

England till his death in 1891. episcopate had been a notable one original three clergy had multiplied one hundred and thirty; the state had been divided into parishes, churches and parsonages had been built a stable system of church government established which was to be an example to the rest of the Anglican Communion.

#### A Child's Faith in Mexico.

The other night after Bible class were explaining the way of salvation more to neighbour Mauro, and urging him not to put off accepting it we asked little brother Rodrigo, who had just come to the Lord, "What Lord do for you when you accept Rodrigo?" A shy smile, and then, "accepted me, too!"

—M. Morrison and V. Wa

#### Congo Problems.

Missionary work in Congo may be to jungle warfare, not only in its aspect, but in its moral and spiritual. Deep-rooted, vicious, tangled and superstitious fears and practices the evidence of the gospel provide pockets of resistance for the evil which persist in the lives of those who have accepted Christ, and then work in the Church.

"The religious background of generations has been inextricably mixed with magic. It maintains its hold on the conscious minds of all but a few Christians, who consciously would disclaim all belief in it. Many regard baptism and the Lord's Supper among the best kinds of magic."

—"Congo Mission"

#### TORRES STRAITS VESSEL DEDICATED.

The Archbishop of Brisbane recently for the work of God's Church in the Torres Strait Islands, the vessel—"The Francis Pritt." Pritt, after whom many vessels in the Torres Straits Mission have been named, was the first to work amongst the Torres Straits in the sugar belt, and it is most fitting that the Archbishop had met the late Archdeacon's living in retirement, should have the opportunity of presiding at this

#### SOMETHING WORTH SAYING

A prominent man in the land expressed to a friend his knowledge that there is something real in life.

"How about God?" asked the friend. "God is very real to some of us."

"Well," was the reply. "I don't all of you begin to make sense."

Printed by Wm. Andrews Pty. Ltd.

# The Australian Church Record

Vol. 12

JULY 17, 1947

No. 14

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



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Editorial Matter to be sent to The Editor, A.C. Record, Diocesan Church House, George St., Sydney.

Advertising and Business Communications to be addressed to the Secretary, A.C. Record, Diocesan Church House, George St., Sydney, N.S.W.

Victoria.—Melbourne: Rev. A. Law, D.D., Wiburly Ware, Mount Eliza, Victoria.

Tasmania.—Hobart: T. A. Hurst, 14 Dynnyrne Road, Sandy Bay.  
Issued Fortnightly.

Subscriptions: 8/- per year, post free. 3d. per copy.

Telephone: MA 2975.

**NOTES AND COMMENTS.**

It is to be greatly regretted that the National Day of Prayer received no recognition from the Prime Minister of Australia. We had hoped better, though we feared the worst. Our hopes disappointed.

The first loyalty of all Romanists is to Eugenio Maria Joseph Pacelli, the Roman priest who is now Bishop of Rome and head of the Roman Church. He claims to be both temporal and spiritual head of all mankind. He is not only Pope but a king in his own right—the acknowledged King of the Vatican City and the would-be king of all the world. His is not a single crown.

These claims Great Britain repudiates. And it is also laid down by law that no Romanist can be the lawful King of England.

The Commonwealth Cabinet is, we regret to say, predominantly papist. Popery will never willingly support a protestant King or a protestant kingdom.

The King's Call for a National Day of Prayer and Dedication left a great body of Church people unmoved. A number of irregular worshippers came to Church on that day and helped to increase the congregations but the large class of non-churchgoers were practically not affected. They were either not interested or not interested enough, to come to Church.

We may view this from two points of view:

(1) As a symptom of our times. St. Paul says, "But know this that in the last days grievous times shall come. For men shall be lovers of self, lovers of money . . . (here follows a catalogue of evils ending with "lovers of pleasure rather than lovers of God.")"

We believe that love of self is the human tap-root from which all the other enumerated evils spring, and that is certainly an outstanding characteristic of our day.

Our Lord tells us that the condition of things at the time of His coming will be analagous to the days of Noah. "They knew not."

(2) This should in no way retard us from putting forth every endeavour to win the ear of the indifferent that though the ministry of the word of God and the exercise of Christian love they might be won for Christ. Indeed the present condition of things offers a tremendous challenge to us as church people.

We should think things out from the beginning. Our educational system is wrong.

We should act in the present through aggressive evangelism.

Tradition in the English Church has been to confer high office upon men who are mature and mel-Promotion. low in years. Theodore of Tarsus became Archbishop of Canterbury at the age of sixty-six and held office for twenty-two years. His was one of the most memorable episcopates in the history of the early English Church. Many men since his time have reached the highest appointments in the Church at an age when people nowadays usually think in terms of retirement.

It is interesting to observe that the Roman Catholic Church, on the contrary, singles out young men for promotion. Those who are destined for the higher appointments in the Roman Church receive the benefit of early training for their ultimate position by holding positions of trust and importance. This is the system which also prevails in the Royal Navy and in the British Army.

This reminds us that comparatively young men have been chosen in recent months for important positions in our Church. We are inclined to think that a judicious balance between young men and senior men will be of great value in the future development of the Church.

It is a well-known fact that Australian Universities are of secular foundation. The original charter deliberately excluded any Universities. thought of religious instruction from University life. A special Act of Parliament was needed in recent years to institute a Board of Theological Studies and to provide Degrees in Divinity in the University of Sydney, where there is still no Chair of Divinity, no University Chapel or Chaplain, and no official recognition of the fact that all learning is a handmaid to the knowledge of Christ.

In these circumstances, Christian activity in the Universities falls upon voluntary bodies which are referred to in an article elsewhere in this issue. On Wednesday, July 2, the Evangelical Union of Sydney University held its annual meeting in the Great Hall. The E.U., as it is popularly known, is now the largest voluntary society in the University, with an enrolment of between two and three hundred members. Its activities are wide and varied, and it exercises a strong and virile Christian influence in University circles. The Great Hall was well filled at the annual meeting, when the Dean of Sydney occupied the chair and Bishop Wynn Jones gave the address. We wish the E.U. every blessing as they begin a new year.

The Church of England Youth Council in England, of which Princess Elizabeth is President, and the Youth and the Church. Bishop of Willesden, chairman, has issued a report stating "that in a country which can hardly still be called

Christian, the task of winning young people to Christ is a matter of urgent concern. . . . Young people may not be attracted by special ventures, designed to capture them. But a living church—that is not suspect. It has its own attractive and Evangelistic power." The success of work among youth depends less on premises and trained leaders than upon the existence in every parish of "a genuine Christian community, which will attract young people to it, and commend the Faith on which it is based."

These statements are true not only of Youth work but of all church work. The strength of a church depends on the spiritual strength of her parishes. Central organisation is necessary but it should be a minimum. To attract the best men to the centre while the parishes languish is suicide for the Christian community.

Professor Cotton, of the Sydney University puts these down to optical illusion. He says that when the human eye is turned to gaze steadily at the blue sky "flying saucers" are "the effect of red corpuscles of blood passing in front of the retina."

This reference to the human eye recalls the following passage in Archbishop D'Arcy's autograph, published in 1934. "Sir Arthur Keith in his Huxley Lecture writes 'After the publication of the Origin of Species, Mr. J. J. Murphy, of Belfast, cited the eye as a structure that could not be accounted for by any theory of solution then propounded. 'It is probably no exaggeration to suppose,' wrote Mr. Murphy, 'That in order to improve such an organ as the eye at all, it must be improved in ten different ways at once. And the improbability of any complex organ being produced and brought to perfection in any such way is an improbability of the same kind and degree as that of producing a poem or a mathematical demonstration by throwing letters on the table.'"

Darwin felt this criticism to be so important that he found it necessary to reply to it; but Sir Arthur Keith, taking account of "the discoveries that have been made since that time considers Mr. Murphy's criticism sound and writes that if Mr. Murphy had said ten thousand instead of ten when referring to simultaneous modification of parts of the eye he would have been inside the mark.

"We cannot conceive," adds Sir Arthur Keith, "how the countless elements which go to the construction of an eye, can assume their appropriate place, form, and function unless we postulate a machinery which regulates the development and growth of every one of them."

The above quotation provokes another of a different kind from the same source. Archbishop D'Arcy began his ministry as a Curate in the parish of St. Thomas', Dublin. Of those early experiences the Archbishop writes, "It was a matter of much interest to me that a certain number of the professors in Queen's College resided in the parish, and some attended the church regularly."

"Professor Everett was at first the cause of many heart searchings. I became aware of him in my earliest days as a man with an impressive beard, who, as I preached, took down every

word I uttered in his notebook, and when I learned that the diligent writer was a learned professor, my feelings may be imagined. It then appeared that the professor had invented a new system of shorthand which he was constantly testing. Later on, when I got to know him, his kindly words about my compositions removed my anxiety to a considerable degree."

A correspondent in the Manchester Guardian recently pointed out that the current diocesan infatuation for raising money for new cathedrals, was most ill-timed. The money and energy that would be absorbed in this effort could better be employed in building and maintaining churches in new housing estates. What is true of England is more true of Australia where the church has not yet caught up with the past expansion of the population, yet will soon be facing the problem of providing religious ministrations for the new settlers who will be emigrating to Australia as soon as ships are available.

"ABIDE WITH ME."

