK.

Sir Monier Monier-Williams, addressing a large gathering of missionaries about to leave for work in India and the East a generation ago speaking on "The Sacred Books of the East," upon which subject he was the greatest living authority, said:

"Those non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of light, but end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself, all alone, and with a wide gap between. I would illustrate the absolutely unique character of the Bible by reminding you, first, where else do we read of a Sinless Man Who was 'made sin'? Secondly, where else do we read of a dead and buried Man Who is 'Life'?"

"It requires some courage to appear intolerant in these days of flabby compromise and milk and water concessions, but, I contend, that the two unparallel declarations quoted by me from our Holy Bible make a gulf between it and the so-called sacred books of the East, which severs the one from the others utterly, hopelessly and forever—not a mere rift may be easily closed up, not a rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths; but a veritable gulf, which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span. Go forth then, ye missionaries, in your Master's name, go forth into all the world, and after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the Eternal facts of the Gospel—nay, I might almost say the stubborn, unyielding, the inexorable facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love, joy, peace, reconciliation. Be fair, be charitable, be Christlike, but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whosoever wishes to pass from the false religion to the true can

never hope to do so by the crickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath and land him safely on the Eternal Rock."

CLERGY SCHOOL AT TUDOR HOUSE, MOSS VALE.

I.

About 60 clergymen attended the Clergy School, held at the Tudor House, Moss Vale. In welcoming the Clergy, His Grace the Archbishop expressed his indebtedness to the Headmaster of Tudor House School, not only for his kindness, in placing the excellent building at our disposal, but for the very great care that he had taken to ensure that everything that made for the comfort of the visitors would be supplied. Tudor House School is admirably adapted for a Summer School of this kind. Standing in its own grounds, with excellent accommodation, spacious dining hall, and an excellent assembly hall, together with a room which was easily set apart as a Clergy School, it enables the School to be held in the most satisfactory conditions.

Moss Vale is over 2,000 feet above sea level. There would be no difficulty in convincing those who were at the Clergy School of this fact. The sharp morning frosts reminded us that we were elevated in body, whatever might be said about our minds; but the roaring wood fires in the spacious school chimneys compensated us for the cold snap in the air, and, perhaps, had their own part in securing the general atmosphere of goodwill and bubbling good humour that characterised the gathering, from start to finish.

Those who were present had a full memo provided for every day. The bell rang at 6.30, and a siren wailed about 15 minutes afterwards to warn us that it was time to rise. There was a Service of Holy Communion in the temporary chapel at a quarter to eight; Bishop Pilcher took the address at this morning service, and spoke on the preparation for Holy Communion; "Ye that do truly and earnestly repent . . . the feeding on Christ in the heart, and the personal consecration of the Christian, basing his message in each case on the words of the Communion Office. Those who heard the addresses will long remember at once their delightful simplicity and their depth of devotional feeling.

After breakfast we assembled again for Morning Prayer, with a Bible reading and an address by Archdeacon Denham. The Archdeacon spoke on, "I have nothing, I can do nothing, and I am nothing," emphasising the need of self-abandonment and entire consecration to Christ. This constituted his first address. In a second address, he drew a contrast between the work of the smith and the work of the carpenter. The smith was all out on his job; he went for it hammer and tongs. The carpenter was full of plans for the future. He was measuring and scheming, but in the end he achieved very little. The smith had the fire and we should be smiths in the service of the Lord. Owing to a call to town to attend a funeral, Archdeacon Denham was unable to conclude

the talks. His place was taken on the last day by Bishop Pilcher, who gave a most profitable devotional address on "In Ephesus in Christ." While all the Bishop's talks were valuable by common consent, he reached a height of devotional feeling in this last talk, which made a great impression on all who heard him.

After Morning Prayer, we assembled for morning tea, and at 11.30 adjourned to a conference on the "Nature and Destiny of Man," conducted by the Rev. Dr. S. Barton Babbage, under the Presidency of Bishop Pilcher. Dr. Babbage gave an interesting resume of Niebuhr's Gifford lectures; not confining himself to Niebuhr; he introduced us to Barth, Brunner, Canon Oliver Quick and Dr. Whale. These provided the solid meat of Theology, and transported us from the atmosphere of devotional self-examination to the plain of hard thinking, that we might the better fulfil the heavenly vision, which had so powerfully been brought before us in the previous Sessions. Dr. Babbage combined a racy humour with the power of penetrating analysis. He attempted indeed to push the responsibility of answering questions on to the Chairman, Canon Hammond, but the Canon said, "You will please address the questions to me and Dr. Babbage will answer them." In the event, however, there was a very happy combination of Chairman and Lecturer. Both answered the questions. A good deal of light was thrown on the new movement in Theological thought, and such important questions as the Image of God, the Fall of Man, Justification of Man, and the Sanctification and Glorification of Man were brought under our notice in a very competent manner by the Lecturer. There was sustained interest throughout, and it was with mingled feelings of relief and regret that we heard the wail of the siren that announced that luncheon was ready.

After luncheon outings were arranged. Whether with the thought of assisting in their pastoral duties or not, the members of the School were asked to visit a model pig farm. We have not been able to ascertain whether this bore any relation to the urgent problem of suitable housing accommodation. We then rose on the second day to possibly higher heights, and were invited to survey Moss Vale Girls' Grammar School and Bong-Bong Church. The final outing was to the B.C.A. Hostel at Bowral. Some members of the Clergy had their first practical insight into these activities of the Church. The trippers returned at 4.00 p.m. to afternoon tea, and at 4.30 there was a further conference, this time led by the Rev. C. E. Hulley, the purport being the much-discussed Report, "Towards the Conversion of England." Mr. Hulley gave us a painstaking analysis of the Report in three sections; the subject the first day being "The Challenge and the Message," the second day, "The Instruments of Evangelisation," and the third day, "The Method of Evangelisation." As frequently happens, Mr. Hulley discovered that the task which was set him was one of considerable magnitude. He was careful to relate the English problem as present in the Report to the situation which confronts us in Australia. One interesting feature emerged, namely, that nearly every suggestion contained in the Report had been put into operation in the Diocese of Sydney. Many felt that what was required was not so much the institution of new methods as the careful and powerful development of the machinery, which we

have already in existence. Several members of the School said that they were greatly helped, not only in realising the magnitude of the task which confronts the Church, but in discovering the avenues of approach to it, of which they had only dim comprehension before the revealing discussions in these afternoon Sessions.

Immediately after this conference, we assembled for evening prayer in the Chapel, without any address. Dinner was served at 6.30 and at 8 o'clock a conference was held on Pastoral Problems. On the first night, the subject was divided into a discussion on Holy Baptism, led by Canon Knox, and a discussion on Confirmation, led by the Rev. E. Cameron. In both instances, the lecturers addressed themselves to practical problems, concerning the administration of Holy Baptism, and the preparation for Confirmation. Several speakers drew on their own experiences, and it was interesting to notice a certain variety of method with the dominating common purpose. The Session was particularly profitable.

On Wednesday Canon R. B. Robinson led the discussion on "Visiting," and the Rev. C. E. Reynolds on "Reaching Individuals." There was a very spirited discussion on visiting and the Junior Brethren did not spare the Rectors, who in turn, were inclined to insist that it was good for a man to bear the yoke in his youth. Both Sessions were rendered helpful by the manner in which the Lecturers drew on their personal experiences. Some instances of valuable contacts made in visiting and in personal approach of individuals encouraged, we are sure those who were present to realise in a fresh way that their labour was not vain in the Lord.

The last Session was the most vigorous of the three. The Rev. John Price in leading the discussion on "Preaching," delivered an admirable address, which had both head and heart in it in a very happy combination. The Rev. K. N. Shelley contributed a talk on "Teaching," which won from the chairman the well-deserved encomium that he could see that Mr. Shelley had been a trained teacher himself. The Sessions owed much to the wise Presidency of Bishop Hilliard.

Tea was served at 9.30 p.m., and at 10 o'clock we gathered again in the temporary chapel for Vesper Prayers. The Rev. Marcus Loane took us briefly through the messages to the seven churches. He pointed out the merits and defects of each church, and in his closing address divided the messages into two. In the case of five Churches, the call was "Repent!" In the case of two Churches, the call was "Go forward!" One of those Churches was called to go and suffer; the other was called to go forward and serve. Here an interesting comparison was drawn with the suffering Churches in Europe and our more favourable position in Australia. Indeed, this was a fervent exhortation to us to remember that ours was the task of entering through the open door set for us by God Himself; and, as the redoubtable Samuel Pepys would exclaim, "So to bed!"

Those who were present at the School will long remember the happy fellowship with

their brethren, the full and free expression of opinion, with the unflinching good humour and generosity on the part of the speakers, the earnest spirit of devotion and the careful consideration of the many difficult problems that beset the pastor of souls.