Following the letter in our last issue from the Rev. P. R. Westley, we were interested to read recently a letter in one of our Sydney dailies from the Rev. H. J. Garland, Million, Cumberland, England, drawing attention to the centenary of the writing of "Abide with Me." It has been suggested that on Sunday, November 16, the Sunday near to the centenary of the death of Henry Francis Lyte, that this old favourite hymn which has been sung by many thousands of people all over the world, will be sung in our Churches on that day. It is believed that some Churches are already planning for this and it is hoped that it will be taken up in all the Churches. Henry Francis Lyte was the author of many hymns, including the well-known "Pleasant are Thy Courts Above," and "Praise my Soul the King of Heaven."

The following is the account by W. J. Limmer Sheppard, of the writing of "Abide With Me":

"The Rev. Henry Lyte, the author of the world-famous hymn, beginning, 'Abide with me; fast falls the eventide,' was vicar of Lower Brixton, in Devonshire. In the year 1847, at the age of fifty-two, he felt the approach of life's eventide, and his rapidly failing health determined him to spend the

winter in Italy. It was, as the date of his departure drew near, that from his couch he gave to the world this magnificent hymn, which has found a place in almost every hymnal. His daughter has given the following account of the day of its composition:

"The summer was passing away, and the month of September (that month in which he was once more to quit his native land) arrived, and each day seemed to have a special value as being one day nearer his departure. His family were surprised, and almost alarmed, at his announcing his intention of preaching once more to his people. His weakness and the possible danger attending the effort, were urged to prevent it, but in vain. He felt that he should be enabled to fulfil his wish, and feared for the result."

"His expectation was well founded. He did preach, and amid the breathless attention of his hearers gave them a sermon on the Holy Communion. He afterwards assisted in the administration of the Holy Eucharist, and though necessarily much exhausted by the exertion and excitement of his effort, yet his friends had no reason to believe it had been hurtful to him.

"In the evening of the same day he placed in the hands of a near and dear relative the little hymn, 'Abide with Me,' with an air of his own composing adapted to the words.

"This took place on September 4, and Henry Lyte died at Nice on the 20th of the following November, his last words being, 'Peace! Joy!'"

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Fifty-nine competitors entered designs for the projected new Cathedral at Colombo. The adjudicator was Sir G. G. Scott. He has awarded first premium of £500 to a design submitted by Mr. R. A. P. Pinckney, F.R.I.B.A., and Mr. A. F. E. Gott, L.R.I.B.A., of Gray's Inn Square, London.

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CHURCHES OF AUSTRALIA.

ST. THOMAS', ROZELLE, SYDNEY.

Early in the year 1873 it was deemed necessary that church accommodation should be provided for the use of members of the Church of England in the western portion of Balmain.

Steps were immediately taken to call together the members of the Church, and at a public meeting held shortly afterwards in the schoolroom of St. Mary's, Balmain, at which Rev. H. A. Langley (afterwards Bishop of Bendigo) presided as rector of the parish, it was unanimously resolved: "That a suitable building should be erected in Balmain West, that a committee be appointed and an active canvass be forthwith instituted to obtain funds for this purpose."

The splendid site on the heights of Balmain West was secured. Plans and specifications were prepared by Mr. E. T. Blackett. Tenders were called for and the building erected. Donations, subscriptions and collections to the amount of over £854 were obtained, including two £50 grants from the Church Society. The foundation stone was laid by Bishop Barker on December 20, 1873, the nave being completed first, the Sanctuary and Transepts being built at a later date. The church was officially opened for divine worship on Sunday, May 24, 1874, Bishop Barker preaching in the morning and the Rev. H. A. Langley in the evening, the service book showing that splendid congregations were present.

The rector of St. Mary's exercised an oversight over the church and its affairs till the beginning of 1876 and he was assisted in the conducting of the various services by other clergy and by students from Moore Theological College, then situated at Liverpool. In Oct., 1874, Rev. F. B. Boyce, afterwards Archdeacon of West Sydney, conducted a ten days' mission, at which over 100 people professed conversion. Among the names of those who assisted in those days can be seen such stalwarts of the evangelical faith as W. Hough, J. D. Langley, Thos. Quinton, John Done, A. C. Hirst, Thos. Reilly, J. C. Corlette, Richard Kemp and T. B. Tress.

In 1876, it was felt, owing to the progress made, that St. Thomas' should become a separate parish. This was agreed to by the Bishop, and in January, 1876, the Rev. W. F. B. Uzzell was appointed the first incumbent of St. Thomas', Balmain West.

The present rectory was built in 1882, the foundation stone being laid by Mr. W. A. Hutchinson, Mayor of Balmain. The ministry of St. Thomas' first rector lasted till 1879. Then followed Rev. G. Brown, 1879-1880; a catechist. Rev. G. Polain was curate and Mr. H. E. Felton, now rector of Cremorne, was catechist. One notices that the "Church News" was much larger than it is to-day and the organizations connected with the church,



ST. THOMAS', ROZELLE, INTERIOR.

Rev. E. D. Madgwick, 1880-1887. During Mr. Madgwick's ministry the parish took a new lease of life. Rev. John Dixon, afterwards the Ven. Archdeacon Dixon, was the next clergyman. The Archdeacon's ministry was a long and varied one, but as the years went on, the changing nature of the parish made the work more difficult. The Archdeacon died on 6th November, 1908, after a ministry of 20 years and 11 months.

Rev. Luke Parr took up his duties as rector on January 1, 1909. He continued for 10 years. During Mr. Parr's ministry we had the First World War and the influenza epidemic. These two events were a great strain upon the clergy and Mr. Parr's health was affected, which made him resign on 31st March, 1919. We understand that it was during the war years that Callan Park and St. Mark's, Lilyfield, were transferred to All Souls', Leichhardt.

In September, 1919, Rev. John Bidwell, B.A., was inducted. Mr. Bidwell's ministry was a brief one, and though only in charge for two years and three months it was a time when the parish became inspired with a new vision. After Mr. Bidwell's departure to Newtown, the nominators unanimously selected Rev. H. C. Leplastrier, L.Th., Chaplain Superintendent of the Missions to Seamen. During the ministry of Mr. Leplastrier the staff was increased by the addition of a curate and

apart from the ordinary were, G.F.S., Men's Institute, Men's Brotherhood and tennis club.

In 1924 the church kept its jubilee, when a whole week of festivities were held. On Jubilee Sunday, May 25, Dean Talbot was the preacher at 11 a.m., Rev. (now Bishop) W. G. Hilliard, M.A., at the Men's Service at 4 p.m., and Rev. Canon (after Archdeacon) Langley at 7.15 p.m. A Jubilee social gathering was held on Wednesday, May 21, at which their Excellencies Sir Dudley and Lady De Chair were present. During Mr. Leplastrier's ministry the church was thoroughly renovated and the electric fans erected.

Rev. J. F. Chapple, L.Th., succeeded Rev. H. C. Leplastrier in 1926. The district was changing from a residential area to an intensely industrial district. Factories were going up in all directions and parishioners moving away to other suburbs, so making it impossible to maintain the existing staff. Thus Mr. Chapple came to work the parish alone.

Rev. L. G. Edmondson succeeded Mr. Chapple in 1931 and remained till 1942. During the incumbency of Mr. Edmondson the church and grounds were much improved and a new Parish Hall built. The inside of the church was beautified and a side-chapel dedicated to the memory of the rector's first wife, to whose saintly life many to-day testify. The memorials

in the church are many and beautiful. The memorial furniture is of solid oak. The chapel furniture is of the same design as in the main church. There are four stained glass windows. Two large ones in the west end in memory of Archdeacon J. Dixon and Frederick and Caroline Robinson. Mr. Robinson was churchwarden from the beginning of the parish to 1899. In the nave is one in memory of Alfred Sykes, verger for several years. In the side chapel, over the Holy Table, is one in memory of Adelaide Engel. There are three tablets on the walls. A large marble tablet in the south transept in memory of Naomi Dixon, wife of Archdeacon J. Dixon. A brass tablet to Mr. and Mrs. Brooking, diligent and faithful church workers, and a bronze tablet to Frank H. Pike, for 30 years churchwarden. In 1942 Rev. L. G. Edmondson left for St. Alban's, Five Dock, and Rev. F. Wilde, Th.L., was inducted by the Ven. Archdeacon Begbie in July, 1942. The lighting system is being overhauled and a new set of fluorescent lamps is being installed.

Most of the foregoing was taken from a report printed in the "Church News" of May, 1924, and this is how it ends—"We are thankful for the spirit of unity, harmony and friendship which exists among us and for the spiritual atmosphere which prevails in the old church which is so noticeable to many."

God grant this may be true when the Church, D.V., keeps its centenary in 1974.

We close this little history of the Church of St. Thomas', Rozelle, with the names of those she has given to the sacred ministry of the Church: The late Revs. J. F. S. Russell, C. Barnes, E. Higgins, W. J. Roberts and Canon G. Burns, of Nairobi, East Africa; those living are Revs. T. Billingham (England), W. D. Kennedy, H. Rogers, F. Camroux, H. Thorpe, F. Bastian, in Victoria, and G. Mathers. May there be many more "to follow in their train."

**A.C.R. PUBLISHING FUND.**

The members of the Management Committee acknowledge with grateful appreciation the following amounts: Rev. H. H. Davison, 12/-; Anonymous, 10/-; amounts under 5/-, 6/-.

**Proper Psalms and Lessons**

**July 20. 7th Sunday after Trinity.**

M.: 2 Sam. xviii or Wisd. v 1-16; Mark ix 2-22 or Phil. i. Psalm 34.

E.: 1 Kings iii or viii 22-61 or Wisd. vi 1-11; Matt. ix 32-x 23 or Acts xvi 6. Psalm 37.

**July 27. 8th Sunday after Trinity.**

M.: 1 Kings x 1-13 or Wisd vi 12; Matt. x 1-31 or Phil. ii. Psalms 39, 40.