We cannot close our report without paying a well-deserved tribute to those of the ladies, led by Mrs. Cameron, who did so much in ministering to the happiness of those who were privileged to attend the School, and to the Rev. E. Cameron, and the Rev. A. Barwick, for their efficient work as Secretaries.

Many expressed the hope that these Clergy Schools would be a regular feature in the future programme of the Diocese.

His Grace the Archbishop remained throughout the whole of the School, and the applause which greeted the vote of thanks, proposed by Canon Knox, offered evidence, if any were needed, of how much his Clergy appreciated his interest in matters of such vital concern to them in the discharge of their duties.

PERSONAL.

By the death of Mrs. Jean Stevenson, of Chatswood, N.S.W., on August 4, the Church has lost one who has been a consistent Church worker all her life. For some 40 years she was a member of the Mothers' Union and was for very many years a valued worker and worshipper in connection with St. Stephen's, Bellevue Hill, and St. Paul's, Chatswood. The rector of Chatswood writes, "Her quiet and gracious disposition endeared her to the hearts of all who were privileged to know her, and her call to higher service has deprived the Church of a beloved friend and faithful worker."

The Right Rev. J. C. H. How, D.D., Bishop of Glasgow and Galloway, has been elected Primus of the Episcopal Church in Scotland, in succession to the Most Rev. E. D. L. Danson, D.D., Bishop of Edinburgh, who resigned for health reasons. Dr. How, after a long period of University teaching in England, became Rector of Liverpool and Vicar of Brighton in succession. He came to Scotland in 1938 to his present position. He declined the Archbishopric of Brisbane in 1933, and earlier the Bishopric of Pretoria.

Miss A. J. Nethercote, who for over 40 years has been serving as a C.M.S. missionary in India, arrived in Melbourne on Friday last, August 16, on the "Madura." Miss Nethercote has latterly been stationed at the Zenana Mission, Agra.

Our sympathy is extended to the Rev. M. De Burgh Griffith, acting warden of St. Paul's College, Sydney, upon the death of his father, the late Mr. A. H. Griffith, well-known in earlier years in the educational and political life of the State of New South Wales.

With the consent of the Archbishop of Sydney, the Rev. A. T. Pattison, rector of Narrabeen, and the Rev. R. Walker, of Denham Court and Rossmore have exchanged parishes.

"After a very successful series of meetings in New South Wales, Miss Mildred Cable, Miss Francesca French and Miss Eva French, accompanied by the Rev. W. H. Rainey, left for New Zealand by Air on the 27th August. These ladies are representing Great Britain and Mr. Rainey Australia, at the Centenary Celebrations of the Bible Society in New Zealand."

Rev. J. A. G. Housden, of Warwick (Q.) will induct Mr. Housden to the charge on of Christ Church, South Yarra (Vic.). It is expected that the Archbishop of Melbourne will induct Mr. Housden to the charge on September 27.

Congratulations are being showered on the Diocesan Secretary of Sydney—Mr. H. V. Archinal—upon the birth of his first grandchild—a daughter being born to Mr. and Mrs. Archinal's only daughter, Mrs. A. Lang.

We regret to learn of the death of the father of the Rev. R. W. Bowie, who recently sailed for China as a C.M.S. Missionary.

The death of the Rev. A. Reeves, recently Rector of Cronulla, and rural dean, took place last Thursday, week at Marrickville, N.S.W.

Congratulations to Rev. and Mrs. Alan Palmer, of Redfern, N.S.W., upon the birth of a son.

The death of Mrs. Earp, of Darling Point, N.S.W., means the loss of an enthusiastic churchworker from the Diocese activities. We extend to Rev. G. T. Earp, rector of Hornsby, our sincere sympathy upon the passing of his mother. In earlier years the late Mr. and Mrs. Earp were well-known among church workers in Newcastle.

Deaconess Crawford is being farewelled at Holy Trinity, Hobart, on Friday. The Bishop of Tasmania will be chairman of the meeting. The deaconess is going as C.M.S. Missionary to Tanganyika. Deaconess Crawford is flying to Sydney for the annual meeting of C.M.S. in the Town Hall, Sydney, on the 20th inst.

The Rev. John Done, rector of Berridale, N.S.W., is retiring from active parochial duties at the end of this month. Mr. Done has a good record of work in the northern mission field as well as in pastoral ministry in N.S.W.

The Rev. W. A. Taylor, ex A.I.F. Chaplain, has been appointed to the important Parish of Rosedale, in the Diocese of Gippsland.

The Rev. H. G. Robinson, of St. Silas', Waterloo, N.S.W. has resigned by reason of illness.

The Rt. Rev. Leslie Owen, Bishop Suffragan of Maidstone, has been nominated for election by the Dean and Chapter of Lincoln as successor to the Rt. Rev. Henry Aylmer Skelton, who resigned for health reasons.

A GREAT RECORD.

Our Greatest Benefactor.
(By C. E. W. Bean.)

Our old school is shortly to say good-bye to its greatest benefactor. All Saints' has been fortunate in its Headmasters, a succession of outstanding men, some of them with qualities of real greatness, not unnatural among men who have built and maintained the Great Public Schools of this State. But none has given to our old school as much as the Head who is now leaving us. I am sure that would be the judgment of them all.

Mr. Watson not only saved the school by his faith in it; but, with Mr. McLeod as a good second, and with the splendid support of Mrs. Watson, he made a free gift to the School of a great part of his work and fortune—gifts amounting to at least £8000 of his earnings and capital, and far exceeding those of even the most generous of the school's other benefactors.

As my father did, 68 years ago, Mr. Watson built the school by taking on his own shoulders all responsibility for finance and control; but he did this twice—first, when he undertook the resurrection of the school after it fell a casualty of the first World War, and a second time when it fell on the evil days of the great economic depression; and each time he presented the fruits of his success as a free gift to the school itself. By voluntarily reducing his salary, and with donations, he saved our Alma Mater more than £4000; and by paying back to the Bathurst Diocese the profits made since 1941 he gave another £4000.

Yet that splendid gift is not the main one made by Mr. Watson to our school. All Saints' had a spirit and an outlook that just suited him and his wife. He had been an assistant master under Mr. Britten, and, as in 1922 he wrote to Bishop Long (under whom also he had worked at Trinity Grammar School, Kew), he had never liked any school as much as All Saints'. Its spirit was similar to his own, and his greatest achievement was that in his headmastership just over twice the longest reign of any of

our other headmasters—he quickly resuscitated the peculiar tradition and tone of All Saints', and, as every successful headmaster does, added to them—with his wife's help—valuable elements of his own. That All Saints' has entirely retained its reputation as a Western School producing, mainly from the character of our country boys; for twenty-four years a steady stream of young Australians with the ideals of culture and uprightness connoted by the standard of "gentlemen" (in the best sense of the word and free from any element of snobbery) this is the splendid achievement of Mr. and Mrs. Watson at All Saints' College. There is no finer in the history of Australian Education.

Mr. Watson was greatly helped of course, by those with whom he was associated in grappling with the depressingly formidable task that faced him when All Saints' lay, temporarily dead, with its old home sold, and with boys and masters departed three years before. It needed a fine courage and a very high aim to set to build it all up again with the slender private means of the two partners. Bishop Long proved a tower of strength. Mr. McLeod (Mr. Watson's partner) another, Charlie Sloman, Walter Geikie, Rodney Dangar and other Old Boys. But chief of all factors was Mr. and Mrs. Watson's unselfish—and let it be said, noble—outlook, largely associated, of course, with their religion, but largely also, I think, with Mr. Watson's generous attitude in sport.

For Lindsay, George Herbert Watson was, and is, a first rate sportsman, not only in skill, but, what was far more vital to his leadership, in spirit. He was the right sort of captain, and fortunately he had the skill to support him in that character. Though educated at a private school he was a good cricketer, and at Sydney University he won his "blue" for tennis, and in later years won several championships and played for the State against South Australia. Under his leadership the school cricket team, which he captained from 1923 until 1938, three times won the first grade competition of the district. He has been President of the Bathurst Cricket Association since 1931; and when Bathurst was won back to the Rugby Union Code—and all that means—mainly by the enthusiasm and determination of Mr. McLeod, it was Mr. Watson that was the first president of the district Union. In all his school life he has stood for the very best that true cricket and true culture mean.

Well, 730 boys have passed through Mr. Watson's hands at Bathurst, and 230 of them served in the Second World War—and many more of course came under his influence and leadership as an assistant master

at Trinity (Kew) and Coerwull. It is something to have played a part in the moulding of so many young characters and minds, and it is something for Australia—and especially for the West and centre of our State—to have had such an influence and leadership in the moulding of its youth.

Mrs. Watson's share in that influence, as a friend—in many ways a second mother of the boys—is perhaps most adequately summed up in the School History when it says that "there has never been a boy who has felt awkward in her presence." It is the most earnest hope of all associated with All Saints'—and none more than Mr. and Mrs. Watson—that a successor may be found capable of continuing those influences.

Mr. Watson and his wife will find their proudest reward in the affection and the happiness of the generation they have trained and in the verdict of all Old Boys which, I think, will be the same that was whispered to me over my father's grave by a fine old Archdeacon who knew how to economise words: "A good record . . . a good record."

—The Bathurstian.

Proper Psalms and Lessons

Sept. 15. 13th Sunday after Trinity.

M.: 2 Kings xxii or Hab. ii 1-14; Luke iv 31-v 11 or 1 Tim vi. Psalm 71.

E.: 2 Kings xxiii 1-30 or 2 Chron. xxxvi 1-21 or Hab. iii 2; Matt. xx 1-8 or Eph. ii. Psalm 67, 72.

Sept. 22. 14th Sunday after Trinity.

M.: Ezra i 1-8 and iii or Zeph. i; Luke vii 36 or 1 Cor. xiii. Psalms 75, 76.

E.: Neh. i 1-ii 8 or Dan. i or Zeph. iii; Matt. xxi 23 or Eph. iv 1-24. Psalms 73, 77.

Sept. 29. 15th Sunday after Trinity. St. Michael and All Angels.

M.: Dan. iii or 2 Kings vi 8-17; Luke ix 57-x 24 or 2 Tim. i or Acts xii 1-11. Psalms 84, 85.

E.: Dan. v or vi or x 4; Matt. xxvii or Eph. iv 25-v 21 or Matt. xiii 24-30 and 36-43. Psalm 89.

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TO AUSTRALIAN CHURCHMEN

AN AMAZING BOOK

"The Church of England in the Twentieth Century," by Roger Lloyd,
Canon of Winchester.

While it contains a good deal of valuable information and is written in a particularly racy style, when we have said that, we cannot commend its general tone, nor do we believe that the comments on the trend of Theological thought are fully justified. It is assumed in the Preface that the book supplies us with a vision of what the characteristic mission of the age really is. The writer acknowledges that many items are blandly ignored in his presentation. That is only to be expected in a meditation and no fault can be found with a man who chooses, out of a vast mass of material, those aspects of the subject which seem to him to demand emphasis. But this very selection imposes the obligation to place the emphasis correctly, and we cannot think that the present writer has done so. It is, for example, surely a gross misrepresentation to state that the Oxford Movement re-discovered the catholicity of the Anglican Church. It is, too, scarcely advisable to quote the judgments of the brilliant, but undoubtedly extravagant Charlotte Brontë, as offering to us a solid example of Church life generally. Surely, a gentleman of the wide literary experience of Canon Lloyd should have known that the problem of the Brontës has been a subject of continued discussion, and that the peculiarly morbid tendency of Charlotte coloured the whole of her writings.

The criticisms throughout the book display a partisanship that is amazing. Here are some taken at random: Referring to "Questions Preparatory to Confirmation," composed somewhere between 1819 and 1861, we read, "The first answer disposes very firmly of any popish idea that Confirmation is a sacrament. It is a reasonable inference that in this parish serious, if mistaken, preparation was attempted."

Criticising Lowes Dickenson, he tells us, "He was just as blinded as his hearers were by his slavish adulation of science and modernity for their own sweet sakes." The description of the violence of 1911, while it has some slight justification, is surely exaggerated in the sentence, "the whole air of the nation was turgid

with hysteria, and passion, rather than reason, dictated every response."

For a time we breathe a different atmosphere in this book. The treatment of the effects of Albert Schweitzer on theological thought is an admirable summary, entirely free from extravagance. We almost smile when we read, "Once only did a speaker slip for a moment into a personal attack on the man whose work, after all, seemed to constitute a deadly threat to the personal faith of every person in the Congress Hall." The account of the skirmishing between Dr. Rashdall and Dr. Gore, the *casus belli* of which was provided by the "unfortunate Mr. Beeby," leaves rather an impression of clever strategy on the part of all concerned in these wars than any sharp personal attack. It finishes with the words, the Archbishop "was at least able to save the Church of England from the most deadly of all charges against a Church, that it could maintain uniformity and order only by persecution, and the denial of the primary law of liberty. But throughout the record, there is an undue exaltation of two figures, Dr. Gore and the Puck of the piece, G. K. Chesterton. The discriminating reader already perceives the tendency of the book, a tendency which is maintained throughout the whole. It seems an amazing statement, in view of the laudation of their leader, when our author commits himself to the assertion, "Nothing could be more uncatholic than the cheerful and reckless contemplation of a cleavage between scholarship and faith, and of this recklessness the rank and file of the Anglo-Catholics were at that time certainly guilty." Nor however much we may differ from the Bishop of Zanzibar, Dr. Weston, whose character is described by Dr. Henson as "a very good unselfish Christian, with all a fanatic's sincerity and all a fanatic's injustice, but by nature entirely lovable," a commendation which may be said to damn the Bishop with faint praise, we can hardly commend, at the other end, the description of his formal arraignment of the Bishops of Mombassa and Uganda as a "document all magnificent with legal language and capital letter." Nor do we think

the statement is justified that, "Neither to the heart nor to the imagination did even the best of the modernists make the least effort to appeal; they would have considered it rather indecent." We are surprised to find that "only two ever set themselves with any real success to treat the Christian dogma as a challenging trumpet to be blown far and wide so that all must hear. They were Father Neville Figgis and G. K. Chesterton." We find it extremely difficult to accord this prominent position to either of these gentlemen, nor can we regard Chesterton as either a considerable theologian or a philosopher. To say that "neither Rashdall on the one hand nor Weston on the other ever seem to have perceived where the root of the religious conflict of the day lay. The real issue was between the immanent and the transcendent view of God," is to do scant justice to the philosopher, who in his philosophy and religion endeavoured to come to serious terms with the problems raised by the relation of God to His universe. It is in this discussion that we meet a reference to Descartes, with his lamentable *cogito ergo sum*, "who made the immediate certitude of human existence the sole basis of every kind of knowledge," a sentence which leaves us at a complete loss to understand the precise attitude of the writer.

We are not surprised in the same Chapter to be informed that William James "drew his examples from nineteenth-century barracks and backstreets," and to have furnished as the first example, Colonel Gardiner, who lived in the time of Philip Doddridge. As Gardiner was killed at the battle of Preston-pans in 1745, he is sufficiently far removed from the nineteenth century to justify us in thinking that our author did not study his authorities with any care; when he tells us that Billy Bray was an itinerant evangelist of London, the same inconsequence of detail displays itself. At least William James, who was quoted, is free from this charge, as he contents himself with saying that Billy Bray was an excellent little illiterate English evangelist. We are amazed at the comment, "Billy Bray was much more abnormal than Mother Julian, and much less sane"; and to suggest that James was really seeking for traces of abnormal Psychology is, to completely miss the significance of his work. A further comment upon the varieties of appearance, "Perhaps this was due to the politeness of the Almighty, a kind of divine tact," is a

type of literature with which we can well dispense. While we may admit that "Psychology alone cannot uphold the structure of religious belief," there is manifest in the discussion, a complete incapacity to discover the extent to which Psychology enters into the religious belief. We are not impressed by the fact that G. K. Chesterton "inimitably jeered" at the new Psychology.

It is when we come to the discussion of the Anglo-Catholic Movement that the bias of the writer becomes most apparent. He accepts without question that the "Ornaments Rubric does command the wearing of the eucharistic vestments." He regrets that Mr. Jackson, in his letter yielding this point to the Anglo-Catholics, "made no reference to Confession," and he assumes that this isolated incident "meant that the average and fair-minded opinion in the Church had in 1899 come to the point when it was ready to admit the victory of the Anglo-Catholics." He also contends that the Bishops "should have guarded and fostered" Confession, if done as a matter of free choice, and condemns Temple, Archbishop of Canterbury, for speaking "more than coldly about it." When he comes to Randall Davidson's warning against "the insidious growth of a usage fraught . . . with much that is perilous to the healthy and robust development of the Christian life," he can only call it a "chronic misapprehension of the quite plain formularies of the Church, on the part of those who should have known better." He speaks of the militant Protestant opposition as skilled "in organising great bodies of ecclesiastical hooligans," and speaking of John Kensit, he says, he "for years exercised a terrorism of threatened sacrilege, sitting hidden near the confessional to hear what was said, stealing and profaning the Host, which almost broke the spirit of many faithful priests, until, at long last, he came to his end, when hit by a well-aimed lump of metal while leading one gang of hooligans against another." And this is the gentleman, who records the personal feature in Archdeacon Charles' description of Albert Schweitzer. Is it a wonder that we have been induced to smile when we read that passage in the light of this: "Lord Harcourt was incorrigible, violent and persistent . . . He was just as erastian as most other Protestants, but he was what they were not — a master of parliamentary tactics, with few, if any scruples to restrain him." But the extreme of personal abuse is

reached when the writer comes to describe Queen Victoria. His language passes all bounds of decency. He speaks of her having "lost all sense of proportion"; that "rolling phrases of libellous abuse, heavily underscored, spouted from her pen"; that she never once tried to discover what Anglo-Catholics really thought; and "had she been anyone but the Queen . . . she might have found herself in prison for malicious libel." That language of this kind can come from a Canon of Winchester, who has taken an oath of loyalty to the Crown, and done homage to the King, is sufficiently startling apart from its monstrous unfairness.