E.: 1 Kings xii or xiii 1-32 or Wisd. vii 15-viii 1; Matt. x 24 or Acts xvii 16. Psalms 41, 42, 43.

**August 3. 9th Sunday after Trinity.**

M.: 1 Kings xvii or Wisd. xi 21-xii 2; Luke i 1-25 or Phil. iii. Psalms 46, 47, 48.

E.: 1 Kings xviii or xix or Wisd. xii 12-21; Matt. xi or Acts xx 17. Psalms 44, 45.

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The Rev. A. W. Sutton took up duties as assistant priest within the Parish of Albury at the beginning of June. Mr. Sutton is from the Diocese of Gippsland.

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**PERSONAL**

We learn that Dr. Keith Porter is shortly to go out to Central Tanganyika from London as one of the medical officers in connection with the huge Government scheme for peanut plantations. Dr. Porter is a son of the late Mr. Douglas Porter, of the Egypt General Mission, well-known to many people in Australia.

Sydney churchmen will be gratified to learn that Canon Hammond has been appointed President of the I.V.F. in Great Britain for the year 1947-1948.

After a short illness the Rev. Harvey Langford Ebbs, who had been living in retirement at Hughesdale, Victoria, died at a private hospital on June 18, aged 71. He leaves a widow, three sons and a daughter, and was the younger brother of the Rev. A. R. Ebbs, Vicar of Manly, N.S.W. Ordained in 1900 by the Bishop of Adelaide, he served in that diocese until 1919, when he became organising secretary in the diocese of Riverina; in 1923 he was appointed to the parish of Lorne; in 1928 to Newport, and in 1933 to Croydon, whence he retired in 1946. The Archbishop of Melbourne, assisted by the Rev. T. H. R. Clark, officiated at the funeral service at St. John's, Croydon.

The Rev. F. A. Walton, who has been associated with the General Board of Religious Education in Melbourne, is resigning as from the end of the year and will undertake parochial work.

The Rev. J. B. Montgomerie, C.M.S. Secretary for the Aborigines, is visiting the Mission Stations in the Northern Territory.

The Rev. R. C. Kerle, rector of Kembla, N.S.W., has been appointed General Secretary of N.S.W. Branch of C.M.S., in succession to the Rev. R. J. Hewett, who has become the Federal Secretary of C.M.S. of Australia and Tasmania.

Miss "Lulu" Brown, a devoted church worker for many years at Wentworth Falls, N.S.W., died recently.

Bishop Hilliard will attend the Lambeth Conference next year with the Archbishop of Sydney. Bishop Pilcher, acting on medical advice, is not able to undertake the journey.

Canon and Mrs. T. C. Hammond will leave on Saturday, July 19, on the "Orion" for England. They expect to be away for about a year. The Canon and Mrs. Hammond have been the recipients of a number of gifts from their many friends in Sydney.

"It is given to few to be a regular worshipper and worker in the same church for over 85 years. Mr. W. D. Stephen still worships regularly at St. Matthew's, Botany, and on May 18 I went there to dedicate a vestry which he has presented. Sunday School teacher, churchwarden and synod representative, a member until recently of many diocesan committees, alderman of Botany for 25 years and mayor on six occasions, it was a joy that, surrounded by his children and grand children, he was well enough to read one of the Lessons at the Service."—From the Archbishop of Sydney's Letter.

The Archbishop of Canterbury has arranged to be represented at the centenary celebrations of the Dioceses of Melbourne and Adelaide and Newcastle by the Bishop of Lichfield, Dr. E. S. Woods. The celebrations will take place in November.

Miss Ngaire Hathway was elected General Secretary and Miss Doreen Sherrill, Treasurer, of the Church of England Fellowship, Diocese of Sydney, at the annual meeting on May 23.

Sister Faith Ward and Sister Winifred Preston, C.M.S. Missionaries, arrived in Sydney from Tanganyika on furlough on Monday, July 7, by the "Orion."

Mr. Vincent Craven, for a number of years General Secretary of the Children's Special Service Mission and Scripture Union, in N.S.W., has accepted a position in Canada with the Inter-Schools Christian Fellowship and Superior of the Pioneer Camps. Mr. Craven has been in Canada for the past 12 months. His work in N.S.W. was widely known and well appreciated.

The Rev. J. B. Montgomerie is at present meeting the three C.M.S. stations in the Northern Territory.

The Bishop of St. Arnaud has resigned the chairmanship of the General Board of Religious Education of General Synod after fifteen years of service. Dean Langley has been appointed his successor.

Adelaide Church people are proud of the fact that Miss Marryat, who has received the M.B.E. in recognition of her long and faithful service as visitor and voluntary helper at Keswick Military Hospital, is a daughter of the late Dean Marryat and a member of the congregation of Christ Church, North Adelaide. Miss Marryat's work began at Keswick with the first world war and only ended when the hospital was very recently closed.

Bishop Azariah was one of the greatest bishops of the Anglican Communion in our day and many will be glad to know that C.M.S. and A.B.M. are prepared to receive donations to a Memorial Fund, whose object is the development of the Diocesan Girls' High School, Bezwada, the founding of a Teachers' Training College there and the building of a worthy Chapel.

The Suffragan Bishop of Croydon, Bishop Harland, has been appointed to the See of Lincoln. Bishop Harland is the fourth man in twelve months to be made a diocesan bishop from the diocese of Canterbury, which seems to suggest that the Archbishop is recommending men whom he actually knows rather than those who have a good reputation but are personally unknown to him. He is fifty-four.

The new Bishop of Manchester is the Rev. W. D. L. Greer, who succeeded B. K. Cunningham as Principal of Westcott House, Cambridge. He is only forty-five and is a graduate of Trinity College, Dublin, and is also the new Bishop of Carlisle, Bishop Bloomer.

Dr. Kagawa certainly aided the cause of Japan. But it should also be said that he gladly suffered prison for criticising Japanese brutality in China, and throughout the war he held a prayer-meeting for peace. He was a strange mixture of patriot and Christian in a crisis which would have made a Westerner one or the other. — Melbourne "Church Messenger."

We regret to hear of the death of the Rev. Eric Loveday in Melbourne last week. Mr. Loveday was vicar of St. Martins-in-the-Fields, London, and was visiting Australia with Mrs. Loveday, for a holiday. He was to have spoken at the S.C.M. Annual Meeting in Sydney this month.

The Rev. W. H. Chamberlain, acting rector of Berridale, has announced that he will be leaving that parish at the close of Aug., to become the Vicar of Bungaree, Diocese of Ballarat.

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## GAMBLING.

(By the Bishop of Goulburn.)

The spread of gambling is one of the most obvious symptoms that a society is falling to pieces. There was a time when the adults who engaged in it made some attempt to keep their children clear of it, but nowadays children are frequently encouraged to gamble, and there is little sense of revulsion left in the community at the practice of juvenile gambling. The best people do it openly in the streets, so why should children refrain. We have only to picture the results of such training and then ask ourselves, can we make a nation that will hold its own in this troubled world with citizens possessed by the spirit of the gambler?

Gambling does two things, it transfers property by chance, and it stimulates interest in a game. In the first case it is the enemy of all stable and orderly business. The great need of society to-day is to get trading and business functioning on a secure and steady basis. Commerce, is such a complex matter that every effort must be made to eliminate chance in the handling of goods. Chance means disorder and anarchy, booms and depressions with all their consequent evils and sufferings. What the world needs to-day is a truly scientific and just ordering of its economic life, and this cannot be done unless chance is regarded as an evil to be eliminated. A business man may have to take necessary and lawful business risks, but he does not take unnecessary risks, and a business man who gambles is pulling down with one hand the system he is trying to build with the other. It is no use saying that a man or woman usually gambles with a part only of his or her wealth. The fact remains that gambling to-day is probably Australia's biggest business, and everyone who bets at all is riveting it on the nation's habits.

A little reflection will show that the gambler is an anarchist. He may want law to prevail generally, but when he gambles he appeals to chance which is the opposite and the enemy of law. He also seeks property from some other person for which he expressly does not wish to pay. Gambling thus becomes the enemy of honest work. Why work if you can win the lottery? Working becomes equated with folly. The attitude grows that only a fool works if he can win enough to live without it. So the anti-work sentiment grows. The smart person organises the gambling of

his mates and lives on their wages. He increases in importance as he becomes a greater and greater parasite upon his fellows. If the process continues at its present rate the burden will get beyond the power of the nation's productivity to bear. The workers who are left, the mugs, will not be sufficient to carry the gamblers. We shall then experience the bitter fruits of a policy that preferred luck to law and honest work. As gambling increases the respect for law decreases. The process is going on before the eyes. This way lies complete anarchy, the end of the society we know.

We said that gambling also stimulates interest in a game. It probably had its origins in this. But while the game was interesting and played for the fun of the thing it needed no stakes to keep the player's mind on it. Healthy youth plays the game naturally without thinking of putting money on it. It is when we fear the loss of youth that we begin to look for stimulants. When we need stakes to keep our mind on the game it is a sign that we are growing old. As we proceed along this line the gambling remedy defeats itself. Our mind gets on the stakes and only on the game because of the stakes. The game becomes an anxiety because of the stakes, and nothing ages us like anxiety. Thus gambling kills the fun of life and hastens the dry mind, the wrinkled skin, and the haggardness of a premature old age. Life either becomes boring, or a feverish pursuit of other people's property for which we do not wish to pay in any equitable way of exchange.