Here, again, the writer's fondness for the novelist as a true satirist appears. Charlotte Brontë gives us a fair picture of English Parsonage life, and now Compton Mackenzie gives us living models with "a coat of paint so thin that the portraits are hardly decent." We are left in some confusion as to what this ambiguous metaphor really means, but we are left in no doubt whatever as to the sympathy of the writer with the Anglo-Catholic Party.

One redeeming feature is the scaring description of the "Church Times" and Lord Halifax. "The Church Times" "was never conspicuous for its scruples of its charity," and with Lord Halifax's "gems of courtesy," led the general public to draw the conclusion that "whatever virtues Anglo-Catholicism produced, a temperate judgment and a Christian courtesy were not among them." The extravagances of Anglo-Catholicism are here held up to censure. "People were refused the sacrament if they were known not to be fasting. An incident was reported to Gore where a priest refused to celebrate for a man injured in a street accident, and at the point of death. He could not do so, he said, for he had taken food that day." Gore we are told, "was outraged by this pharisaic rigorism," but, we are told, as we should be told, that it was the logical result of Gore's own teaching of the necessity of fasting for Communion.

The following description of what was witnessed at the Ritual Commission may well further illustrate the grounds of objection against this astounding book. "The Rev. Mr. Bowen, of the Church Association . . . introduced to the commissioners each of his paid agents in turn, and one by one they described how they had played the spy at various Anglo-Catholic churches, having been sent

by their paymasters to find matter for accusation while purporting to be worshippers of God. Incredibly, neither these creatures, nor the agent provocateur who employed them were censured by any member of the commission." We are then told that each Vicar who received the evidence given against him had "evidently been briefed by the English Church Union, for they all replied in the same way almost exactly the same words." Then we are told that the "Anglo-Catholics proceeded to make very merry at the expense of the Commission . . . and with these witnesses the commissioners dealt far less patiently than with the intolerable Mr. Bowen."

There is a very laudatory account of the Mirfield and Kelham Movements, couched in the same uncritical strain.

The book is sprightly and, apart from extravagant disfigurements and extraordinarily mixed metaphors, fairly well written; but it is an indiscriminating and unhistorical defence of one Party of the Church, with an equally indiscriminating denunciation of all others.

We cannot withdraw our conviction that this is an amazing book.

THE PERTH SYNOD.

The following extract of interest comes from the Archbishop of Perth's Charge.

THE POST-WAR WORLD.

I have said nothing so far about the state of world affairs. It is the duty of every citizen to be as informed as he can on these great subjects, but it is terribly confusing, and many of us feel that it is beyond our powers. The opening of your daily paper any day shows you a whole series of headlines in which every civilised country in the world seems to be a storm centre. Many of the old centres of culture, such as France and Austria, seem to be, for the time being, obliterated, and in spite of its wealth, the U.S.A. seems to be in no better state. Russia is feared and distrusted, though as the result of the German aggression it has suffered probably more than any other great power.

Now we stand at the opening of what looks to most men an entirely new age, to be called the atomic age; the age when a new discovery of Science only forty or fifty years old, and some of its furthest advances only five or six years old, has given into human hands a secret of power which could, if misused, in a flash of time, destroy the civilisation built up over thousands of years. So far power has been almost entirely mechanical and material, and naturally power is a thing for which men seek. But the Chancellor of our University the other day made a real contribution to our thinking when he pointed out that far the most powerful and revolutionary events in the world have been caused, not by material power, but by spiritual power. No one else has ever had the power of our Lord Jesus

Christ. No one has had such a tremendous effect upon the story of mankind. The Son of God was incarnate and died for the redemption of the world, and you and I are trustees for the proclamation of His message and are the instrument through which He carries on His work of salvation. We churchmen believe that Christ's gospel is something embodied always—never just preaching of moral lesson but a message incorporated in a human society which has itself anatomy and skeleton and frame work just as a human body has. But we are trustees for the life and continued strength of that incorporated religion—we must hold by our heritage; perhaps most in that rather forbidding aspect of our exclusiveness in the matter of episcopacy and Holy Orders. I believe that fundamentally it would be better for us to go out altogether than to lose our grip upon all those historic things which have come down to us from generation to generation. We have a great contributory to make to the world in the time to come, but as a Church it must be made through the Christian heritage which has come down to us, and not by discarding treasures which have proved their value in the past merely because they are unpopular at the present time.

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.)

I have been asked to write the early story of the Oenpelli Mission of which my late wife and I were privileged to be the pioneers.

St. James said: "Every good gift and every perfect gift cometh down from above."—A veritable truism. For there would have been no story of Isaiah or of Ezekiel without a call "from above."

My Call to go North was just as real as their call and I would not move until I got the Divine "urge." Years of testing and preparation passed before I found myself at Darwin in 1915, en route, with the Rev. H. E. Warren, to the Roper River Mission, in order to help to open up the Groote Eylandt Mission. But ten more years were to pass before we found ourselves at Darwin for the purpose of beginning the Oenpelli Mission in 1925.

The East Alligator River came into the picture as Leichhardt crossed Australia in 1845. He followed the South Alligator River to the coast and then found the East Alligator River, but had to go back on his tracks for some sixty miles before he could cross it. It was here that he met with over 200 natives. One, named Bilga, spoke to him, saying, "Commandant come here; very good; what your name, Balada?" These words, said Leichhardt, electrified the whole party. They knew that Victoria must be near. Its present name is Port Essington, at the extreme north-west of Arnhem Land. The party knew that their long and weary journey would soon be ended and that they would be able to get provisions of bread. They had had no flour for over six months, a food so precious to those who had been long without it, even as is Christ the living Bread.

The natives were quiet, but tried to steal the rifles and were inclined to be cheeky,

until one of the bullocks, driven by the explorers, chased them. In their fear they cried out, "him debil, debil!" But to Leichhardt and his men they had saved their lives, first by carrying their packs and then to be used for food as dried beef. He offered the natives some of the dried beef, but they smelt it and gave it back to him, saying "no good! You no got bread, no flour, no rice, no baccy! You no good, Balanda!" He then asked the names of the other natives he pointed to. The names given in reply were Jim Crow, Flour Bag, Caleb, Iron Grey, etc. Crossing the river on the plains he shot a buffalo with his last charge of powder. Leichhardt does not appear to have given these rivers a name as he did at Roper, but later the British Navy assigned the name of Alligator River, of course in error, because they did not know the difference between a crocodile and an alligator. Later in the story of this part of the North came the buffalo-hunters, one man told me that he had shot 15,000 buffaloes on the plains, indicating a remarkable increase for the British introduced only 17 beasts in 1825. Later on Paddy Cahill built a station at Oenpelli in order to shoot buffaloes for their skins and horns—the latter being used for the handles of knives. But the flesh was left to rot, a terrible waste in view of the natives in semi-starvation and near enough to benefit by it. This station was later taken over by the Commonwealth Government at a time when some millions of pounds were being spent for the development of the Northern Territory. There are some wonderful plains with rich green feed, when the rest of the Territory is dry and these could be used to fatten many thousands of cattle. With irrigation the numbers could be easily doubled. The richness of these plains led the administration to believe that butter could be produced for consumption in Darwin. So 500 Jersey cows were brought up from Queensland together with a refrigerating plant and butter-making machinery. A start was made and a small quantity of butter was produced, but being declared black, failed to make a sale. The venture eventually was given up, £25,000 was wasted and a wealth of machinery was left to rust away. Later on the cattle, running wild in the country, increased to some 3000, a very mixed mob that later on became the property of the mission.

While we were waiting at Darwin the Government offered me a trip out in the "Leichhardt," the Government ship. The boat was to leave at midnight. I went aboard at 11 p.m. It was low tide! I had to drop my swag 25 feet and then followed it. No one was on board, so I made my camp on the deck and fell asleep.