The fact that gambling is used extensively in collecting patriotic funds in no way makes it other than it is a symptom of national decay. Good and honest citizens do not realise that they are assisting to demoralise the life of the nation for which they are working so hard.

Nor does the fact that some churches at times use or tolerate the practice make it any less immoral than it is. Churches are quite capable of doing wrong things and of becoming sources of corruption in the national life. Everything depends on the church's moral standards and spiritual vitality. They are not automatically exempt from moral error. In their case the corruption of the best is the worst possible form of corruption, and if a church encourages or tolerates gamb-

ling it is obviously doing an anti-Christian thing. Luck has no place in the service of the Eternal God.

### Churchman's Reminder.

"The true religion is built upon a rock."—Bacon.

"James, a servant of God and of the Lord Jesus Christ."—St. James Epistle.

July.

20.—7th Sunday of Trinity. — Everybody seems to have some kind of religion. But in this collect we pray for "True Religion" which is a very different grace and which can only come by prayer and understanding. Only God can give it to us. And only so can we enjoy prayer in the assurance that God hears our prayers. This Collect has a helpful list of what constitutes real and satisfying prayer.

25.—Friday. St. James. This St. James was the first Disciple to suffer martyrdom and the only one whose death is recorded in Holy Scripture. According to tradition one of the Jews who dragged him before the Roman Tribunal was converted by the way. James was the brother of St. John. Did he write the Epistle?

27.—8th Sunday after Trinity. This, like the former Sunday's Collect, gives good guidance from very ancient times being written in the Sacramentary of Gelasius, the Pope in 494 A.D. Many of the Collects are derived with sundry alterations, for occasionally the expressions were open to criticism by Protestant believers. But purified of these the prayers have been of great help for ages, as have others like them, adding to the value of our wondrous Book of Common prayer.

### A NOTABLE JUBILEE.

[We are indebted to Miss Millington, Headmistress of Woodlands, now on holiday in England, for the following very interesting report sent by air mail.]

The place was the Central Hall, a stone's throw from Westminster Abbey; the time, Thursday, June 5, at 7 p.m.—the board daylight of Double Summer Time. The hall was thronged for a great occasion—the 25th anniversary meeting of the Bible Reading Fellowship, which was to be attended by no less a person than Her Majesty the Queen. At least one visitor from the Diocese of Adelaide was among that crowded audience, gazing in astonishment to see so many pairs of gaitered legs all at once.

A hush fell over the audience and everybody rose as the Queen entered, a storm of clapping filled the hall, and was acknowledged by Her Majesty in her charming and inimitable way. After a brief speech of introduction by the Archbishop of Canterbury, the Queen rose to speak—and a most moving and sincere speech it was. She declared that all Christian people had felt their responsibilities during the war—responsibilities which had grown no lighter during the present period of reconstruction. She herself was a member of the Bible Reading Fellowship, and she found that only by daily prayer and Bible-reading, by living each day in the strength of God, could one be enabled to face these heavy responsibilities.

—"Adelaide Church Guardian."

### PRINCESS ELIZABETH.

The good wishes and affection of the whole Empire will go out to Her Royal Highness Princess Elizabeth on the announcement of her engagement to Lieutenant Philip Mountbatten formerly Prince Philip of Greece and Denmark.

We join with a great multitude in prayer for God's richest blessing to rest upon them.

We are glad to publish Princess Elizabeth's broadcast to the Youth of the Empire on her 21st birthday, 21st April last, from South Africa:—

"On my 21st birthday I welcome the opportunity to speak to all the peoples of the British Commonwealth and Empire, wherever they live, whatever race they come from and whatever language they speak. Let me begin by saying "thank you" to all the thousands of kind people who have sent me messages of goodwill."

"This is a happy day for me, but it is also one that brings serious thoughts—thoughts of life looming ahead with all its challenges and with all its opportunity. At such a time it is a great help to know that there are multitudes of friends all round the world who are thinking of me and who wish me well.

"I am grateful, and I am deeply moved. As I speak to you to-day from Capetown, I am 6,000 miles from the country where I was born, but I am certainly not 6000 miles from home.

"Everywhere I have travelled in these lovely lands of South Africa and Rhodesia, my parents, my sister and I have been taken to the heart of their people and made to feel that we are just as much at home here as if we had lived among them all our lives.

"That is the great privilege belonging to our place in the world-wide Commonwealth—that there are homes ready to welcome us in every continent of the earth. Before I am much older I hope I shall come to know many of them.

"Although there is none of my father's subjects, from the eldest to the youngest, whom I do not wish to greet, I am thinking especially to-day of all the young men and women who were born about the same time as myself and have grown up like me in the terrible and glorious years of the Second World War. Will you, the youth of the British family of nations, let me speak on my birthday as your representative?

"Now that we are coming to manhood and womanhood it is surely a great joy to us all to think that we shall be able to take some of the burden off the shoulders of our elders who have fought and worked and suffered to protect our childhood. We must not be daunted by the anxieties and hardships that the war has left behind for every nation of our Commonwealth.

"We know that these things are the price we cheerfully undertook to pay for the high honour of standing alone seven years ago in defence of the liberty of the world. Let us say with Rupert Brooke: 'Now God be thanked Who has matched us with His hour.'

"I am sure that you will see our difficulties in the light that I see them, as the great opportunity for you and me. Most of you have read in the history books the proud saying of William Pitt that England had saved herself by her exertions and would save Europe by her example.

(Continued on page 11)

## WHY DO WE SUFFER?

(By H. R. Minn.)

The contribution made by the Book of Job with its marvellous treatment of the most obscure and fascinating problem that ever puzzled and tortured the human intellect, the problem of suffering, is valuable and in some respects exhaustive. The various aspects of suffering which this "sublime dispute" brings into view are deserving of notice.

Speaking broadly, in the Book of Job we may recognise three types of human suffering. (1) There is **penal suffering**, involving strict retribution in time. Within the limits of this present life prosperity and adversity are awarded by God according to merit or demerit, and are indicative of feelings of favour or the opposite in the Deity. This more or less simple or unarticulated view, the primitive theory of temporal rewards and punishments, is dwelt upon in varied aspects by the Friends, especially in chap. viii, xv 20-35, xviii and xx. It is of all importance to note in this connection, however, that the writer does not come forward as a merely destructive critic of current or generally accepted positions. His aim has a positive element in it. He proposes rather to modify and correct the dominant theory, to expose false and inconsistent methods of defending it, to limit its field of application. He is far from refusing to accept the substratum of truth which it contains.

### Discipline.

(2) A **second type of suffering**, hinted at by Eliphaz, is more clearly expressed and emphasised in the speeches of Elihu. It is that of **disciplinary chastisement**. This conception marks a definite advance on the former standpoint. It is not indeed the solution in the case of Job. If, on the one hand, punishment is made proportionate to guilt, no less on the other must the means of purification be determined and regulated by the amount of defilement to be removed. In consequence he who is the most tried must be regarded as the greatest sinner, in intention, if not in fact, in inward disposition if not in actual conduct. And the fatal epithet **deserved** still attaches, do what one will, to the word **misfortune**. While unable satisfactorily to account for all the problems suggested by the observations of daily life, this

interpretation of suffering covers more ground than its predecessor and is by no means to be disallowed or despised.

### Job's Experience.

The significance of Job's own contribution must not be overlooked in the unravelling of the question. The Patriarch's speeches pave the way for the discovery of a broader basis of consideration. The sufferings of the righteous made Job feel that "if man be mortal, no true idea of the Divine righteousness is possible." Properly to understand Job's anguish, we must bear in mind that he regards himself all through as struck down by a disease which is incurable and can have but one termination—death. Again and again he implicitly and explicitly states that he may indulge no expectations of recovery, see, for example, xvii 1, 2, and xviii 11. No weight can be attached to arguments against this deduced from the actual restoration of the sufferer as recorded at the close of the book. The plan of the composition demands that Job should be left to struggle for himself towards a solution of his problem quite apart from any offered by the book as a whole, that is, by the author. That the Patriarch should be restored to prosperity after his splendid exhibition of faith is, we may say, **in the light of the book as a whole, though not necessarily in the light of Job's speeches** as eminently natural as it is artistically appropriate.

By the sufferings of the righteous, Job is driven to the conviction that there must be an after life, a life in which man's Godward relations will be intensified, and not attenuated or even cut off—a life beyond Death, something more than mere existence, a life fuller and truer than had ever been dreamt of, a life in which the unbalance of the "all-incomplete" is redressed. This thought finds eloquent expression in such a passage as xix 23-27, where the idea that man may live again—a possibility just glimpsed in xiv—if God is just, surges into consciousness once more, becomes stronger and returns to him more vividly after each repulse; till, at last, seeing how completely every other way of escape is barred, he feels that it **must** be so, and bursts out into a confession of faith that pierces beyond the grave.

When we dispassionately and sympathetically reflect on the circumstances in which Job was placed, it is

not strange that he did not remain at the height to which he had risen. The idea of immortality in all probability had nothing to support it save the cogency of such facts as had virtually forced him on to this mountain peak of faith, above the mists and shadows of his acute despair. That the gleam of faith is only for a fleeting moment does not prove that it has not been at all. That the Patriarch falls again so soon is but an illustration of the accuracy with which human nature is portrayed in this so genuinely human document.

Job's contribution to the understanding of the problem of suffering is this: His speeches as they develop remove a difficulty which, till removed, makes any real advance in enlarging the scope of the investigation and placing it on a deeper and more comprehensive basis impossible. His vision of an immortality where the seeming wrongs and inequalities of time will all be righted and the righteous recognised as such, is an adjusting factor of immense value in the discussion.