Early next morning the crew came aboard with a full cargo! The mate fell over my legs into a coil of rope and could not get out, so I pulled him out. I was given a cabin next to the cook's, who had stowed away under his bunk, which was none too clean, ham and eggs and all sorts of food! There was no refrigerator on the ship—germs did not count in those days.

They were a very sorry crew, next morning, some black eyes; But they were still able to get the ship out to sea. The cook told me that his father was a duke in Europe. The steward was new to his job, he seemed always to be doing the wrong thing. Very soon he and the cook quarrelled, and a lump of soft dough came flying out of the galley right into his face. It was some time before he could clear his decks

(or his eyes!) for action to attend to his duties in the dining room.

When we reached the Alligator River we boarded the launch in order to negotiate the difficulties of channels and shoals, but a backfiring set the launch on fire and we were obliged to return to Darwin.

So we got "a Baptism of Fire" in a river where we were to have many adventures and hairbreadth escapes. I wonder if "the Prince of the power of the air" was watching us as we entered his Territory. There were many other adventures not for the pages of "The Record."

On the second trip we were en route for Roper with the Rev. H. E. Warren on board, but he had a very bad attack of fever on board in the river, so I went in the launch alone up the river to Oenpelli. Here I saw my first crocodiles and watched the natives cut one up for food.

Oenpelli is one of the beauty spots of the Northern Territory. Sandstone ranges, billabongs, teeming with birds and fish, large plains of glorious verdure, where the colours are much brighter than in the South. Here I met the Cahills, who made us very much at home. Paddy had his doubts of the butter experiment of which he was to be the manager. He told me many things which were to help me to understand the aborigines. He had helped Sir Baldwin Spencer with his book on the Aborigines. We climbed the Oenpelli Hill to see the far-reaching view. Thousands of geese, pelicans and duck were to be seen over the billabongs. This hill is a sacred place—there are platforms for the dead, caves full of painted bones and skulls. The very stones were polished by means of human feet and buttocks, and the rock walls were covered with all kinds of interesting drawings. I took a sketch of one of the devils. Lots of natives were in evidence; Paddy Cahill had been so kind to them. But no one seemed to think that they had souls capable of knowing God. So my heart was sad and I stole away from the company for a while to pray and ask the God of Heaven, on the mount, as my Master did, to send some one to teach them; not knowing that ten years later my wife and I would be sent to answer the prayer.

CORRESPONDENCE.

THE CALL TO REVIVAL.

(The Editor, "Australian Church Record.")

Dear Sir,—

Many Christians will consent to the fact of our need of revival, but will question the possibility of seeing it in this our day.

Is it possible to have revival to-day? The answer is very simple. The reply does not rest with God, but with us. Has God lost His power? Is His arm shortened that He cannot save? No—the lack of revival to-day is not due to God's unwillingness to send an outpouring of the Spirit. It is due entirely to our lack of faith. When we are willing to believe God and to pray in faith for revival, then the windows of heaven will be opened again just as truly as they were in days gone by. The Holy Spirit was sent at Pentecost to fill the Church, cleansing it and empowering it for Service in order that it might go forth aflame, an effective witness for Christ.

The "United Revival Movement" appeals to all sincere Christians who feel that the Holy Spirit has not been withdrawn, but

wants to pour His dynamic Spirit upon the Church, and through it to the needy world, to become members of this movement, because we believe that Revival is possible—we have every ground in Scripture to strengthen our faith for revival.

Write for further particulars of the "United Revival Movement."

Yours faithfully,

ERIC G. NICHOLLS,

Hon. Sec., United Revival Movement,
4 Lindsay St., Burwood.

"A CLEAN PRESS."

(The Editor, "Australian Church Record.")

Dear Sir,—

No doubt there has always been "a clamant need of a rebirth of the daily press" ("A.C.R." 29/8/46). That was probably the cry when John Walter of "The Times" was pilloried and imprisoned. But such treatment did not prevent him and his successors from pushing his policy of fearless criticism. One feels that the complaints of most critics of the Press arise from the fact that opinions expressed do not always coincide with their own. For example, the Prime Minister, speaking at Goulburn on 3/9/46, is reported to have attacked the two Sydney morning papers because now they were criticising the same Labour Party which they had supported in 1943.

It was rather unfortunate that the "A.C.R." quoted the R.S.L. Conference as having complained of incorrect and impartial reporting. The complaints came from a few delegates, who, of course, were entitled to their opinions. But at the conclusion of the Conference the President thanked the Press for its fair reporting, except in one instance. This was the publication of a photograph, which was factual; of first class news value, and quite legitimately published.

Election time is of course an open season for attacks on the Press. It should be noted, however, that our oldest daily, while reserving its right to comment, has so far printed in detail the policies of all parties.

One would be stupid to adopt the attitude that the Press is always blameless. But the whole subject requires more thought and research than most critics appears to lend it. This year Frank C. Browne wrote a short biography of W. M. Hughes, entitled "They Called Him Billy." Since it dealt with Australian politics from 1890 to the present, the author was compelled to gather most of his information from the newspaper files. His research took two years and he concluded as follows:—

"I have finished, imbued with a strong feeling of gratitude for the work done for Australia by the men responsible for her destiny in this formative period. I have also a new appreciation of the part played by the Australian Press and the public opinion led, and often created by that Press, in the many problems which have confronted this country in both national and international fields. . . . An analysis of Australia's modern history will show that most of the reforms which gave us things to-day commonplace were made as a result of Press and public agitation rather than through the initiative of Governments. . . . The Australian Press has been outspoken, virile, sometimes harsh in its attitude towards public men. But there are few instances of unfairness."

Bearing in mind that the sales of Sydney daily newspapers are not less than one million each week day, I conclude with this remark of Frank C. Browne, in which he gives the Australian public some credit for intelligence:—". . . no paper whose news has been distorted by political or other bias has long endured as a force for shaping public opinion."

And them's my sentiments!
Yours faithfully,

REG. C. NICHOLLS.

1 Hughes Road, Eastwood, N.S.W.
(And them's our sentiments, too.—Ed.)

"SHORTAGE OF CLERGY."

"PECULIAR PROTESTANTS"—"CRANKY CATHOLICS" AND "MUGWUMPS."

(The Editor, "Australian Church Record.")

Dear Sir,

It was somewhat startling and most amazing to read of the Bishop of Tasmania's requirements re Curates.

He declares "we are loyal, but not exclusive Anglicans. Either 'peculiar Protestants' or 'cranky Catholics' would fit into our 'happy and comprehensive family'."

If they are comprehensive surely there must be room for those whom he does not require, otherwise how can he be really comprehensive. Now, first of all, what is meant by "peculiar Protestants" and "cranky Catholics"? After all, the redeemed of the Lord Jesus Christ are "peculiar people" (Titus 2:14 . . . "Who gave himself to us that He might redeem us from all iniquity, and purify unto himself a Peculiar People, zealous of good works") and then considering the great and honoured name "Protestant," is especially a word comprehensive in covering particularly, all

who righteously "protest" against the errors of Romanism, we in the Church of England who are "loyal Anglicans" are definitely "Protestants." We have only to read Articles 20, 21, 22, 23, 24, 27, 28, 30, 31, 32, 34, 35 and 37 to understand fully that we certainly do protest against many Roman errors, superstitions and practices.

Being therefore amongst the redeemed of the Lord peculiar people, and Protestants loyal to the Articles of Religion according to our ordination vows, we are "Peculiar Protestants."

With regard to the second term "cranky Catholics," we who are loyal Anglicans are certainly "Catholics," being members of the universal, i.e., Catholic, Church; and if the word "cranky" is a reference to zealous Catholics who are often called cranky, or deemed mad, by an unbelieving world, what is there of which to be ashamed and thus be the rejected of the Tasmanian Diocese? They said of the Lord Jesus Christ he was "beside himself," which is as much as to say he was cranky or mad. (John 10, 20; Mark 3, 21.)

Paul, the Apostle, was also spoken of in the same manner (Acts 26:24), and I have heard clergy of other Dioceses refer to many of the Sydney men, including our beloved Principal of Moore College (Canon T. C. Hammond) as "cranks." Would all these have no place in the happy comprehensive family of the Tasmanian Diocese, and, that being so, who are the loyalists they need?

Finally, if the two particular brands that are not wanted are new denominations or sects within the church, they are certainly new to me, and to many others.

We have knowledge of quite a few who differ from us, especially such as "Particular Baptists," "Exclusive Brethren," "Primitive Methodists," etc., but the Bishop's par-

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ticular brands of exclusive Anglicans, "Peculiar Protestants," and "Cranky Catholics," certainly have eluded us.