#### A Test of Character.

(3) The third and highest type of suffering, "the true point of view from which to contemplate this sublime work in all its internal harmony and height of holiness," is that emphasised in the prologue. It is termed by some the contribution of the author. If the contribution of Job does not, this certainly goes to the heart of the question. It removes the idea of necessary connection, not indeed between sin and suffering altogether, but between sin in the sufferer and suffering. The individual is regarded now not so much in relation to himself merely as in relation to the whole of which he is a part. The third category of suffering, as it is an advance on those already mentioned, is invested with a moral grandeur of a unique kind. It lifts the whole question on to a super-human plane.

The problem is primarily for the "sons of God"—for the spiritual hierarchy of the universe. Man is concerned secondarily, so to speak. He is the tested patient. In this conception of personal suffering earth becomes the theatrum or platform in which dramatic events are represented for the instruction of higher beings. Hints of some such super-earthly drama are plainly deducible from the Apostle's words in Ephesians iii 10: "In order that the variegated wisdom of God might be known to the princi-

palities and authorities in the heavens through the intermediate agency of the Church." A somewhat similar thought apparently sustained the Apostles in their painful career: "God hath set forth us the Apostles last as it were appointed to death: for we are made a spectacle unto the world, and to angels and to men."

From this point of view the theme of the book of Job was formally enunciated by Christ Himself in dealing with the query relative to the man who was born blind: "Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."

"With the two former explanations of suffering (punishment and trial) 'one can indeed,' said an invalid, shattered by pains of body and soul, 'reach submission and peace; but one needs the third to rise to joy.'" (Godet).

The teaching of the whole poem is that calamities faithfully borne issue in the vision of God. Suffering according to the prologue is sometimes made essentially a test of character. As such it may have a significance which does not end with the sufferer. This is suffering in its noblest and holiest form. Not resplendent fame, but an inner spiritual beauty is the Biblical promise to the much enduring spirit. This vicarious nature of the suffering of the innocent, enshrined in the prologue, and used to create a moral situation which is also a masterpiece of epic art, finds its classic expression in Isaiah 53, and is the power of the Cross. It is strikingly put by Delitzsch: "Job's afflictions, expressed in N.T. language, fall under the point of view of the cross, not so much in the sinfulness of the sufferer as in the share which is assigned to him in the conflict of good with evil that exists in the world." In the case of Job we see a man exalted to the full height of his calling as the champion of God, and being privileged to make His glory shine even in spheres above that of humanity. The puny history of mankind is, so to speak, encased in the drama of the great history of the universe. Earth is made a battle-ground in which the profoundest of all questions is being fought out—that of the outraged honour of the Deity. "Satan put to shame, God victorious, man the free instrument of his victory exalted and glorified with Him—where shall we find a grander conception, a holier wisdom?"

The Rev. N. Langford-Smith is visiting Gosford for the C.M.S.

#### VISCOUNT MONTGOMERY.

Viscount Montgomery attended Holy Trinity Cathedral on Sunday morning, 6th July, and read one of the lessons. His father had been Bishop of Tasmania. Viscount Montgomery attended St. Andrew's Cathedral on Sunday morning, 13th July, and also read a Lesson. He was introduced by the Dean to the Canons of the Cathedral. Bishop Hilliard preached the sermon.

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(Our financial year closes on June 31st.)

The Rev. and Mrs. C. L. Oliver were farewelled at Church House on Friday, June 27, by a large number of friends from the Cathedral and Church House. The Archbishop presided and paid a tribute to Mr. Oliver's work as Precentor of the Cathedral and in other ways. Presentations were made to Mr. and Mrs. Oliver. Mr. Oliver was inducted to the parish of St. Mark's, Granville, on Friday night last by Archdeacon Bidwell.

We regret that the Dean of Sydney and Mrs. Babbage suffered a severe loss of clothes and personal belongings through a robbery at their home on Sunday week during church hours.

#### CHURCH MISSIONARY WOMEN'S EXECUTIVE.

A QUIET DAY will be held at St. Paul's Chatswood, on 25th JULY.

Sessions:

11 a.m. to 12.45 p.m.

12.45 to 1.45 p.m. Basket Lunch.

1.45 to 3.45 p.m., Intercessions, Bible Reading and Missionary Speakers.

PLEASE MAKE THIS WIDELY KNOWN.

F. CLAYDON,

Hon. Secretary.

The Federal Secretary of C.M.S., the Rev. R. J. Hewett, left Sydney on 30th June by air for Perth. Mr. Hewett is to represent the Church Missionary Society at the enthronement of the new Archbishop of Perth.

#### CORRESPONDENCE.

##### "THE ECCLESIASTICAL UNIT."

(The Editor, "Sydney Church Record.")

Dear Sir,

I read with interest your short paragraph headed "The Ecclesiastical Unit," in the issue dated June 19, 1947. It is good to know that others besides myself cannot help feeling dismayed at the modern tendency to create central organisations, and allot clergy to staff them, when it is virtually impossible to obtain the services of an assistant curate in parishes which are developing rapidly. Housing schemes now in progress will add to the already burdensome problem of the pastoral ministry, and the Church is missing an opportunity now to begin work in areas as they are being settled.

It will not be so easy to establish Christian work in these areas once they are settled, for we will be faced with the problem of land whereon to build. The time is now, but it is manifestly impossible to expect men, already overburdened with parochial work, to make more than a token effort to keep pace with new developments within their parishes, unless adequate staffing of the parishes can be assured.

In the ultimate, all central organisations, including the diocese itself, depend for their very existence upon the work done in the parishes, and it seems a short-sighted policy to staff central organisations and establish centralised projects, at the expense of the parishes.

Yours faithfully,

BOYCE R. HORSLEY.

Eastwood, 27/6/47.

#### THE CHURCH OF ENGLAND IN SOUTH AFRICA.

(The Editor, "Sydney Church Record.")

Dear Sir,

I shall be grateful if I may place before your readers the great opportunity which now lies before this branch of our Church. We are an isolated group of Evangelicals, not hindered by any association with Anglo-Catholics or Modernists. We are all united in faith, and have our own organisation. We have eight English Churches with established congregations in the main centres of population in South Africa, and 70 mission stations among the natives in Natal, the Transvaal, and Basutoland. Also, owing to the zeal and generosity of lay supporters, we have several sites for building English Churches in new areas, and plans for building on two of them are already being considered. As we are at present without a Bishop, our need of clergy has to be supplied from other countries, and in recent years we have welcomed recruits from both England and Australia. Two clergy from England joined us last year, and two more are coming this year. But more are needed, both to open up work in new places, and to help in the rapidly expanding work among the native population.

I would like to invite any English or Australian clergy who wish to be missionaries, but are unable to work in a tropical climate, to consider joining us here in South Africa. We have a healthy and genial climate and can offer a wide sphere to any clergy of our Church who accept the Bible as the Word of God, and the 39 Articles as the definition of our faith.

R. F. PEARCE,

Vicar-General,

Church of England in South Africa.

3 Progress Lane, Cape Town.

PRINCESS ELIZABETH—(Contd. from p. 9)

"But in our time we may say that the British Empire has saved the world first and has now to save itself after the battle is won. I think that is an even finer thing than was done in the days of Pitt, and it is for us who have grown up in these years of danger and glory to see that it is accomplished in the long years of peace that we all hope stretch ahead.

"If we all go forward together with an unwavering faith, a high courage and a quiet heart, we shall be able to make of this ancient Commonwealth which we all love so dearly an even grander thing—more free, more prosperous, more happy and a more powerful influence for good in the world—than it has been in the greatest days of our forefathers.

"To accomplish that we must give nothing less than the whole of ourselves. There is a motto which has been borne by many of my ancestors, a noble motto—'I serve.'

#### ACT OF DEDICATION.

"Those words were an inspiration to many bygone heirs to the throne when they made their knightly dedication as they came to manhood. I cannot do quite as they did, but through the inventions of science I can do what was not possible for any of them.

"I can make my solemn act of dedication with a whole Empire listening. I should like to make that dedication now. It is very simple.

"I declare before you all that my whole life, whether it be long or short, shall be devoted to your service and the service of our Great Imperial Family to which we all belong, but I shall not have the strength to carry out this resolution alone unless you join in it with me, as I now invite you to do.

MORE HOUSES are needed for the people, the building of which gives employment to large numbers of workers, more playgrounds for the children, better roads in the country are also needed.

All these require capital which cannot be created by wishing, it cannot be got by whistling for it out of the sky, it must come from Companies' funds, and Insurance Companies provide a lot of such capital to help in the development of the Country.

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"I know that your support will be unfailingly given. God help me to make good my vow, and God bless all of you who are willing to share in it."

Princess Elizabeth has accepted the invitation of the Archbishop of Canterbury to become President of the Church of England Youth Council. Her Royal Highness hopes to attend the Youth Conference at Canterbury in August, when young men and women in the Church from many parts of the Empire are expected to be present.

#### PERSONAL.

News has been received of the death of the Rev. T. Hughes in England on 8th April. Mr. Hughes served in the Diocese of Sydney and was well known for his evangelistic fervour. He was ordained by the Archbishop of Sydney in 1914. Prior to leaving for England he was Rector of Wallerawang, N.S.W.

A clergy conference will be held in the diocese of Ballarat from August 25-28. The Bishop will preside and Bishop Ash will be one of the main speakers.

Mr. Malcolm Coughlan, a valued member of St. Michael's, Wollongong, N.S.W., has been transferred by the Bank authorities to Gunnedah.