(I have heard of some people called "Mugwumps," being folk who sit on the fence, with their "mugs" on one side and their "wumps" on the other, but just where to find them is a problem. They may be in a class like his Lordship's "peculiar Protestants" and "cranky Catholics." At least their name is just as nonsensical. They are not amongst the Peculiar Protestants or Cranky Catholics I have mentioned because such are not rail sitters.)

The loyal "Church of England, Catholic, Apostolic, Protestant and Reformed" clergy, known also as the Evangelicals, know on which side of the fence they are. What is more, so do the Anglo-Catholic Romanising clergy of the Church of England who are certainly not loyal Anglicans. Therefore, if the Bishop wants neither of these, why does he not state it clearly, and then we shall know that the clergy he needs are those who will fit into the happy and comprehensive family because of "peace at any price." Would such be loyal and Anglican?

Yours sincerely,

C. REES.

Forest Lodge.

Churchman's Reminder

"A man is known by his work."—Old proverb.

"We then as workers together with Him."—2 Cor. 6:1.

September.

15.—13th Sunday after Trinity. How exactly and beautifully does the Collect balance that truly difficult question of our own good actions, of which everybody has some, and the power of God in our hearts and lives. If we have done any good action we may remind ourselves that the ability and the desire come from God. That thought will keep us humble.

18.—Wednesday, Ember Day (as are Friday and Saturday following). This is a time for prayer for clergy. What great need there is for more and how and at all times the one who is charged with the care of souls in our parish.

21.—Saturday, St. Matthew's Day. What an example to us to-day. He joyously gave up the money-making trade to enjoy spiritual wealth. How many parents dissuade their children from Church and missionary lives!

22.—14th Sunday after Trinity. It is not always easy to love what God commands specially when it runs contrary to our desire. By this we may estimate the amount of our possession of "Faith, Hope and Charity," for which we pray in the Collect.

HOLIDAY EXCHANGE.—Sydney Suburban Rector seeks suitable holiday exchange for January. Sunday and essential duties. Apply "497," A.C.R. Office.

THE ANNUAL MEETING OF THE SHAREHOLDERS OF "THE AUSTRALIAN CHURCH RECORD" will be held in Diocesan Church House, on FRIDAY, 11th OCTOBER, 1946, at 4.45 p.m.

BOOKS

"The Ministry of the Word," by F. D. Coggan, M.A., D.D., Principal of the London College of Divinity. Our copy from the publishers, The Canterbury Press, London and Edinburgh. English price, 6/- net.

This book is first on the list of that new line of theological publications, St. Paul's Library, designed, as the Bishop of Sodor and Man puts it in his General Preface, to present Church of England teaching on the basis of an integrated Evangelical theology, expressed in a way that is readable alike to the intelligent amateur and to the trained student.

To say that Dr. Coggan has realised this ideal in this work is to say what is realistically true. The book is so delightfully readable as to be within the reach of the understanding of any ordinary Bible lover, and yet it is eminently scholarly in its design and treatment of the subject "The New Testament Concept of Preaching, and its relevance to-day."

In a short introductory chapter Dr. Coggan points to the contrast of the effectiveness of the preaching of the early Church with the experience of the present day preachers, and notes the queries that force themselves on their attention—the content of their preaching, the governing purpose, the distinguishing marks of the early preachers, and so on. "Questions," he said, "such as these will well repay careful study. True, the age in which we live and the

people to whom we preach are very different from those of the first century. But a fresh consideration of those issues may serve as a recall to those emphases of the eternal Gospel which do not change, first, because they are part of the eternal Word of God to man, and, secondly, because, however much man's habits and thought forms may change with succeeding ages, yet his deepest spiritual needs remain constant from one generation to another. Hence the eternal relevance of the eternal Gospel. It is never out of date. The "Presuppositions of Preaching" are seen to be the gracious, active, self-disclosure of God on the one side, and man's "essential hunger for God." "The home of man is in the heart of God." Another way of putting Augustine's great saying, and so Repentance is "the home sickness of the soul." "The quest of man is met by the Word of God. The need of man is met by the Activity of God. The sin of man is met by the forgiving Love of God." The Christian preacher stands between, "God's Ambassador."

Three chapters deal with "The Character of the Preacher," with Christ Himself, John the Baptist and St. Paul as exemplifications.

Other chapter follow—"The Content of the Preaching," in which the writer carefully traces the terms used for the activity of Christian preaching. "Five emphases are seen to be common to the Gospels and The Acts. (1) The fulfilment of the O.T. proclamation of the Messiah is everywhere apparent. . . The earthly life of Jesus as "He went about doing good," is vividly described, the death of Christ is emphasised as

nothing else in the Gospel records; and the resurrection of Christ is shown to be the only possible outcome of such a life and such a death."

"The objects of the verbs 'to preach' in the Acts, the contents of the Sermons in the Acts, and the essence of the Gospels all centre in 'the Word of the Lord.' Jesus Christ Who in Origen's great phrase, is 'Himself the Kingdom.'"

Two great chapters deal with "Hallmarks of the Preaching." They should be read marked and learned by every preacher. All is lovingly said, but the writer deals very faithfully with the weakness in essential matters of present-day preaching. "The preaching of Saronarola, Hus, Luther, Calvin, Wesley, Whitefield, was doctrinal preaching. 'I build my study,' said Charles Haddon Spurgeon, 'on Mount Calvary.' 'I tell them,' said Bishop Azariah, of his Indian village preaching, 'that Jesus is alive and has come to their village, and then go on to tell Who He is and what He wants to do.' That is doctrinal preaching at its simplest and best." Quoting Professor Hunter, "Any presentation of the Christian Faith in the 20th Century, which claims to be truly Christian must bear a real relation to the preaching of the first apostles. If that be so, preaching which finds the heart of the Gospel in, say, the Fatherhood of God, or the ethical principles of the Sermon on the Mount must be regarded not as un-Christian, but as a failure to 'continue steadfastly in the Apostles' doctrine.' In his second chapter on "Hallmarks of Preaching" there are some extremely helpful words on "preaching in the language of the people," with some interesting application of recent research in New Testament Greek.

The last chapter is a fine ending, discussing the Purpose of Preaching, and stressing the necessity of a preacher having the right purpose.

It is well summed up in Bunyan's well-known description of the Pattern Preacher. "He was as though he pleaded with men." "The early preachers were not content with a religion which merely added polish to the exterior of men. They had a religion which gave men a new heart, a new view of God, of Christ, and of their fellows, which entered every fibre of their being and coloured their whole outlook on life."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney. CAMPERDOWN CEMETERY. (Contributed.)

The historical significance of the above has been enriched by the gift of two stone pillars, on which hung the gates of the old Devonshire Cemetery. These pillars which are solid blocks of sandstone, are estimated to weigh over two tons each. They are supposed to be about 120 years old, and have been covered by earth for about 35 years. An inscription will be placed on them after which a function will be held at a suitable date, and they will be unveiled.

JUNIOR CLERICAL SOCIETY.

The Sydney Junior Clerical Society has decided to devote its meetings for this year to a study of the report, "Towards the Con-

version of England." At the last meeting, at St. Mary's, Waverley, on Monday, 19th August, the Rev. W. G. Coughlan, Director of the Christian Social Order Movement, presented a paper on Chapters I and II of the Report. This paper provoked a lively discussion and may be summarised as follows:—

The report must be regarded critically, but criticism of it must be constructive. It has already been criticised by competent leaders in England, e.g., by J. H. O'ham in the "Christian News Letter" 245, and by the Bishop of Sheffield who calls for a long term policy of evangelism which will not be short-circuited by playing the old records with louder needles and more amplifiers or by tip-and-run commando raids . . . it is merely wishful thinking to hope that the breakdown of civilised society will discredit humanism in the eyes of ordinary folk more than it will discredit the churches.

Mr. Coughlan felt that Chapter I of the report does not go far enough, it misses the real rival to the Christian faith in the world to-day, namely an unshaken confidence in man's power to control and shape his destiny. Psychology and sociological sciences are amassing vast information concerning the reaction of human nature to various situations. While the report is wholly right in insisting that to regard man as the most disastrous of errors, the task of showing the insufficiency of such views must be done, not by proclaiming truth from outside the human struggle, but by sharing fully in the efforts of men to order their common life in the light of such knowledge they possess. We must guard against an attempt to exploit the present human predicament in a narrow ecclesiastical interest, the Church's own secularisation, supineness and unfaithfulness have largely contributed to the collapse.