The Archbishop of Sydney has arrived safely in Canada.

The Bishops' Commission on Marriage and Divorce met in Sydney at the close of June. The findings of the Commission are likely to be forwarded to Lambeth as preparation for the Lambeth Conference, 1948.

# CALL TO YOUTH

## YOUTH

### TWO WORLDS.

"One world" is a popular phrase to-day, and an idealistic one. If it is used to refer to our shrinking planet, which can now be circled in seventy-nine hours, or to the fact that modern war touches every out-of-the-way spot in its remotest corners, then the term is appropriate.

But if it is used to mean that the nations of the world are united in their desire for accord and unity, its use of unrealistic. The present stalemate of international relations brings into sharp focus the fundamental differences of philosophy that divide our world. Two ideologies are struggling for world domination. Totalitarianism is threatening the continued existence of individualism. They cannot live together.

The political disunity of the world serves to illustrate an even more basic disunity. There are many to-day who are urging a merger of churches into one world religion. The contribution of Christianity, they say, is its concept of the essential brotherhood of man. We're all children of God. We're travelling in the same direction, despite our differences. Spiritually we must further the creation of "one world."

No one ever revealed the error of such thinking more bluntly than the Lord Jesus Christ Himself when He rebuked His opponents with these words: "Ye are of your father the devil." There are two worlds, two families, two gods; Satan, the "god of this world," and God, the heavenly Father of those who by faith in Jesus Christ have been born into His family.

We are not called upon to proclaim the brotherhood of men. We are to warn against their separation from God, and urge the new birth, that men might be saved out of the world into the family of the true God.—Will H. Houghton.

### THE DIFFERENCE.

(By Olive Muir Barbour.)

The world says, "Many faiths";  
The Bible says, "But one," (Eph. 4:5),  
The world says, "We must do,"  
But God says, "It is done." (John 19:30)

The world says, "Many ways  
To reach the land of day,"  
The Lord Himself has said,

"I am the only way." (John 14:6.)

Why, then, put aught before  
The perfect Word of God?  
All else shall pass away,  
But not His holy word. (Matt. 24:35).

### OSLO NEWS.

The latest news of the Rev. Graham Delbridge is that he has passed through the Panama Canal, and is somewhere between there and England, where they are due to

arrive on or about 12th July. Travelling with Mr. Delbridge are nine other delegates, among whom are Rev. R. W. Dann and Mr. John Reeves.

Studies which will be dealt with at the Oslo Conference were taken day by day on s.s. "Durango."

1. Freedom and Order—Bruce Mansfield, between 10 a.m. and mid-day, and were dealt with as follows:

1. Freedom and Order—Bruce Mansfield, Presbyterian Delegate, Sydney.
2. Christian Responsibility in a Secular Environment—Rev. W. Brown (Representative Goulburn Dio.).
3. World Order—Mr. Bob Spratling (Representative Melbourne Methodist.)
4. Man and His Inventions — Mr. John Phillips (Y.M.C.A., Sydney).
5. Family in the Community—Miss Gladys Lord (Y.W.C.A., Sydney).
6. Christian Congregation in the Local Community—Rev. Graham R. Delbridge (Sydney Diocese).
7. Christian faces the Question of the Jew — Mr. John Reeves (Church of England, Melbourne).
8. Education in the Modern World—Rev. Bob Dann (Observer for Melbourne Diocese).
9. The Youth of the Church faces the World—Miss Beth Daly (Y.W.C.A.).

A very profitable time was spent each evening from 4.15 p.m. to 6 p.m. in prayer and Bible study.

### DEDICATION.

Lord, can I dare sit idly by  
And watch the millions Christless die;  
Doing nothing to save the lost,  
Afraid of what might be the cost;  
Like Peter, warming at the fire—  
Sheltering under the church's spire?  
Dare I sit and waste the years,  
Sharing Thy joys, but not Thy tears;  
Unheeding Thy low, tender plea,  
"Take up thy cross and follow Me";  
While Thy footprints leave crimson stains  
In city streets and country lanes,  
As Thou dost carry Thy cross anew,  
Seeking the lost as I should do?  
O Lord, forgive, I weep in shame,  
I love Thee truly, in Thy name,  
I turn my back upon the past  
To wholly follow Thee at last!  
—William Atherton.

### LAY EVANGELISTS.

To augment the efforts of the present seventy ordained ministers and 100 other workers in Mexico, South-eastern Bible Institute at Xocenpich has eighteen evangelists to their own people, the Maya Indians.

Across the Oaxaca City a new Bible school has been opened, with seven young men and two women who are training for work among the Mixteco Indians. Not only are these students equipped to preach the Gospel, teach the three R's and distribute Christian literature; they also give simple medical help and carry to their people new ideas for better farming, better living. — (Foreign Affairs Bulletin.)

### MEXICO'S PROTESTANT PRESIDENT.

The newly elected president of Mexico, Miguel Aleman, who took his oath of office December 1, 1946, was raised in the Protestant faith, his mother being a member of the Methodist Church. A pastor writes: "It is wonderful to think that in days like these when Protestantism as a whole is being persecuted in Mexico, we are to have a man to lead the nation who in his youth was brought up in the evangelical faith by his mother, a wonderful Christian woman."

The Protestants do not wish to ask favours of the new president and take advantage of his persuasion, but will constantly plead for the same constitutional rights and liberties enjoyed by other groups in Mexico.—(Western Hemisphere Evangelical Union.)

God is not often the God of the spectacular. He works best through the commonplace. Cloudbursts are never as beneficial as the steady gentle rain.—(William Ward Ayer.)

### YOUTH NEWS.

#### C.M.S. LEAGUE OF YOUTH. LEAGUE VISITS WINDSOR.

On Saturday 5th July three members of the League of Youth, the Rev. A. Prescott and Misses Abell and Barnett, visited Windsor where the young people of St. Matthew's Church of England held a social evening in the Parish Hall.

The programme throughout the evening, which was arranged by members of the League, laid emphasis on China. Mr. Prescott opened with prayer and gave a short introduction to the evening's programme. This was followed by a talk given by Miss Abell which dealt with the ancient religions of China — Confucianism, Taoism and Buddhism. Following on from this, Miss Barnett gave a short account of the growth of Christianity in China which included the work of C.M.S.

To conclude the evening, the film "China Reconstruction" was shown by Mr. Prescott. This film is not just "something to show"—it is a vital means of getting people to think about China and pray about China. Having shown the film the importance of missionary work in China was stressed, and the part the League of Youth can play was suggested.

The Rev. R. Flatau, acting rector of St. Matthew's, who leaves shortly for China, concluded the programme by conducting the singing of choruses.

#### Girls' Friendly Society.

The Girls' Friendly Society intends to hold a houseparty for school girls at "Chaldercot", Port Hacking, from 25th August to 1st September.

They are looking forward to a grand time. Enquiries and applications may be directed to the Diocesan Secretary, Miss D. Newmarch, 239 Elizabeth Street, Sydney. Phone MA 1523.

## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

#### THE MOTHERS' UNION.

The annual general meeting of the Mothers' Union will be held in the Chapter House on Friday, 18th July, at 2.15 p.m. The Rt. Rev. Bishop W. G. Hilliard will preside and the guest speaker will be Mrs. Priestman from London. The M.U. work and activities will be reviewed by several speakers. There will also be several musical items.

#### SUNDAY SCHOOL TEACHERS' ANNUAL SOCIAL.

A very successful and enjoyable evening was held at St. Mark's Parish Hall, Granville, on June 23, when officers and teachers of the Parramatta Rural Deanery Sunday School Teachers' Association gathered for their twelfth annual social.

After supper, the Rev. O. G. Dent, on behalf of the guests, thanked all who had contributed to the enjoyment of the evening. He also referred to the excellent work the Rev. C. Wilder Clarke had accomplished during his twelve years of ministry in the Granville district, and while regretting his and Mrs. Clarke's departure from Granville, wished them every success and blessing in their new parish of Berry to which they are going.

#### UNVEILING OF "RADIO CHIMES" AT ST. PETER'S, BURWOOD EAST.

"Make sweet melody, sing many songs, that they may be remembered."—Isa 23.

The "Radio Chimes" were given by parishioners and others, as a memorial to the men and women of this church who served in World War II. Dedicated A.D. 1947.

Bearing the above inscription an ornate cabinet standing in the church was unveiled and dedicated by the Venerable Archdeacon Hulme Moir, Senior Chaplain to the Forces, on 26th instant, at 8 p.m. The congregation overflowed the church. Many folks whose families have names appearing in the Honour Roll Book of the church attended from near and far. Only three formal invitations were issued, these being to the Soldiers' Leagues. This had to be done because of the limited seating accommodation available in the church. A large choir of men, women and boys were present, including a few visiting choristers. They rendered the anthem, "Jesu, Joy of Man's Desiring" (Bach), under the direction of Mr. Howard Johnston, church organist.

Immediately after the dedication, Mr. G. O. Bromhead, a member of the Parish Council, and one who served in the Army, had the honour of switching on the Chimes of Westminster. As a recessional Adeste Fidelis with organ accompaniment was amplified. Other appropriate music was rendered as the people assembled in the Parish Hall for the reunion supper. The installation has been pronounced a great success.

During the supper session the Archdeacon related some of his war experiences. The large audience was well entertained as story after story was revealed and humourously presented.

When the Doxology was sung and the Benediction given the function terminated.

#### THE ARCHBISHOP'S MOVEMENTS.

The Archbishop left Sydney by air on June 29th.

July.  
2.—Arrive San Francisco and Vancouver.  
4.—Arrive Toronto.  
5 to 26.—At Ontario Ladies' College, Whitby, Ontario, for meetings of the International Missionary Council.

28.—Leave Montreal.  
29.—Arrive London and Dover.

August.

9.—Leave Southampton by "Queen Elizabeth."

14.—Arrive New York.  
16 to 23.—Harvard University, Boston, for International Conference of leaders of the Inter-Varsity Fellowship.

23.—Leave Boston and travel via Washington and Williamsburg, Virginia, for San Francisco.

28.—Leave San Francisco.

Sept.

1.—Arrive Sydney.

Writing in the Diocese Magazine the Archbishop says:

"I purpose to keep myself free from engagements during the first week in September so that after meeting the Standing Committee of the Diocese on September 1, the day of my return, my first engagement will be to preach in the Cathedral on Sunday morning, September 7, and then to preside at the annual meeting of the Church Missionary Society in the Assembly Hall on Tuesday evening, September 9. After this I am looking forward to visiting the Rural Deaneries and to meeting the clergy and laity who are able to gather.

#### ST. PETER'S, COOK'S RIVER.

An interesting and historical service took place at the Morning Service on Sunday, 6th July. The service was conducted by the rector, the Rev. W. K. Deasey, Th.L., assisted by the Rev. Stanley Howard, M.A., and Mr. W. F. Carter. The first lesson was read by Mr. E. H. A. Lambert, Vice. President Manly, Warringah and Pittwater Hist. Soc., and the second lesson by Mr. Aubrey Halloran, B.A., LL.B., Past Pres. Royal Historical Society.

After the Second Lesson His Excellency, Lt. Gen. John Northcott, C.B., M.V.O., unveiled the foundation stone which was inscribed as under:—

Foundation Stone  
originally laid by  
SIR GEORGE GIPPS, KNT.,  
Governor of the Colony,  
9th July, 1838.

Located 5th February, 1947. Unveiled by  
HIS EX. LT.-GEN. J. NORTHCOTT, C.B.,  
M.V.O.,

Governor of N.S.W.,  
6th July, 1947.

The congregation of 375 included representatives of historical societies and also descendants of the architect, Mr. John Bibb, the builder, Mr. Henry Knight, and of Bishop Broughton.

Mr. P. W. Gledhill read a copy of the Scroll placed behind the foundation stone.

#### COMMUNITY CENTRE.

The Greenwich Memorial Community Centre Association has successfully launched its first important activity. The Childminding Centre at St. Giles' was officially opened on Saturday, May 31st, by Mr. H. P. Woodward. The child minding commenced on

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Tuesday, June 3rd, and the numbers of children who are left there to be looked after increase every week. Mrs. Coles (Joyce Woodhouse), is in charge, and Mrs. Branch also comes every Tuesday, and in addition two at least of the mothers of the children attend in turn. The Community Centre members have spent much time and energy in preparing the church grounds, and fencing off a limited area for the children's games, and there is a splendid lot of equipment and children's toys. The Centre is open from 10.30 to 3.30 every Tuesday.

## VICTORIA.

### Diocese of Melbourne.

#### OFFICIAL CENTENARY SERVICE.

St. Paul's Cathedral was thronged on the afternoon of St. Peter's Day, June 29, for the official centenary service to celebrate the consecration of the first Bishop of Melbourne (Bishop Charles Stuart Perry) and the appointment of Melbourne to be a city.

Amongst those present were the Governor (Sir Winston Dugan) and Lady Dugan, the Chief Justice and Chancellor of the Diocese (Sir Edmund Herring) and Lady Herring, the Lord Mayor (Cr. F. R. Connelly), and the Lady Mayoress (Mrs. B. Heinze) members of the State Parliament, Melbourne City Council, members of the Consular Corps. Other churches were represented by the Rev. A. C. Barr (Presbyterian), the president of the Baptist Union (the Rev. J. Curtis), and the president-elect of the Congregational Union (the Rev. W. H. Rainer) and the Rev. Gordon Powell.

A colourful procession of choristers and clergy, with several banners, and Bishops Ashton, Baker, Hart, Blackwood and McKie preceded the Archbishop. A well produced and planned form of service was provided; Bishop McKie took the opening charge and thanksgivings, the Acting Dean (Archdeacon Wilson) read the lesson, his assistant, the Rev. H. W. Nunn took the prayers.

The Cathedral Choir, with Dr. Floyd at the organ, gave a splendid rendering of Mozart's Anthem, "Glory, honour, praise, and power be unto God forever."

The occasional sermon was delivered by the Archbishop.

A memorable feature was the signing of "the Gold Book" of the Cathedral by the Governor, the Chief Justice, the Lord Mayor, the Archbishop and the Bishop of Geelong.

The numerous details were capably executed and contributed considerably to making the service one worthy of such an occasion.

#### PAGEANT.

The Melbourne Town Hall was filled to capacity on three successive nights when the pageant "At His Command," was presented. It was an outstanding success. After a colourful parade of Empire appeared Dr. Howley, the Archbishop of Canterbury in 1847, presiding Bishop at the consecration of Bishop Perry. Pioneering days in Victoria under Bishop Perry and the gradual extension of the Church were visibly sketched and led up to a stirring parade of groups representing present-day church organisations covering a wide range of service and activity. The singing by the choir and the audience of the Old Hundredth brought to a close a memorable production.

## SOUTH AUSTRALIA.

### Diocese of Adelaide.

Bishop Wynn Jones, the Assistant Bishop of Central Tanganyika, who has already made many Adelaide friends, will be there again from 2-19th August. Arrangements for his visit are being handled by the C.M.S. office, Worando Building, Grenfell Street.

League of Youth Week-end is to be held at the Retreat House, Belair, from 1-3rd August, with Bishop Wynn Jones as chief speaker.

Bishop C. T. Song, of West China, won the hearts of a large audience at Holy Trinity Hall on the evening of June 12th when the Bishop of Adelaide was in the chair. Bishop Song spoke of the work of the Church in China, and appealed for our co-operation in the sending out of missionaries to work in partnership with Chinese Christians. He also addressed students at the University and St. Barnabas' College, and put before them the challenge of overseas service, even if only for one term on the mission field.

Parcels for Japan.—Bishop Mann should now have arrived back in Japan, and four lady missionaries of the Church Missionary Society sailed from England on the 23rd May to take up work again in Japan; an appeal has come to C.M.S. of Australia to start sending food parcels immediately to Bishop Mann and the Missionaries; this is a very practical way in which we can show our real Christian fellowship with the Church in Japan, and those who would like to share in this labour of love can make gifts of tea, butter, sugar, coffee, jam, milk, tinned meat, marmalade, dried eggs, etc. It is indeed thrilling to know that we are at last able to re-commence missionary work in Japan, and we should do our utmost to help our representatives there.

#### C.M.S. NEWS.

The 1947-1948 Budget for the S.A. Branch of C.M.S. will be at least £3000, of which £1100 will be for the work in Tanganyika, and £650 for the support of Our Own Missionary in China. The costs of living on every mission field are increasing tremendously, and income is not keeping pace. There are great opportunities for advance in almost every mission area, but if the church at home does not increase its support, it may not be possible to continue existing work.

## TASMANIA.

### PARISH OF DEVONPORT.

The Rector, Rev. R. B. Cranswick, writes: "I shall be away for six months at Forrest River. Once more this parish has shown a keen missionary spirit in allowing me leave of absence. I feel that all clergy are likely to get into a rut, after a period of years in one place, and that I shall greatly benefit in experience. The congregation also will, I feel sure, benefit from a change. In addition, the work at Forrest River is urgent, and though I am not well enough for such work, I feel I can be of some help.

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## HOBART.

### COMBINED YOUTH CLUBS.

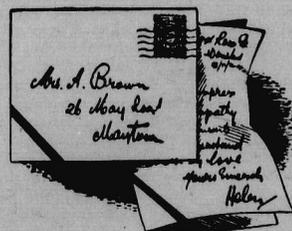
The Church of England in Cressy has joined with the Methodist Church there in forming two Youth Clubs. One is for young people between 15 and 20, known as the Cressy Churches Youth Club, and the other is for those over 20, and called "Cressy Churches Fellowship." Both clubs are meeting once a month, and the inaugural meetings have proved the keenness and enthusiasm of the young people. Each club has agreed to carry out the Four-Square programme of the C.E.F. The combining of the two Cressy Churches in this way is not only laying a foundation of fellowship between the Methodists and ourselves, but where each Church has only a limited number of young people this united effort makes the youth work worth while. Meetings are held alternately in the parish hall and the Methodist hall, with the Rector and Rev. O. W. Furness as joint leaders.

### FAREWELL TO MAJOR G. F. W. ECHLIN, O.B.E.

Members of the Diocesan Council and representatives of the many Church organisations and committees associated with Major Echlin gathered together at Bishops Court on June 17 to pay tribute to the retiring Registrar, after his 20 years' service among them.

Responding to the expressions of goodwill Major Echlin recalled many of his exciting and amusing adventures in England, Africa and South America before he finally returned to Tasmania and settled down as Diocesan Registrar. One might have wondered then how he could settle down to such a life. "But," he said, "there are no dull moments in a Registrar's life. There is a multiplicity of jobs that have to be taken in their stride."

On the 19th June a civic farewell was given to Major Echlin by the Lord Mayor of Hobart at the Hobart Town Hall.



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## Charles Kingsley: Churchman and Social Reformer

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

One's earliest remembrance of Chas. Kingsley is, of course, for his lovely phantasy, "The Water Babies." "Westward Ho!" too, will have vivid associations for many. This latter work alone has won for him a place among the immortals, even though one critic has said of this stirring tale of Devon that "it is too English and too Protestant."