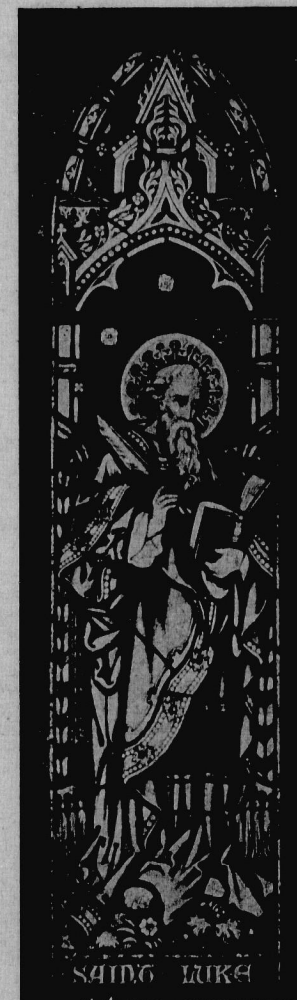
The second chapter entitled "The Eternal Gospel" is sound and commendable as far as it goes, but theological in its phrasing and deficient in awareness of social aspects. A further chapter is needed to put its theological message into terms and situations understood and experienced by people of to-day, and to relate such term as "conversion," "regeneration," "spiritual experience," to the essential business of personal relations in complex society. We must try to guard against religious hypocrisy, for the most-worth-while men will not profess on Sunday what the conditions of the business world contradict on Monday. No man should be expected to live in a state of spiritual schizophrenia, which is unavoidable in a society permeated by the opposites of love. Here is the field for the Church's social witness and action—the mediation of an essentially Godlike love.

At the September meeting of J.C.S. the discussion will be led by Canon H. W. Barder, Rector of St. Mark's, Darling Point.

CENTENARY OF ST. MARY'S, BALMAIN.

The Rector attended the tea meeting and concert in connection with the Centenary Celebrations of St. Mary's, East Balmain, last Tuesday night, having been a former organist and Sunday School Superintendent of that Parish for a period of five or six years. At the concert a very high tribute was paid to St. Mary's Parish by Mr. Frank Grose (Uncle Frank, of 2GB). He recalled the occasion when a family of nine children, ages ranging from 8 months to 18 years, living in one of the narrow streets of Balmain, lost in tragic circumstances both their

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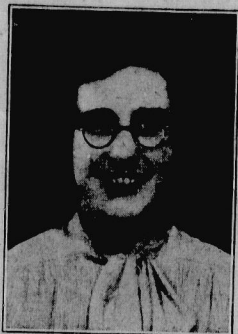
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father and mother within 5 days. He told how the Church folk, rather than allow the children to separate into different orphanages, collected money and provided for the up-bringing of all nine children, all mothered by the eldest sister of 18. Disclaiming that any thanks were due to him—for his help with the present Centenary Celebrations (which, by the way, was by no means inconsiderable) he explained that he, himself, was one of those nine children.—From "The Chatswood Weekly News Bulletin.)



DR. KATHLEEN BLACKWOOD, of Iran, who is to speak at the C.M.S. Annual Meeting on September 20th.

PARISH OF DENHAM COURT AND ROSSMORE.

The newly appointed rector of this parish, Rev. A. T. Pattison, has supplied, his former parishioners of Narrabeen with the following items of interest concerning his new sphere of work:—

Church of St. Mary, the Virgin, Denham Court, built 1838. Consecrated by the Rt. Rev. W. G. Broughton, Bishop of Australia, on 14th January, 1845. Centenary of the erection of the church was held on August 28th, 1938. Parish formed 1844.

Holy Innocents Church, Bringley, now Rossmore. Divine service was held in a log building in 1836. Foundation stone of the present building laid by the Bishop of Sydney, on 28th December, 1848 (Holy Innocents Day). First mention of the work of the church in this district is contained in Bishop Broughton's Diocesan report of 1836, when he reports £200 has been subscribed or promised towards the erection of a church at Cabramatta (now Rossmore). During 1877 the church was transferred to the Parish of Cobbitty. In the nineties it was reunited to Denham Court.

EAST LINDFIELD.

The Rector and the East Lindfield Church officers have been making a tour of the district informing the folk of the brighter hopes for an early commencement in Church building, and putting before them the present financial position. Briefly it is: The original site (200 feet frontage on Tryon Road) is paid for. There is an amount of £500 in hand towards the Building Fund. An assurance of a loan of £500 has been made by the church Building Loan Fund, without interest, and the balance of money required has been assured to us by the Bank on providing personal securities. It is hoped that through the generosity of this balance will be a com-

paratively small amount, so contributions are being sought.

Only a portion of the future hall will be built and used as a Church. It is believed that the portion will in no way exceed what East Lindfield is able to do, and it is also resolved that no further efforts will be made until this is paid for and a substantial amount for further development is in hand.

It is only right to say that application has been made for a further 50 feet from the Crown. This has been done by the Committee to provide for full development in the future, and to enhance our magnificent site.

PARISH PARS. MEN'S SERVICE.

St. George's, Eastwood.—Our meeting in August was again most successful, despite the bleak weather; for some 50 men gathered together to hear a vigorous address from Archdeacon J. Bidwell.

September 15th, at 4 p.m., is the date and time for our next meeting, when the Rev. C. E. Hulley will be our speaker.

VISIT OF MRS. MOWLL.

Moss Vale.—On Wednesday, 18th September, we are to be privileged with a visit from Mrs. H. W. Mowll, the wife of our Archbishop, who is coming to show both moving and still pictures of her recent trip to China. These pictures are very unique and of unusual interest, and all who can possibly do so are urged to keep this date free and to make a point of being present. The gathering is to be held in our Sunday School Hall and will begin at 3 p.m., and an admission of 1/6 will be charged, the proceeds of which will go towards the C.E.N.E.F. Memorial Centre, for which Mrs. Mowll is the principal organiser. Afternoon tea will be served at the close.

ST. BARNABAS', CHATSWOOD.

A "Youth Week" Mission is to be held on Sep. 23-29. Special meetings of school boys and girls are to be held each week day, Sep. 23-27 at 3.45, with Mr. Alec Brown as special speaker. The other meetings are timed for 2.45 p.m. in the Parish Hall. A solid band of speakers will take part in the mission.

Diocese of Newcastle.

THE GOBI TRIO.

An outstanding event this month was the visit to Newcastle of Miss Mildred Cable and the Misses Eva and Francesca French, all of them Missionaries and Explorers of worldwide fame. They have been obliged to leave their sphere of work in Northern China because they are agents of the Bible Society, and in territories under Soviet control the Bible is a prohibited work. When I asked them if they would be returning to their work they told me smilingly that the only person who could answer that question was Mr. Stalin! The record of their adventures is fit to be compared with the account given by St. Paul of his. They have literally "hazarded their lives for the Name of the Lord Jesus." It was a great privilege to meet them, and to hear them speak. The address which Miss Cable gave to the Rotary Club, about future possibilities in China, was one of the ablest and most moving speeches of the kind that I have ever heard.—From "The Bishop's Letter."

A DOUBLE CENTENARY.

The Bishop of Newcastle writing in relation to the Centenary of the diocese in 1947, says that the Archbishop of Capetown and Canon Roger Lloyd have promised to be present. The Bishop goes on to say:—

"The celebrations in June will have a special interest for the City of Newcastle quite apart from its ecclesiastical significance. Because the Diocese and the City of Newcastle have a common birthday. According to English usage the name 'City' is given to those towns which either are or have been seats of Bishops. This practice was followed when Bishops were first consecrated for colonial dioceses. Accordingly the same Letters Patent issued by Queen Victoria, which appointed William Tyrrell, Bishop of Newcastle, also transformed Christ Church from a parish church to a Cathedral, and Newcastle from a town to a city. The Centenary will thus be civic as well as ecclesiastical, and I have no doubt that the civic authorities will want to have a share in our common rejoicings, and we shall most cordially welcome their co-operation."

Diocese of Goulburn.

(From "The Southern Churchman.")

THE BISHOP'S RESIDENCE.

The Bishop was hoping to be in residence in Canberra this month. The old Bishop-thorpe, in part, is to form his Goulburn residence.

A NOTEWORTHY CENTENARY.

On September 5th, a very fine old lady of the Church, Mrs. Catherine Elizabeth Stiles, of "Kanoona," in the parish of Kameruka, will celebrate her 100th birthday.

Mrs. Stiles was born at "The Wren's Nest," Cooma, on the above date in 1846. Her parents, both of whom came to this country from England, were Henry and Elizabeth Wren.

Catherine Wren, as she then was, was taken to live in the Kameruka district at the age of six. In August, 1866, she was married to Charles Tarleton Stiles, of Champion Hills, Kameruka, by the Incumbent of the District of Eden, the Rev. John Lister Knight, M.A.

There were eight children of the marriage, all of whom were born at "Kanoona." Only three are surviving, namely Arthur, Walter and Mary. Mr. Arthur Stiles is one of the wardens of the parish, and his sister is the organist of the Kameruka Church.