Churchmen, however, will remember that Kingsley was a son of the rectory, having been born at Holne in 1819, and was himself a clergyman, holding the Rectory of Eversley from his ordination in 1844 until his death in 1875. Long known as the advocate of "muscular Christianity," a phrase which he himself disliked, Kingsley had a distinguished career at Cambridge, coached the Cambridge boat, explored foreign lands, was Professor of History at Cambridge, and was the first ardent advocate of social and political reform to go by the name of Christian Socialist.

Long before preferment might have inclined him to change his political views for expediency's sake, Kingsley arrived at a more conservative position than he had adopted as a Christian Socialist, no doubt on account of a closer study and a wider experience of political and social issues. In 1869 he became a canon of Chester and in 1873 a canon of Westminster and chaplain to Queen Victoria. There seems no doubt that we owe the bulk of his literary output, including novels, essays and poems, to his desire to earn sufficient money to educate his family.

Charles Kingsley was definitely a Broad Churchman, but his hot-tempered nature made him an outspoken and ardent polemic. Perhaps he was neither best fitted by nature of studies for disputation, but at any rate, Cardinal Newman thought him a sufficiently worthy opponent to draw his famous "Apologia Pro Sua Vita." He was a staunch Protestant and a ruthless adversary of the cant and deceit that was rife in the ecclesiastical circles of his day due to the rapid growth of the Anglo-Catholic movement. As a Professor of History and an ardent Churchman, Kingsley could never understand the mentality of those who deliberately set themselves to undermine the Protestant character of the Church of England. In the Anglo-

Catholic movement he saw not only disloyalty to, but the very real possibility of the entire disruption of, the Church of England. In "Alton Locke" he advocates those means to convert the people to Christ which Carlyle had put forward, "not by a noisy theoretic laudation of A Church, but by the silent demonstration of THE Church. He is also not slow to acknowledge again and again England's debt to the Evangelicals for their leading part in the achievement of great social and political reforms. Speaking of the condition of working people in the great industrial cities after 1842, he observes: "almost the only practical efforts for their deliverance had been made by a Tory nobleman, the honoured and beloved Lord Ashley," later Earl of Shaftesbury, and a leading Evangelical layman.

Anglo-Catholics do not hesitate to lay claim to loyalty to our Book of Common Prayer, but in Kingsley's novel, "Yeast," the inner thoughts of his heroine, Argemone, reveal his attitude to their claim. "Argemone hesitated. She had made the good old stock assertion, as in duty bound; but she could not help recollecting that there were several Popish books of devotion at that moment on her table, which seemed to her to patch a gap or two in the Prayer Book." In the same work he aptly describes the infamous Archbishop Laud, so much revered by modern Anglo-Catholics, as "the torturer-pedant Laud."

Frank at all times, Kingsley does not hesitate in speaking of Anglo-Catholicism, which he calls "Neo-Anglicanism," in the preface to the fourth edition of "Yeast," to say that "the national dislike of it and the defection of its master minds (to the Church of Rome) have proved it to be radically un-English." Again he says, "It has sunk into a compromise between originally opposing dogmas. It has become a religion for Jacob the smooth man; adapted to the maxims of the market, and leaving him full liberty to supplant his brother by all methods lawful in that market." Had he lived another 25 years, no doubt he would have been obliged to add the word "unlawful" to that last sentence, to mark the introduction of other methods into the system.

## AN URGENT REQUEST TO THE CLERGY.

In 1920, the Rev. F. Harvey went out to Wilcannia in Western N.S.W. to commence the first mission of the Bush Church Aid Society. He did an outstanding work there for nearly three years. He, his wife and small son lived for a good deal of that time in a small tin house entirely without any conveniences as we know them to-day. He travelled over that huge area, which is many times the size of the Diocese of Sydney, with a motor bike and side car which took heavy toll of his strength and contributed towards his death, two years later. Although he had been chaplain in the Great War, although he knew that he was going to an extremely tough job, he gladly volunteered for service in that most difficult area, and in effect, laid down his life for the people of the outback.

Since his day, many men of the B.C.A. inspired by his example, have served in that mission, and B.C.A. has given the north-west corner of this state a continuous ministry for 26 years.

But since last December the Wilcannia mission has been vacant, because despite repeated appeals and advertisements, not one minister of Christ, apart from men already in B.C.A., who cannot be transferred from their present missions, not one man has volunteered to minister to the people of the Far West.

Three churches are closed, Sunday schools are closed, there are no clergy of the Church of England to conduct funerals and none to visit these people and to preach the Gospel of Christ. 75,000 sq. miles of N.S.W. without the ministry of the Church.

The people of the cities can go to Church if they so desire, they hear the gospel repeatedly, but out there — nothing!

Surely this generation does not lack churchmen of the calibre of Fred Harvey, or can it be that the spirit of sacrificial service is dead? Wilcannia now has a very good rectory, water and light are laid on, refrigeration is available, a fine car in excellent order is the means of transport. Conditions are far and away above those prevailing in earlier years. The demands made upon any man now are certainly much lighter than they were.

The late Bishop Kirkby writing of Rev. F. Harvey on March 17th, 1925, said, "The ministry that he loved was the ministry of the Church in the Bush. In his last days he spoke of it. He had engaged in it long enough to realise the urgent need of it. He sensed the spiritual dangers to which lonely Australia was exposed. He believed that youth had wondrous opportunity there — opportunity for presenting that sane, sturdy Gospel which Australia needs. He felt that the challenge was unto the young men of our Church; a challenge to forsake prospects and preferment, at least for the time, to give up the smoother and smaller round of work in the city, a challenge to sacrifice for the sake of Christ. That challenge he dared to take up. He went forth and gave the best that was in him. Who follows in his train?"

That call was heeded in 1925! Is it to go unheeded in 1947?

The new Archbishop of Perth (the Most Rev. Robert William Haines) arrived in Perth at the end of last month and was enthroned in St. George's Cathedral, Perth, on July 2.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month kindly write to the Secretary, C.R. office, Mr. A. E. Gordon, 8/-; Rev. E. G. Mortley, 8/-; Rev. E. Pattison-Clarke, 8/-; Mr. E. E. R. Walker, 8/-; Mrs. R. G. Moon, 10/-; Mrs. W. F. Spicer, 8/-; Mrs. Brodrick, 8/-; Mrs. D. M. Caldwell 8/-; Mr. W. Clark Chambers, 8/-; Mr. B. Mutton, 8/-; Rev. A. P. Wade, 8/-; Miss V. Hickson, 8/-; Mr. J. L. Stibbard 12/-.

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NEWCASTLE CENTENARY.

(From a Press Report.)

Nearly 10,000 persons thronged the quiet little Hunter River town of Morpeth on Saturday, June 28, to commemorate the centenary of the Newcastle diocese of the Church of England and to pay special tribute to the memory of the first Bishop of Newcastle, Dr. William Tyrrell.

Two Archbishops, Dr. Mowll, of Sydney, Archbishop Halse, of Brisbane, and seven bishops attended, together with representatives of 59 parishes in the diocese.

Forty buses conveyed parties from the surrounding districts, several hundreds of private cars were parked in the streets of the township, and a special train from Newcastle carried about 1000 people to Morpeth.

Arrived in 1848.

On St. Peter's Day, June 29, 1847, William Tyrrell was consecrated in Westminster Abbey as the first Bishop of Newcastle, and in his diocese and took up his residence at Morpeth. Christ Church, Newcastle, was assigned to him as his cathedral, and there he was officially installed.

Throughout Bishop Tyrrell's 31 years' episcopate he resided at Morpeth. Lieutenant E. C. Close bore the cost of a parish church, St. James, and the fine old rectory was built on land given by Mr. Close, whose

We are sorry to note the death of Mrs. M. E. Huthnance, widow of the Rev. J. F. G. Huthnance, formerly of the Diocese of Sydney.

own home, Closebourne, was later acquired by the Church and became Bishopscourt. It is now used by the Church of England Grammar School for boys.

Lieutenant Close built himself another home which was known as Morpeth House, and now forms part of St. John's Theological College.

St. James' Church was too small to accommodate Saturday's gathering and the main service was held in the open, park-like land near old Bishopscourt, where Archbishop Mowll delivered an address. Then a processional pilgrimage was made to Bishop Tyrrell's tomb, in the Morpeth Cemetery, about a mile away, where Bishop de Witt Batty, the seventh Bishop of the Diocese, delivered an address.

EDUCATION IN INDIA.

THE STATE TAKES OVER PRIMARY SCHOOLS.

Travancore is the scene of development which will have immense consequences for the Churches. The State is now putting into operation its long-declared intention of taking over primary education in its entirety, leaving no room in this field for private agencies. A government commission in 1945, while recommending fuller acceptance by the State of its responsibilities for general education at the primary level, with greater government control over private schools, nevertheless proposed the incorporation of these schools into the general system with some freedom to maintain their distinctive witness. This recommendation was not accepted by the government, which decided to withdraw all grants-in-aid, assume direct responsibility for all primary education and only provide further recognition for private schools on terms virtually impossible of fulfilment. When it is realised that in 1945 government primary schools numbered only 883 compared with 2,160 private schools, of which 89 per cent. were Christian, the magnitude of this change will be seen. Further, religious teaching in school hours is explicitly excluded from all primary schools in future, although the possibility of arranging for its continuance out of school hours in schools take over for its continuance out of school hours in schools taken over by the government is still being discussed.

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