Mrs. Stiles to-day is of erect and dignified bearing, mentally alert, and physically active. She still does her own gardening, and takes a keen interest in everyday affairs. In her mind are stored memories of the Church's life in the district that go back for generations. To have been a faithful daughter of the Church of England for a hundred years, and at the end of that time to be still an active communicant, attending the little church in Kameruka, is the proud record of this wonderful old lady.

The church people of the Diocese of Goulburn join with the relatives of Mrs. Stiles in congratulating her on her centenary, and in wishing her peace and happiness, in the Name of the Lord, through the remaining eventide years.

FLORENCE STACY—A TRIBUTE.

We churchwomen of the Goulburn Diocese desire to add further tribute to Mrs.

Diocese of Melbourne. THE MOTHERS' UNION.

The 50th Annual Meeting of the Mothers' Union (Melbourne Diocese) was held on July 29 in the Chapter House. The President, Mrs. J. J. Booth, presided. Guests included Lady Herring, the Lady Mayoress (Mrs. Bernard Heinze), Mrs. F. S. Kumm, representatives of the Scottish Mothers' Union, Inter-Church Council, Women's World Day of Prayer, Salvation Army and others.

The President made feeling reference to the late Mrs. C. T. Morris, life vice-president and much-loved member who has passed to her rest.

The guest speaker was Miss Edith Allen, daughter of the late Lady Allen, who was president of the M.U. in this Diocese for 18 years.

Lady Herring, in replying to the welcome given to her, said that mothers could build up the morale of the whole community, country and Empire by their influence in the home.

Jubilee Celebrations will be held late in October; Masonic Hall meeting for women on October 21; Garden Party at Bishops Court, Thursday, October 24; Thanksgiving Service at St. Paul's Cathedral, October 29.

"WITNESSES UNTO ME."

C.M.S. NOTES.

Surely the outstanding event of the Anglican Youth Week in Melbourne Diocese was the Pageant presented by C.M.S. To three large audiences in Christ Church Hall, South Yarra, was given challenge and incentive, through historical and missionary scenes portrayed in colourful and realistic manner. Who that was present will ever forget the stories of those who, "thru' God, witnessed valiantly?" The crowded scenes, the period dressing, the zeal displayed in leading roles, and the care taken over minor parts, together with the music and lighting, all combined to make an event of great value in the life of the Church.

Undertaken in a spirit of prayerful co-operation, these folk, from at least 26 parishes, enjoyed happy fellowship.

Dr. Kathleen Blackwood is desirous of taking as gifts for Iranian Christians, georgette, nimon, or soft silk squares (28in. or 36in.). They are worn tied on the head by European and Iranian alike. Friends may have used ones which they would be glad to give to Dr. Blackwood.

Bishop Song, of Chengtu, has been invited by the University of Sydney to give a

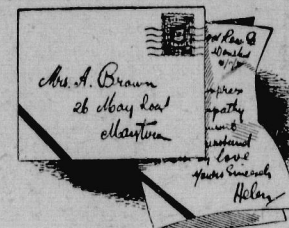
C.M.S. ANNUAL SALE.

The Women's Committee of the C.M.S. had a very successful day for their annual effort last month. So far £775 has been realised and there is still more money to come in.

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"The Gobi Desert."—Beautifully illustrated travel book with glimpse of missionary work. 30/- (30/7½).

"A Parable of Jade," 2/5 (2/6½).
"The Red Lama." — Story of Tibet, 2/6 (2/6½).

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series of lectures. It is likely that two of his children are coming to Sydney University for postgraduate study.

Sister Erwood, who died on July 19, was a triple certificated nurse, and served in Palestine and Egypt as the sponsor mission of St. Paul's, Bendigo. After helping C.M.S. activities at Adelaide, Ballarat and Bendigo, she became a well-known figure in Geelong, where she pioneered the M.M.A. work and was secretary until the end.

Diocese of Gippsland.

MOVEMENTS IN THE DIOCESE.

The Lieutenant Governor paid Sale an official visit last Friday week in order to open the new building of St. Anne's School. A most fruitful School for the Clergy was last week. The Leader was Rev. L. L. Morris, vice-Principal of Ridley Collge. The Rev. Harding took the daily meditations.

QUEENSLAND.

Diocese of Brisbane.

The Rev. Eric Dudley Eglinton, Vicar of Groveley and Alderley.

The Rev. John William Johnson, Assistant Curate of St. Peter's, Southport.

The Rev. Alex Rupert Barrington Morrisby, Th.L., was granted leave to officiate in the Diocese.

The Archbishop has accepted the resignation of The Rev. W. A. Hardie, M.A., as Rector of Holy Trinity, Woolloongabba.

VICTORY THANKOFFERING.

The Archbishop has appointed a committee of 50 of Brisbane's well known business and professional men, headed by the Lieut. Governor, Mr. Cooper, to work with the Diocesan Council to raise money to complete St. John's Cathedral, as a victory thanksgiving and war memorial.

Thanksgiving of Peace.

On Thursday evening, October 24th, in the City Hall, we are proposing to launch publicly the Diocesan Peace Thanksgiving scheme for completing St. John's Cathedral. It is to take the form of a Musical Festival, led by a combined choir and interspersed with short speeches by representatives of the Navy, the Army, and the Air Force. Every Brisbane parish is invited to provide members for the choir and the names of those who are willing and able to take part should be sent to Canon J. E. N. Osborn, Church House, Ann Street, without delay. Much of the music will be simple and will not require attendance at more than one or two combined practices. Will all Brisbane Church people please keep this date clear of other engagements and help to swell the contingents from their parishes and thereby make the occasion the great Church of England Rally of the Year. Provincial Synod also meets that week; so we shall have the support of the Bishops of the Province and of their clerical and lay representatives. It is also our "Youth Week," so we may hope to see the G.F.S., the C.E.Y.M.S. and the C.E.B.S. well represented, together with the

members of our Colleges and Hostels, and the senior pupils of our Church Schools. We are in process of forming two strong and representative Committees of men and women to further the work of the completion of the Cathedral.

—From the Archbishop's Letter.

TANGANYIKA NOTES.

(From the Bishop's Letter.)

EASTER AMONG THE EUROPEANS.

The Rev. L. J. Blakewell reports:—

"My Easter Services took me to Musoma, on the Eastern Coast of the Victorian Nyanza, where I had a very good service for the Europeans, among them a miner and his wife who came in twenty miles for the services.

"On Easter Monday I travelled to a very isolated African congregation, 6½ miles by boat and then 20 miles by lorry. I met fifty at the service and gave Holy Communion to nineteen and baptised three. They want a certificated teacher for their children. It will cost £20 a year—who will project himself or herself to this beacon of light by such a gift?

"I was due in Mwanza on Good Friday, but the river over which I had to cross was in flood and the lorry could not get across. I went over in a dug-out canoe, and after waiting on the other side for several days, unexpectedly a lorry came out from Mwanza and took me back in time for the service in St. Nicholas' Church there on Good Friday night, when twenty-four came to a service which was impressive, sincere and reverent.

"On Easter Day sixteen Europeans communicated; one thing which struck me particularly was the number of husbands and wives. An African service followed and the baptism of an infant child of Christian Indians. At the feast afterwards my lips and tongue smarted from the curry with which I was regaled.

"As I think over this Chaplaincy work among the Europeans in the Diocese, I praise God for a very real spiritual progress. The wife of a Government official said to me this morning, "What I cannot understand is this: We have now been here for two Easters and two Christmases and each time we have

had a service on the day itself, and you have services at most of the bigger centres on the same day. How do you manage with your limited staff?" I replied, "by marshalling all the European clergy on these great Festivals."

RESURRECTION.

"Easter Thursday — Lusuhunga. Lusuhunga is a great joy and tonic these days. The age-long desert which this place has always been spiritually is flourishing like a rose. I arrived here on Tuesday, reaching Isaka from Mwanza at 4 a.m., and then came 200 miles here by lorry. Yohana, the African teacher, took me to Kimanga, a little village two miles away where twenty primitive and ignorant people, mostly Christian, were gathered. On our way we met an old woman who greeted us with a radiant face. Her three sons had driven her out of her home and she had lived in a tiny hovel because they said she was bewitching them. Her sons were converted, they brought their mother back and now they are a happy family. Another man in the congregation had been a scoffer. Now he is reading for baptism. Another wanted to kill himself because of her sickness and general feeling of hopelessness and uselessness. She was palsied. She had tried twice to hang herself, but the rope had broken each time. She has now given up the idea of suicide—Christ has come into her life. Her daughter was at enmity with a neighbour who had smashed her thumb, but to show her forgiveness she partook of her enemy's food and said, 'All hatred between us is finished.' . . . Christ has indeed come to this place and is miraculously introducing a new quality of living among those who believe in him."

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